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Ihor Ševčenko (Ed.)

CHRONOGRAPHIAE QUAE THEOPHANIS CONTINUATI NOMINE FERTUR LIBER QUO VITA BASILII IMPERATORIS AMPLECTITUR

CORPUS FONTIUM HISTORIAE BYZANTINAE
SERIES BEROLINENSIS

Salah Zyada

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LIBER V
VITA BASILII IMPERATORIS

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IN MEMORIAM
IOANNIS-GEORGII BECK
EIUSQUE CONIUGIS
ERNI HAMANN-BECK
NECNON
CYNTHIAE STALLMAN-PACITTI

Salah Zyada

PREFACE

Le mieux est l'ennemi du bien
(French Proverb)

There's Always a Mistake [Simmon's Law]
(From the privately printed
Obiter Lecta sive Perfecta by the late J.S.G. Simmons,
Fellow and Librarian of All Souls College, Oxford)

In the course of preparing the present edition and covering the cost of producing its camera-ready copy, I received financial help and other assistance from the Loeb Library Fund of the Department of the Classics and from the Clark Fund, both of Harvard University, as well as from the Alexander-von-Humboldt-Stiftung, the Byzantine Institute of the University of Cologne, the Onassis Foundation, and the Ukrainian Studies Fund. I am grateful to these institutions for their generosity.

In my youth I believed that prefatory addresses to people "without whom" the work in question "would not have been written" were hyperbolae of familial love or mere *captationes benevolentiae*. Now I know better, for there have been at least six people without whom the present edition would not in fact have seen the light of day.

Three of these people are dead by now and the *Vita Basilii* is dedicated to their memory. It was Hans-Georg Beck who supported my idea of undertaking the work, who put at my disposal Carl de Boor's materials on "Theophanes Continuatus," rediscovered in his Institute after my prodding, and who expressed the wish that the eventual edition be published in Germany. His wife Erni Hamann-Beck stood by her husband in welcoming me during my frequent visits to Munich and Kottgeisering. Unbeknownst to me, my student Cynthia Stallman-Pacitti entered the first draft of my text into the computer and thereby started the process of serious work on the edition.

The other three people are alive and well today. Dr. Gary A. Bisbee of Pepperell, Massachusetts, entered into the computer an early version of the text. When the machine on which it had been produced collapsed and was discarded – which threatened indefinitely postponing, or altogether abandoning, the work on the *Vita* – he saved that version from extinction. He even managed to restore, on a new machine, the original correspondences between the lines of the main text and those of its various *Apparatus*. Thus he saved the labor – which I probably would not have had the energy to undertake – of redoing everything from scratch. He patiently continued inserting my numerous additions and corrections up to the very end. Professor Athanasios Kambylis offered me the hospitality of the CFHB's Series Berolinensis and of its home, the *Walter de Gruyter Verlag*. Throughout the times of technical setbacks, discouragements, and distractions, he never ceased to enquire about the edition and was lenient about deadlines. For years he went over every line of the text, comparing it with the basic manuscript, and offering a number of suggestions and felicitous conjectures. In 2002 Professor Evangelos Chrysos, then Director of the Institute for Byzantine Research at the State Foundation of Research (Athens), invited me to a two-month stay at his Institute. It was this time, spent in a humane, congenial and scholarly atmosphere, that marked the beginning of the final stage of work on the present edition.

Among those "without whom" the present edition would not be what it is now are some members of my Harvard Seminars of the years 1972–78: Panagiotis Agapitos, Fr. George Berthold, Thomas Cerbu, Sophia Georgiopoulou, Maria Mavroudi, Čelica Milovanović-Barham, Nevra Necipolu, Guy Stroumsa, and Warren Treadgold (all of whom are professors today); and also, F. Forrester Church, Jeffrey Featherstone (now of the CNRS, Paris), Carmela Franklin (of the American Academy, Rome), Marie-Gabrielle Guérard (now at Sources Chrétiennes), Paul Hollingsworth, Federica Lamperini, the late Cynthia Stallman and Margaret Thorne, and Peter Tscherning. Many of them helped in establishing and translating the early parts of the text – with many a felicitous formulation offered by Jeffrey Featherstone – and in commenting upon the first twenty-five chapters of the *Vita Basilii*. The names of those who essentially contributed to

other parts of the edition are mentioned below. Here, I wish to thank Dr. Olga B. Strakhov for the many years of her technical assistance and encouragement.

* * *

In retrospect it appears that a modern critical edition of the *Vita Basilii* could have come out just over a hundred years ago. Shortly before 1899, Carl de Boor uncovered the many sins Combefis had committed in his (posthumously published) edition of 1685, recognized the unique value of the *Vaticanus gr. 167* for establishing "Theophanes Continuatus's" text, and presented both these findings in his Report to the Berlin Academy where he also announced his plans to publish the whole Chronicle on the basis of the *Vaticanus* (Boor, [1899]). In 1937, H. G. Nichols, having replicated, apparently independently, de Boor's results (for him, too, the *Vaticanus* was the sole authority for the text of "Theophanes Continuatus"), hinted that he was working on a new edition, and Professor Oktawiusz Jurewicz (Warsaw) was reported to be planning to do the same. As late as 1973, Professor John Wortley (Winnipeg) considered, but later graciously abandoned, a project concerning the *Vita Basilii*. Finally, in 1975 Dr. Friedrich Lapp (Bonn-Beuel) announced that he was continuing his work on a critical edition of the whole "Theophanes Continuatus."

Nothing ever came of any of these plans, if we except de Boor's unpublished draft of the critical text, parts of which can be dated to 1903. It would have taken a clairvoyant to deduce the existence of this draft in Munich from the few words devoted to de Boor's *Nachlass* in his obituary (Heisenberg [1924]), but both facts could have been easily learned already in 1942 or 1958 from relevant notes in either of the two editions of Moravcsik's *Byzantinoturcica*. Nothing was done with de Boor's materials, presumed destroyed during the Second World War, until their rediscovery in January of 1975.

Even if one makes allowances for long interruptions, it remains that I have been dealing, off and on, with the *Vita Basilii* for over thirty years. This is longer than François Combefis and the editors of his papers spent on publishing the whole "six" books of his *Scriptores post Theophanem* in the seventeenth century. As a result, some find-

ings made in my seminar two or three decades ago have been anticipated in print.

Wrinkles remain in any edition, no matter how long it has been in the making. Continuing the work of smoothing them out would mean postponing the publication forever. I therefore refer the reader to this Preface's first motto (learned from Abbé Adolphe Rome in Louvain back in 1949), remind my reviewers of the second (heard from J.S.G. Simmons at All Souls in 1989), and have established the end of 2007 as the cut-off date for introducing any but cosmetic or bibliographical changes.

Cambridge, Massachusetts

Editorial Note

At the time of his death (26. 12. 2009) Ihor Ševčenko had practically completed the present edition, except for two items:

i. An introduction that would provide essential guidance to the reader. In accordance with his last wishes, such an introduction, deliberately brief, has been written by Cyril Mango, who naturally takes responsibility for it (Section I). For helpful suggestions received in carrying out this task he would like to thank W. Treadgold, J. M. Featherstone and A. Markopoulos.
ii. A connected account of the textual transmission of *VR* i.e. of the principal, indeed only independent witness, *Vat. gr. 167*, its three apographs and the printed editions. Section II.1.a has been mainly compiled from observations made by I. Š. himself [1978], except that account has also been taken of the detailed description of the Vaticanus by S. Serventi [2001], further checked *in situ* by L. Pierahi, to whom we extend our thanks. Section II.1.b (the modern apographs) is by Thomas Cerbu.

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INDICES

PROLEGOMENA

I. Introduction

At a date not far removed from the year 1000 an anonymous redactor put together a corpus of historical texts, most of them emanating from the court circle of Constantine Porphyrogennetos. Conventionally known since Bekker's Bonn edition as Theophanes Continuatus (*TC*), this corpus has come down to us in a single medieval MS (*Vat. gr. 167*) and consists of three distinct parts as follows:

Part I: Four books devoted respectively to the reigns of Leo V (813–820), Michael II (820–829), Theophilos (829–842) and Michael III (842–867), numbered consecutively in the MS Λόγος α′ to δ′. Part I is preceded by a *titulus* and a Proem of which I. Š [1998] has given an improved reading.

Part II: The Life of Basil I (867–886) edited here. This, too, is preceded by a *titulus* and its own Proem.

Part III: The reigns of Leo VI (886–912), Alexander (912–913), Constantine VII (913–920), Romanos I (920–944), Constantine again (944–959) and Romanos II (959 to 961, where our text breaks off in mid-sentence after the capture of Cretan Chandax by Nikephoros Phokas).[1] Part III has neither its own *titulus* nor proem. Its individual chapters are, however, uniformly entitled Βασιλεία (five times) and once Αὐτοκρατορία for the sole reign of Constantine VII.

In Bekker's edition, which scholars have been using for the past 170 years, Parts II and III are arbitrarily labeled Lib. V and VI respectively, creating the impression that they are integral parts of a single collection. It may be that they were already so regarded by the anonymous

1 It does not seem to have extended to the death of Romanos II (963) because at p. 458 we are told that Constantine VII was deemed worthy of divine visions, thanks to which he prophesied to his son that the latter would have a long reign if he behaved properly. Possibly, however, the author was being ironical: Romanos behaved badly and so belied his father's prophecy by being granted only a short reign.

redactor of c. AD 1000, who evidently wished to offer a continuous historical narrative from 813 until the 960's, but that does not alter the fact that *originally* Parts I and II were conceived as independent works. Furthermore, Part II (*VB*) stands apart by its length relative to other reigns (140 pages in Bekker's edition), its openly propagandistic tone and its mixed literary genre – not a standard historical account, but a cross between a biography, a hagiography and an encomium of the sub-species *logos basilikos*.[2] We are not here concerned with Part III, which itself may be divided into two sections, the first, corresponding to Version B of the Logothete's Chronicle,[3] from the accession of Leo VI to the death in exile of Romanos I (948), the second embracing the sole rule of Constantine VII and that of Romanos II. We may call them IIIa and IIIb. IIIa is critical of the Macedonian dynasty while being favourable to Romanos I, whereas IIIb is highly complimentary to both Constantine VII and Romanos II. One may wonder whether the anonymous redactor was aware of the different political orientation of the two texts he placed end to end.

Any discussion of *VB* must take into account the *Regna* (Βασιλεῖαι) of Genesios, a product, so to speak, of the same *officina* as Parts I, II and IIIb, while also keeping in view the independent and generally well informed Chronicle of Symeon Logothete, extending in its original Version A to 948, but probably not 'published' for some time thereafter. The *Regna*, like Part I, starts in 813, but continues until the death of Basil I in 886. Its short proem, addressed to the Porphyrogennetos, is preceded by four lines of verse, which may be rendered, "Having completed, O Emperor, after much study and toil this book of history as you have ordered me to do (ὡς ἐκέλευσας), I have offered it to you to make it manifest that it has been composed out of love and affection for your Kingship". Genesios goes on to stress in convoluted language the usefulness of history, for which reason he has undertaken this task on orders (προστεταγμένος) from Constantine, most learned among emperors, namely to write an account of events, not recorded in

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2 For an analysis of its genre see L. Van Hoof, ›Among Christian Emperors. The *Vita Basilii* …‹, *Journal of Eastern Christian Studies* 54 (2002), 163–183.

3 For the MSS containing Version B see Symeon Logothete, Wahlgren, p. 84.*

any book of history, from the reign of Leo (V) onwards (ὡς ἂν τὰ μὴ παραδεδομένα βίβλῳ τῇ ἱστορούσῃ ἀπὸ τῆς Λέοντος βασιλείας καὶ καθεξῆς ἀναγράψωμαι). He names his sources as men who lived in those days and knew what had happened in one way or another (ἀμωσγέπως) as well as (oral) report.

Going on to our Part I, its *titulus*, which applies to Books I–IV in their entirety, informs us that the 'chronography' in question was written by order of (hence not by) the Emperor Constantine and that it started at the point where Theophanes, an ancestor of the Emperor's, had ended, i.e. at the accession of Leo the Armenian. Constantine's role consisted in having collected the relevant materials and arranged them in a clear manner. The body of the proem, addressed to the Emperor, praises him for having saved from oblivion the knowledge of past events and brought them back to life, not following the bad example set by his imperial predecessors (i.e. the Lekapenids) who had wallowed in rusticity and ignorance, differing in no way from the common herd. The Emperor, on the contrary, has encouraged culture and rewarded educated men.[4] He is the real author (ἱστορεῖς δὲ αὐτός), while the writer has merely lent a helping hand. It was the Emperor who had gathered the necessary materials, partly from certain scattered writings (ἐκ τῶν γεγραμμένων σποράδην τισί), partly from oral tradition, and determined the starting point of the present work, namely the accession of Leo the Armenian to the throne, where the work of Theophanes, Constantine's ancestor,[5] terminated. True, the emperors of that period were evil rather than good, but even their story teaches us valuable lessons.

There is no fundamental clash between the two proems we have summarized. Genesios, much the shorter of the two, omits the tirade against the Lekapenids and does not identify the termination of Theophanes' Chronicle as providing his starting point. He restricts his sources to oral reports, whereas the proem of Part I also names certain

4 Such as, no doubt, the writer of these lines. The point is made twice: δέον ἐπιμελεῖσθαι ἀνδρῶν and τὴν ἀνδρῶν ἐπιμέλειαν.

5 Constantine was alleged to have been related on the side of his mother (Zoe Karbounopsina) to Theophanes Confessor. Full discussion in Ševčenko [1998].

unspecified texts by more than one hand. Genesios, as we have seen, states explicitly that there existed no proper historical account of the period in question. Proem Nr. 1 implies much the same. Strictly speaking, that is not altogether true: a History by Sergios the Confessor extended from the reign of Constantine V (741–775) to 827/8,[6] and another by the grammarian Theognostos, which included a detailed account of the Arab invasion of Sicily (826–29), probably terminated not long thereafter.[7] The 'Concise Chronicle' by George the Monk (down to 843) contained very little historical information for the relevant period. That leaves a gap of some sixty years in the chain of Byzantine historians, and it was that gap that Constantine was eager to close. If he chose not to do so in the same format as Theophanes, i.e. in the form of year-by-year annals, that was either because there did not exist sufficient materials for such treatment[8] or, more probably, because he preferred a more literary kind of exposition.

Two further points may be made. First, at the time when Proem Nr. 1 was being penned Constantine had already won some renown by his historical endeavours. Second, Part I was limited in its coverage to

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6 Photios, *Bibl.* cod. 67.

7 Skylitzes, ed. Thurn, p. 3 calls him ›the Sicilian schoolmaster‹. For the identification see French trans. of Skylitzes, *Empereurs de Constantinople* by B. Flusin and J.-C. Cheynet, Paris 2003, 1 n. 5.

8 I am setting aside the hypothetical set of annals which, according to Jenkins [1965] underlay the account by Symeon Logothete of the reigns of Basil I, Leo VI and, possibly, Alexander. Extended to the period 813–845 by W.T. Treadgold, *DOP* 33 (1979), 159–197. The existence of such annals was postulated on the basis that the entries in Symeon's Chronicle for the relevant period (discounting explanatory ›casts back‹ and ›casts forward‹) appear to be in correct chronological sequence. Jenkins did not specify, however, what form these annals may have taken. If they constituted a connected narrative, how did they differ from Symeon's text? For the sake of completeness we may also mention the Secret History (ἀπόκρυφος ἱστορία) – not necessarily its title – ascribed to Niketas David the Paphlagonian. This work, whose existence has not been accepted by all scholars, is said to have extended from Creation to the death of Constantine VII and to have been dominated by a denunciation of the Patriarch Photios, as was also the *Vita Ignatii* by the same author. For an evaluation of the evidence see S.A. Paschalides, Νικήτας Δαβὶδ ὁ Παφλαγών, Thessaloniki 1999, 253–258. Even if the Secret History existed and was known in Constantine's learned circle, there is no reason to suppose that it exerted any impact on *VB* which shows no hostility to Photios.

'bad' emperors, namely the three iconoclasts (Leo V, Michael II and Theophilos) and the dissolute Michael III, and was not intended to include the admirable Basil I.

The question naturally arises why the Emperor should have commissioned two separate continuations of Theophanes. The answer usually given is that the *Regna* was produced first and that Constantine was dissatisfied with it for both stylistic and substantive reasons as he well might have been: its atticizing diction is uneven and often faulty and its coverage of events decidedly superficial and not free from internal contradictions.[9] Yet Genesios did cover the reign of Basil I. Would he have done so if *VB* already existed at the time?

When we turn to the proem of *VB* we are told something different. Constantine, speaking in the first person, informs us that he had long intended to record the more memorable deeds of all the Roman emperors who had ruled in Byzantion, i.e. from Constantine I onwards, a task that required much labour, an abundance of books and leisure from public affairs. In the absence of these requirements he chose the next best course, namely to describe the entire lifespan of one exemplary emperor, Basil; adding that if he lives long enough, enjoys a respite from illness and is not prevented by any unforeseen circumstance, he may perhaps add by way of continuation the story of Basil's progeny down to his own time, i.e. the reigns of Leo VI, Alexander and, possibly, his own minority. We may be certain that this last wish was not fulfilled.

The reference to illness, the conditional "if I live long enough" create the impression that Constantine was relatively old at the time. We know that he died aged 54 and that in his last years he was in poor health and became increasingly dependent in the conduct of public duties on his daughter Agathê (*TC* 459). That, however, is hardly conclusive. Constantine may well have had bouts of ill health when he was in his forties. In any case, he was writing after the end of 944 as shown by the reference to his public duties. But why no mention here of his own 'ancestor' Theophanes? One may grant that his initial ambition

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9 Not to mention his rather guarded attitude towards the circumstances of Michael III's murder, a point of particular sensitivity for the reigning dynasty.

was to produce a history going all the way back to the first Christian emperor. Realizing the magnitude of the task, he scaled it down to the biography of his grandfather; then, deciding that the Chronicle of Theophanes was good enough, he strove to close the remaining gap from 813 to 867. On this argument *VB* came first, followed by Genesios and *TC* in that order. That is the sequence adopted by W. Treadgold in his forthcoming *Middle Byzantine Historians*, and, on balance, I would tend to agree with him. Previous historians, have, however, advocated somewhat different chronologies. Here, for example, is that of J.B. Bury [1906], 574:

De thematibus	934 – end 944[10]
Genesios	944 – 948
Theoph. Cont. I–IV	949 – 950
VB	c. 950
De admin. imp.	948 – probably 952

All the works listed, therefore, except for *De thematibus*, would have been compiled roughly at the same time. As for *VB*, Bury found a firm *terminus post quem* of 947/8 in the alleged prophecy of the capture of the frontier fort of Adata (al-Hadat) in **48**.24 ff. and a possible *terminus ante* of c. 952 in the omission among Basil's missionary successes of the conversion of the pagan Maniots mentioned in *De admin. imp.*, 50.71 ff. The second terminus is less than convincing and the first, too, is subject to some doubt seeing that Adata was captured twice by the Byzantines, in 947/8 by Leo Phokas, who demolished its walls, and again in 957 by Nikephoros Phokas after it had been re-occupied and re-fortified by the emir Sayf ad-Dawla. This time the fort was destroyed and its population allowed to depart to Aleppo.[11] It may be thought that the reference to the "complete ruin of the inhabitants of Adata" (τῆς παντελοῦς ἀπωλείας τῶν οἰκούντων τὴν Ἄδατα) at **48**.23 is more appropriate to the second than to the first capture and that may have been the reason why I.Š. preferred the later date in his apparatus *ad loc*.[12] On this argument (which I would hesitate to press)

[10] Endorsed by G. Ostrogorsky, ›Sur la date de la composition du Livre des Thèmes …‹, *Byz* 23 (1953), 39–46 and N. Oikonomides [1972], 242.

[11] M. Canard, in Vasiliev [1968], 318, 353, 361.

[12] Having previously advocated a date of 948–949 or 950: Ševčenko [1978], 100.

we would have to conclude that *VB* was composed in 957–959, i.e. precisely at the time when the Emperor was suffering from the ill-health he complains of in the Proem, unless we suppose that the passage regarding the destruction of Adata was a subsequent addition.[13]

The priority of *VB* over *TC* I-IV may be seen in two cross-references contained in the latter. The first (*TC* 83.15) follows the statement that, starting in the reign of Michael II, the Arabs overran Sicily, Calabria and Langobardia and that this situation persisted until the time of Basil I, "but these events will be related in the latter's history" (ἀλλὰ ταῦτα μὲν ἡ ἐκείνου δηλώσει ἱστορία). The second applies to the passage (*TC* 207.17) concerning the coronation of Basil as co-emperor on 26 May 866: "But who this Basil was and whence he had come and how he came to the ruler's knowledge will be related in his history" (ἡ κατ' αὐτὸν ἱστορία δηλώσει). If these two references point forward to *VB*, it would follow that at the time *TC* was being written *VB* was *already* considered part of the same historical corpus. On the other hand, it may be argued that the author of *TC* was signaling his intention of writing another history of Basil I, perhaps in the same format as Books I-IV.

A further clue is offered by the duplication of the account of Michael III's turpitudes (*VB* **20–23**; *TC* 200.15–202.4). In *TC* this account is in its proper place, whereas in *VB* it constitutes a 'cast back' (ἄνωθεν ἀναλαβόντα) introduced so as to justify Michael's murder. Furthermore, as already noted by I.Š [1978], 98, the version of the turpitudes in *TC* is abbreviated as compared to that in *VB*, resulting in one instance in syntactical confusion. We may add another little touch: in *VB* **22**.1 ff. the disreputable Groullos, disguised in clerical costume, and his band of boon companions meet the Patriarch Ignatios who is leading a *litê* to a church outside the city, whereas in *TC* Groullos' costume and the destination of the *litê* are both left out. An alternative and perhaps more likely explanation, as suggested below, is that *VB* and *TC* are here drawing on the same source, the former more fully, the latter less so.

The same kind of uncertainty applies to the relation of *VB* to Genesios. That there is a considerable overlap between the two requires no

[13] It may be noted that it speaks of Constantine Porphyrogennetos in the third person.

demonstration. Already Hirsch ([1876], 229–230) was able to identify several shared passages, namely: Basil's ancestry and upbringing; his mother's dream (inspired by Herodotus, I, 108); his reception by the abbot of St. Diomede's and service with Theophilitzes; the fall of Chrysocheir; the naval expedition of Nasar; the capture of Syracuse by the Arabs and the failed expedition of Adrian. To these may be added Basil's last illness. Seeing that *VB* is generally fuller than Genesios, yet omits some passages that are found in the latter, the hypothesis of a shared source (or sources) appears the more likely than that of a direct dependence of one on the other.

What was that source? Not a narrative history of Basil's reign if the Proem of Genesios is to be trusted; nor oral tradition alone considering the lapse of time – almost a century between Basil's arrival at Constantinople and the date of *VB*'s composition (c. 950). As we have seen, the Proems of *TC*, Books I-IV and of *VB* itself refer to certain writings or stories which the Emperor himself has gathered, hence not a single historical account, but a dossier of texts that needed to be assembled and arranged in a clear sequence. None of these texts has survived in its original form, so that their identification remains a matter of conjecture.

One of these texts, I would venture to suggest, was a lost encomium of Basil I, distinct from the Funeral Oration by Leo VI (the latter delivered in 888),[14] which does not appear to have been used. One reason for postulating such a lost encomium is that Genesios, as also *VB* (but not in exactly the same order), adopts a thematic, not a chronological arrangement: origin, deeds of war, deeds of peace, physical prowess compared to that of ancient heroes, acts of charity and repair of churches. Such a form of presentation would have been more appropriate to an encomium than to a history. The scant attention paid to ecclesiastical politics[15] would also be consistent with such a supposition.

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[14] *Or.* 14, ed. Th. Antonopoulou, *Leonis VI Sapientis … homiliae*, CC. Ser. gr. 63 (2008), 199–203. Cf. *eadem* [1997], 246–250.

[15] These are limited in *VB* to the deposition of Photios and re-instatement of Ignatios in 32 (where the Councils of 867 and 869/70 are conflated) and the re-appointment of Photios in 877 (44).

The lost encomium would probably have included the Arsacid myth, which had certainly existed in written form, as well as the account of Michael's turpitudes and sexual perversion, [16] which constituted the main justification of his murder and must have been put into circulation soon after 867. Careless recourse to the encomium may also explain the duplication of the conspiracy of Symbatios and George Paganes at **19** (where the co-conspirator is called simply Paganes) and **34** (where the same person is called George without his surname). The account, fairly circumstantial, at **19** is in its proper place, whereas at **34** it lacks a precise chronological anchor and serves only as an example of Basil's clemency, which would have suited an encomium. As might have been expected, the lost encomium was in high style, containing classical allusions. [17] I would conjecture that it was composed in the reign of Leo VI.[18]

In addition to the lost encomium (if its existence be granted), one may discern in *VB* a selective use of archival material, some of which (concerning Dalmatia and the occupation of southern Italy by the Arabs) re-appears in *De admin. imperio* 29.56ff.[19] There is also a smaller overlap with *De them.* (Pertusi, p. 97) in the same section. An archival origin may also be assigned to the inventory of gifts presented by the widow Danelis, as shown by the use of vernacular terms denot-

[16] Implied by the double entendre that Michael styled himself bishop of Koloneia (21.20; *TC* 201.2), an additional reason for suspecting that Michael was homosexual. Cf. Jenkins [1966], 165, 198–9.

[17] In *VB* 6.4 we are told that Basil was brought up by his father and had no need of Cheiron as did Achilles (οὔτε μιξανθρώπου Χείρωνος ἐδεήθη ὥς ᾿Αχιλλεύς), whereas in Genesios, p. 76.66 he is educated by his parents as was Achilles by Cheiron (ὥς εἴ τις ᾿Αχιλλεὺς Χείρωνι τῷ κενταύρῳ), which makes less sense.

[18] In both *VB* and Genesios, Basil, upon entering Constantinople, takes a rest at the *monastery* of St. Diomede and appears in a dream to its abbot. In fact, St. Diomede's was at the time a public church administered by a custodian (προσμονάριος) named Nikolaos Androsalites. Basil turned it into a monastery and restored it lavishly. So Funeral Oration, line 235 (ταῖς ἐκείνου ἐνεργοῖς ἐπιμελείαις εἰς κάλλος ἐξειργάσθη καὶ μονασταῖς ἀνείθη) and Symeon Logothete, Wahlgren, 264. It follows that at the time the common source was composed the former status of St. Diomede's had been forgotten.

[19] The passages in question are identified in the apparatus of the present ed. and in that of *De admin. imp.*, Moravcsik-Jenkins.

ing different kinds of textiles (**74**.33 ff.); likewise the list of her assets recorded by a certain *protospatharios* Zenobios, dispatched to the Pelopennese so as to implement her testament of which he had a certified copy (ἴσον) (**76–77**). A chrysobull in favour of St. Sophia appears to be quoted at **79**.10 ff. One may also suspect that the long enumeration of churches repaired by Basil and of his buildings in the imperial palace is based on a written checklist which the author fleshed out from personal observation.

Other sources are difficult to identify. One of them underlies the account of the murder of Bardas (**17**), which parallels *TC* 203.12 ff. and Genesios, § 20 ff., all of which provide the same exact dates, namely that of the murder itself (21 Apr., indiction 14 = 866) and that of Basil's coronation as co-emperor (26 May of the same year). These are the only dates given in all of *VB*. They must have come from the common source which Genesios, on the one hand, and the Continuers, on the other, tried to doctor in different ways. Genesios simply eliminated Basil from the story, whereas the author(s) of *VB* and *TC* IV chose what Bury ([1912], 172, n. 1) called a subtler approach by admitting Basil's participation in the murder, but ascribing it, most implausibly, to his eagerness to protect his Emperor, who had allegedly instigated the whole plot. All we can say about the common source of this passage, is that it was well informed and more detailed than its derivatives. Note in Genesios, p. 75.41 the apparently unmotivated sentence, "Among them was found a certain Chaldaean whose surname was Tziphinarites". A John the Chaldaean is named among several other conspirators in the murder of both Bardas and Michael III by Symeon Logothete, Wahlgren, pp. 250, 257, 260, but why single him out here?

The same kind of uncertainty applies to the long account of Basil's eastern wars against the Paulicians and the Arabs (**37**.27-**51**), which parallels, but with considerable deviations, that of Genesios (§§ 30–31, 34–37). It may be said that the chronology of *VB* is somewhat shaky – indeed, the author admits (**71**.29 ff.) that the exact dates of Basil's campaigns were no longer known –, that the author has magnified Basil's successes (as in the failed campaign against Tephrike in 871) and omitted certain inglorious incidents, such as Paulician penetration as far as Nicaea, Nicomedia and Ephesus as well as Ancyra and Basil's

doomed attempts at negotiation (Genesios, §§ 35–36). At the same time the enumeration of strings of minor forts captured in the course of several campaigns points to a factually circumstantial source rather than a rhetorical encomium. In particular, the account of the capture of Chrysocheir by the combined contingents of the Charsian and Armeniac themes (**41–43**) reads as if it were due to an eyewitness. It is clear that the author had a particular admiration for Andreas, Domestic of the Schools (**50**), but I would doubt that there existed a Narration of the *stratelates* Andreas as once suggested by Každan ([1962], 106).

VB has been described by the majority of scholars as a work of Constantine's own hand, but I.Š. was surely right in arguing that its real author was a ghost-writer, the anonymous γράφων of the *titulus*. He has also shown on the basis of the Emperor's letters to his friend, Theodore metropolitan of Kyzikos – these being "the only sample of [his] incontrovertibly authentic writings" – that his command of literary Greek left much to be desired (Ševčenko [1992], 176 ff.). Perhaps we should not deny to Constantine the authorship of the Proem, which is in the first person as are those of *De admin. imp.* and *De cerimoniis*. Another occurrence of the first person is at **71**.34–35: "Such and so many had been the deeds of war that have come to *my* knowledge as accomplished by Basil the emperor…" On the other hand, the passage we have already quoted concerning the capture of Adata (**48**.49 ff.) is in the third person and was certainly not written by Constantine himself: "For while Basil could not take the city at that time, in our own day Constantine Born of the Purple, son of Leo the most Wise and Basil's grandson, was able to achieve this distinction …"

The ghost-writer must have been one of the group of literati that gravitated round Constantine's court, but he remains nameless for the present. I.Š. has identified him on the basis of over twenty close parallels in phraseology with the author of *De imagine Edessena*, but the latter, too, is anonymous.

II. Textual Transmission

1. Manuscripts

1a. The main manuscript (Vat. gr. 167)

V – *cod. Vatic. Gr.* 167 of the early eleventh century[1]. Parchment, mutilated at the end, foll. 168, 237 × 170 mm. (the pages have been cropped). Written surface 178–185 × 105–110, 38 lines per page, except foll. 25^{r-v} and 32^{r-v} which have 37. Light brown ink. 21 quires numbered in Greek capitals in lower left corner. Foll. numbered in Arabic numerals by a sixteenth-century hand in upper right corner. Rulings intermediate between types Sautel-Leroy 32B1 and 32C1, incised on hair side.

Leather binding of 1846–1854 bearing the arms of Pope Pius IX (1846–1878) and Angelo Mai, cardinal 1838–1854. Bound in at the beginning are five paper sheets (I–V) bearing two indices in Latin (I^{r}, III^{r-v}) and one in Greek (V^{r-v}), written by Vatican librarians. Foll. I^{v}, II^{r-v} and IV^{r-v} blank.

Fol. 1^{r} heavily damaged and in part illegible; 168^{v} badly soiled, indicating that the MS remained for a considerable time unprotected by a binding after the loss of the final leaf or leaves. The damaged first page has an eroded headpiece in red ink, decorated with a series of fleurons. The initial (K), traced with a double outline, is also in red, while those of the following sections have initial letters in brown ink, the same as that of the text. Each section separated from the next by an undulating line, but not between the reign of Constantine VII and that of Romanos Lekapenos and between the latter and the sole rule of Constantine, indicating that the entire nominal reign of Constantine VII was presented as a unit.

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1 I. Mercati and P. Franchi de' Cavalieri, *Codd. Vat. Graeci*, I (Rome, 1923), 192. Detailed description and discussion by S. Serventi [2001].

In Serventi's opinion, nearly the entire text was written by a single hand (A) in *Perlschrift*, except for f. 7 r, lines 7–38 (hand B) and 56 v, lines 1–6 (hand C). Pieralli, however, believes there is only one hand.

The text is surprisingly faulty as may readily be seen from the apparatus: wrong separation between words, dittography, phonetic spelling, breathings and accents omitted or wrongly placed and, most seriously, omission of one or more letters or words. Skylitzes, who slavishly follows *VB*, often provides the correct reading, indicating that he had a better MS at his disposal. The defects of V are difficult to explain and do not necessarily point to a provincial origin. All we can say is that the scribe was inattentive and poorly educated. The numerous small gaps in the text may point to a damaged model, but that would not account for the other faults we have noted.

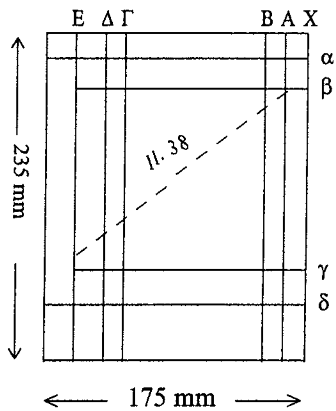
The early history of the MS is unknown. It first appears in the catalogue of the Greek section of the Vatican library of 1518 and is listed again in 1533 and c. 1559, when it is specifically described as *imperfectum*. An earlier mention in an inventory of 1475 of a Greek MS *ex membr. sine tabulis* containing *Annales moderni*[2] may in Serventi' s opinion be that of our *Vaticanus*, but the attribution is not certain.

At an indeterminate date a reader, who was probably also the owner of the MS, divided the whole text into thematic sections. The beginning of each section is marked by four dots (·:·) and its end by two dots and a squiggle (:~). Each, furthermore (with one exception) is accompanied in the margin by a calendar date and/or the mention of a litur gical commemoration written in capital letters. The purpose of this excerption remains unclear. I.Š. [1978], 96 thought that the passages in question were meant to be read aloud in a monastic refectory on the days indicated, probably in a south Italian milieu (and that although most of them are of purely secular content), whereas Serventi [2001], 296–7 would rather invoke private study, but that does not explain the calendar dates. Hence Pieralli favors reading aloud, though in a lay context. The case appears to be unique and deserves consideration in a discussion of Byzantine readership, but is not relevant in the present context.

2 See R. Devreesse, *Le fonds grec de la Bibliothèque Vaticane*, St. e Testi 244 (1965), 50, Nr. 118, 217, 296, 442.

Rulings in Vat. gr. 167

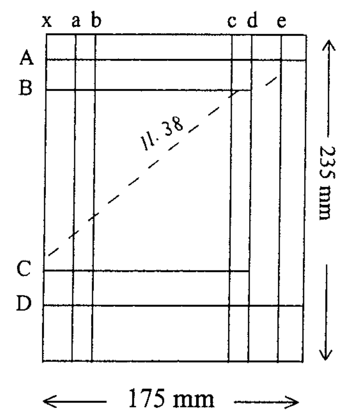
f. 76v



XA: 22 mm	Xα: 15 mm
XB: 27 mm	Xβ: 25 mm
XΓ: 133 mm	Xγ: 190 mm
XΔ: 138 mm	Xδ: 200 mm
XE: 152 mm	

lines of writing: 38
(including β and γ)
interlinear space: 5 mm

f. 77r



xa: 18 mm	xA: 15 mm
xb: 23 mm	xB: 25 mm
xc: 130 mm	xC: 190 mm
xd: 135 mm	xD: 200 mm
xe: 148 mm	

lines of writing: 38
(including B and C)
interlinear space: 5 mm

Notes

Foll. 76[v] and 77[r] constitute the flesh side of the middle bifolio in quire 10. Rulings were made with a dry point on the hair side, i.e. on foll. 76[r] and 77[v] (= System 1 in Leroy [1977], 295 and in Sautel-Leroy [1995], 31); this system follows Gregory's Law and has been used in all the quires of the manuscript.

On fol. 76[v] there are traces of prickings at 2–3 mm from the upper margin, at 2–3 mm from the outer margin, and at 10 mm from the lower margin. Horizontal lines to guide the writing of the text [*lignes rectrices*] are irregular in length; on occasion, they may go as far as the vertical lines "Γ, Δ, E."

On fol. 77[r], prickings are at 2–3 mm from the upper margin, at 5 mm from the outer margin, and at 10 mm from the lower margin. This folio's horizontal lines do not stop at line "c," but continue as far as the vertical line "d."

In sum, the system of rulings in Vat. gr. 167 falls in-between the outlines 32B1 and 32C1 of Sautel-Leroy ([1995], 51).

Other marginalia are of a routine character and need not detain us.

A fuller discussion of the Vaticanus will be included in the forthcoming edition of Theophanes Continuatus, books I-IV by J.M. Featherstone and J. Signes Codoñer (CFHB 42/1).

1b. The apographs of Vaticanus gr. 167

Three modern copies of the Vita Basilii exist, which all derive from Vat. gr. 167. They were all prepared in the second quarter of the 17th century and are now in the Vatican Library.[3] They help trace the circulation of the text leading up to its first two printed editions, in 1653 by Leone Allacci, and in 1685 by François Combefis.

Ba 232 – *Barberinianus gr.* 232. Ca. 1628, paper, 305 × 220 mm., ff. I. 288, ll. 24. Description in J. Mogenet *et al.*, *Codices Barberiniani graeci.* II. *Codices 164–281* (Vatican City, 1989), 75–76. Cf. also J. Signes Codoñer, *El periodo del segundo iconoclasmo en Theophanes Continuatus* (Amsterdam, 1995), XXIII–XXIV.

The volume contains the six books of Theophanes Continuatus, drawn directly from Vat. gr. 167; Bk. V, the Vita Basilii, occupies ff. 126–213. The manuscript's story falls into three distinct episodes.

1. The hand belongs to a certain Nicodemus. Two Greek compositions by him are found in Barb. gr. 279, a miscellany of short celebratory pieces dedicated for the most part either to pope Urban VIII or to his nephew, cardinal Francesco Barberini. The first is signed in the upper right corner, f. 211: *Nicodemi Thessalonices Parii Hieromonachi 1629 mense Febr^io^*. He also noted in the upper right margin of Barb. gr. 232, f. 1: *Continuatio Hist^ae^ Theophanis auctore* [left blank], and below, next to the first line of text: *E Vaticano Codice*. P. Canart, *Les* Vaticani graeci 1487–1962. *Notes et documents pour l'histoire d'un fonds de*

[3] The physical description of the two Barberini volumes is based on the catalogue by J. Mogenet, cited below. For the manuscript from Queen Christina's collection, use has been made of notes compiled by I. Ševčenko himself.

manuscrits de la Bibliothèque Vaticane (Vatican City, 1979), p. 9, connected the two compositions in Barb. gr 279 to a record in the archives of the library, dated 20 March 1628, which attests to Nicodemus' activity there as a scribe.

Nicodemus copied other historical texts, likewise drawn from Vatican manuscripts, for the personal collection of Barberini: Theophanes (Barb. gr. 233, ff. 17–395v), the bulk of Scylitzes (Barb. gr. 238, ff. 21–471v), Anna Comnena, Bk. IX-XV (Barb. gr. 236), and Io. Anagnosta and Cameniata (Barb. gr. 241(1), ff. 1–111av). Such extensive transcription was made possible by Barberini's position as cardinal librarian from 1626 to 1633 (J. Bignami Odier, *La Bibliothèque Vaticane de Sixte IV à Pie XI. Recherches sur l'histoire des collections de manuscrits* (Vatican City, 1973), p. 330).

Lucas Holste, in a letter to Peiresc of 29 July 1628 which hints at a program to publish a corpus of Byzantine historians, makes the first known mention of Barb. gr. 232:

> Illmi Cardinalis iussu descriptum est ex Vaticanis membranis Georgii Monachi χρονικὸν opus, & ejus continuator Theophanes: & Anastasii bibliothecarii versio Latina utriusque operis. tum alia Theophanis continuatio iussu Leonis cognomento Sapientis Imp. CP. confecta, quae res orientis sedulo narrat usque ad Leonis tempora. operae precium foret omnia ista junctim prodire in lucem. (ed. J.-F. Boissonade, *Lucae Holstenii Epistolae ad diversos* (Paris, 1817), pp. 97–98; corrected from the original, Paris, Bibliothèque nationale, Lat. N.A. 1212, f. 24)

In his description of Barb. gr. 232, J. Mogenet attributes the copy to Henri Dormal, no doubt on the basis of a subsequent letter from Holste to Peiresc, of 29 September 1628, which he cites in connection with Barb. gr. 234 (*op. cit.*, pp. 76 and 78). By way of introducing his friend, who while travelling from Rome back to his native Belgium stopped to visit the celebrated antiquary, Holste praised Dormal, as well as laying some claim to the idea of the corpus itself:

> quamprimùm mihi innotuit coepi opera ejus in Graecis transcribendis uti, quo in genere brevi adeo exercitatus evasit, ut nullum ego Graecum cum ipso comparari posse existimem. commendavi eum postea Illmo Cardinali, ut hominis ratio haberetur, qualem eruditio merebatur; atque id effeci, ut Georgium Syncellum & Georgium Monachum [Barb. gr. 234], tum Syncelli continuatorem Theophanem [Barb. gr. 233], aliosque duos qui Theophanis historiam vicissim excipiunt [Barb. gr. 232 and 238], ejus manu describi curarent. (ed. Boissonade, p. 99; BN Lat. N.A. 1212, f. 25)

Holste surely meant to impress Peiresc with his own industry and the influence he steadily acquired in Barberini's inner circle, for instance by sponsoring Dormal (see H.-W. Stork, ed., *Lucas Holstenius (1596–1661). Ein Hamburger Humanist im Rom des Barock* (Hamburg, 2008) for an overview). Indeed, Dormal too copied Byzantine historical texts for Barberini but he resented it, as he wrote his friend from Liège on 23 February 1629; Holste regretted his departure and hoped he would return to Rome, which he eventually did: 'Deinde quod incusat me hac hyeme Romae manere potuisse, multo iniquius videtur: nam in Vaticano non poteram, in camera locanda non volebam. Ad haec, illas nugaces historias describere non placebat …' (J. Mogenet, 'Un ami Liégeois d'Holstenius: Henri Dormal', *Bulletin de l'Institut historique belge de Rome* 35 (1963), pp. 225–271, at 231). Dormal is responsible for the conflation of Syncellus and Hamartolus, probably the chief ground for his complaint (Barb. gr 234; from which pp. 41–100 mysteriously ended up in Allacci's papers at the Vallicelliana, Fondo Allacci CXLIII.38, ff. 288–318v), the beginning of Scylitzes (Barb. gr. 238, ff. 1–20v), and Cinnamus (Barb. gr. 242), prepared in 1637, after his return, as the dedication to Barberini shows. Other samples of his work, as well as of that by Nicodemus, are scattered among the Barberini manuscripts and Allacci's papers, but there cannot be any confusion of their very different hands. A number of signed Greek poems by Dormal are in Barb. gr. 279, ff. 176–207, alongside Nicodemus' pieces.

There are occasional marginal notes in two different hands (though not by Holste, as Mogenet states): by Francesco Arcudio, whose epigrams also figure in Barb. gr. 279 and who copied the companion volume of Anna Comnena, Bk. I-VIII (Barb. gr. 235), and by Jean-Jacques Bouchard, who worked intensively on Theophanes.[4]

[4] In early notes on Barb. gr. 232, before Mogenet's description was available or he knew the findings outlined here, I. Ševčenko ascertained its direct dependence on Vat. gr. 167. Some corrections were made by comparing the two manuscripts; for instance, ἐν κρήτῃ (Barb. gr. 232, f. 141v) corrected to ἐν κήπης (Vat. gr. 167, f. 81v), in fact by Bouchard.

2. Shortly before 20 May 1647 Holste sent Barb. gr. 232, 233, and 234, to Barberini, in exile in France at the time, in order to have them published in what would be known as the Byzantine du Louvre; on that day Holste announced to Jacques Dupuy simply that 'Li altri tre manoscritti' were headed to Paris (L.-G. Pélissier, 'Lettres inédites de Lucas Holstenius aux frères Dupuy et à d'autres correspondants', *Miscellanea nuziale Rossi-Teiss* (Bergamo, 1897), p. 524). Writing to Barberini on 22 July 1647, he spelled out the contents of that shipment and then reminded the cardinal of the three volumes he had sent earlier, as well as underlining the hopes that drove so much traffic:

> Spero che a questa hora saranno gionti a V.(ostra) E.(minenza) li tre manoscritti di Georgio Syncello, Theophane, et il suo continoatore, che furono messi nella cassa di robba che il Sig^{r} Angelo [Paracciani: Barberini's chamberlain] mandò ultimamente a V.E. col ritorno della galera che condusse il Sig^{r} Amb^{re} [Fontenay-Mareuil]. e Monsù Cramoisy m'assicura che il P. Petavio [Denis Petau] sia per attendere all'editione di questa opera, vedendosi cosi ben provisto de MS^{ti} corretti e confrontati, quanto lui mai possa desiderare. V.E. non mancarà d'assicurarsi bene per mezzo dei Sig^{ri} Puteani [the Dupuy] delli originali, anco di quelli che furono mandati prima, cioè del Theophane in 4^{o}, della versione di Monsù Bucciard, e del mio Anastasio bibliothecario. (Barb. lat. 6490, f. 49)

Whatever larger projects the scholars in his service entertained and persuaded him to foster, Barberini himself from early on was specially intent on seeing Theophanes in print. Describing on 11 February 1634 the position he had been granted, Bouchard reported that the cardinal asked 'que je fisse imprimer une suite d'Histoire depuis le commencement du monde jusques à la prise de Constantinople, … et je dois commencer par Theophanes' (J.-J. Bouchard, *Lettres inédites, écrites de Rome, à Peiresc (1633–1637)*, ed. Ph. Tamizey de Larroque (Paris, 1881), p. 24; rept. in his *Les Correspondants de Peiresc*, v. 2 (Geneva, 1972), p. 106). In a pattern destined to be repeated the next decade, he remarked in the same letter that since Syncellus needed to come first, he hoped Peiresc might help to obtain from Paris the first part of the chronicle, which all manuscripts in Rome lacked. The remarkable circulation of material between Paris and Rome over the next three years, detailed in the correspondence of Peiresc, in Aix, in many respects laid the foundation for the Louvre corpus. After trying in vain to borrow the volume, Peiresc succeeded in commissioning a copy of the Syncel-

lus portion of Paris. gr. 1711, the important manuscript exploited by Scaliger for his reconstruction of Eusebius (who, unlike Bouchard, was sent the volume in Leiden by June 1602, thanks to Isaac Casaubon: see A. Grafton, *Joseph Scaliger: A Study in the History of Classical Scholarship* II. *Historical Chronology* (Oxford, 1993), p. 540, and pt. 4.3 for the whole tale; Peiresc, *Lettres à Claude Saumaise et à son entourage (1620–1637)*, ed. A. Bresson (Florence, 1992), pp. 171–172 n. 43, for Peiresc's failed request to Nicolas Rigault, keeper of the Royal Library; and F.W. Gravit, 'A Proposed Interlibrary Loan System in the Seventeenth Century', *The Library Quarterly* 16 (1946), pp. 331–334, who unearthed the story). A scribe named Joseph prepared the copy, now Barb. gr. 227 (though mentioned several times and responsible for other copies in Paris and in Rome, he is named only once, by Peiresc to Jean Aubert: *Lettres de Peiresc*, ed. Ph. Tamizey de Larroque (Paris, 1888–1898), v. 7, p. 211). Between April and July 1635, Peiresc forwarded to Rome some four or five installments of Syncellus as they were readied in Paris (*Lettres de Peiresc*, v. 3, pp. 296, 318, 334, 347). That fall, he then persuaded Barberini to send the complete copy back to Paris so that Claude Saumaise might check it against the original; it would return to Rome in October 1636, after nearly another year in Paris, filled with Saumaise's marginal corrections (*Lettres de Peiresc*, v. 4, pp. 148, 164). Peiresc's generosity did not end there. He also sent to Paris a manuscript of Theophanes of his own copied by Darmarius (now BN Suppl. gr. 327), to have it collated with the text of Theophanes in the second part of Paris. gr. 1711, this time by Joseph, which he then transmitted to Bouchard in April 1637 (*Lettres de Peiresc*, v. 4, p. 173).

While he waited for Saumaise to correct the copy of Syncellus, Bouchard tried to secure a printer in Paris for his Theophanes. As he explained to Jacques Dupuy on 4 April 1636, a Roman publication had been planned, but the available fonts proved inadequate; his translation (Barb. lat. 770) bears in fact a mock title-page dated 1635. To sell the idea, he sketched the plan for a corpus, much as Holste had done, which would include Theophanes Continuatus (in the guise of Leo Grammaticus). On behalf of Barberini he asked the Dupuy:

de procurer s'il vous plaist que le Sr Cramoisi ou autre entreprenne l'Edition de Theophanes Grec avec ma traduction Latine et mes notes, ce qui fera un juste volume in folio. L'auteur estant ancien et non encore imprimé, et qui traite de matieres fort belles, et utiles a l'Eglise, et a Nostre France mesme, le livre ne peut estre que de bon debit come je croi. L'ouvrage est prest a mettre sous la presse, et vous l'envoyerai quand vous me le manderez; en suite de quoi je travaillerai sur Georgius Syncellus aussitost que Mr Saulmaise me l'aura renvoyé, qui fera un autre volume: et puis sur Leo Grammaticus et autres auteurs grecs non imprimez qui ont escrit l'histoire de l'Empire jusqu'a la prinse de Constantinople; de sorte que l'oeuvre entier pourra monter a quatre volumes in folio. (BN Dupuy 785, f. 2r-v)

Nonetheless, little happened. The death of Peiresc in June 1637, soon after his Theophanes reached Rome, followed by that of Bouchard in July 1641, further stalled the project. Bouchard continued working on Theophanes (see I. Herklotz, *Die Academia Basiliana. Griechische Philologie, Kirchengeschichte und Unionsbemühungen im Rom der Barberini* (Freiburg, 2008), pp. 94–96), gathering more material (now in Barb. lat. 640 and Barb. gr. 553), but did not move on to the other texts he intended to edit. And Peiresc's unclaimed Theophanes silently entered Barberini's library, labelled N. 279 among the Greek manuscripts, as the fly-leaf still indicates.

Barberini's two-year stay in France, beginning in January 1646, coincides too perfectly with the formative period of the Byzantine du Louvre for his presence not to have played an instrumental role (for his exile, see A. Merola in *Dizionario biografico degli Italiani*, v. 6, pp. 174–175; for the corpus before the oficial *Protrepticon* of 1648, A. Pertusi, *Storiografia umanistica e mondo bizantino* (Palermo, 1967), pp. 82–85). Once there, he immediately set about getting Theophanes into print. On 9 March 1646 he told Holste to send Bouchard's translation; on 14 April Holste announced the first shipment of three manuscripts, which included Peiresc's Theophanes and an improved text of the version of Theophanes by Anastasius, which he had prepared (probably the fair copy now in Barb. lat. 2400) (Barb. lat. 6492, f. 13r; *Spicilegio Vaticano*, ed. I. Carini (Rome, 1890), p. 267, for Holste's important letter). By the summer Barberini had an agreement from the royal printer Sébastien Cramoisy for Theophanes, but everyone involved in the negotiations pulled in separate directions. Cramoisy, who had solicited Holste's advice for a Byzantine corpus, urged him to

send all that he had ready, though Holste was most concerned about his own projects; on 24 August 1646 he was still expecting the three volumes sent to Barberini:

Quand au Syncellus conferé par M[r] Bouchard [Barb. gr. 234] que dittes aussy avoir prest a envoyer & votre Alexiados Annae Comnenae vous les pouves envoier attendu que ayant a present commancé a imprimer tous ses [sic] historiens de l'empire grec en l'imprimerie Royalle le dessein est de les continuer. … vous pouves tout envoyer car l'on ne veut rien obmettre si faire ce peut. (Barb. lat. 3630, f. 51[r-v])

When at last they arrived in Paris, Pierre Dupuy was horrified. In his acknowledgment of receipt to Barberini, then in Lyon, he complained on 22 November 1646 that Bouchard's translation 'n'est pas un ouvrage achevé & qu'il faut revoir', and above all he wanted the Syncellus corrected by Saumaise. He also indicated that he had settled on an editor for Theophanes:

J'ai jetté les yeux pour conduire cet ouvrage sur un religieux dominicain nommé le P. Goard que V.E. a veu dans Paris & qui travaille a present sur un livre Grec, des Prieres & ceremonies de l'Eglise Grecque [the *Euchologion* (1647)]. Il a mesme copié en partie le Theophanes & il me semble comme il m'a parlé de ces livres qu'il est capable d'entreprendre ce travail a quoi il semble ne vouloir pas resister apres que son livre sera achevé qui est sur la fin. J'esperois que V.E. feroit venir de Rome la copie Grecque qu'elle a de ces autheurs qui a esté faite sur le MS antien de la Bibliotheque du Roy & qui a esté collationnee à la priere de M. de Peiresc par M. Saumaise. Si nous avions cette copie cela avanceroit l'ouvrage. (ed. L.-G. Pélissier, 'Les amis d'Holstenius II', *Mélanges d'Archéologie et d'Histoire* 7 (1887), pp. 124–125; Barb. lat. 3539, ff. 43–44)

Holste never sent Barb. gr. 227, despite repeated entreaties from Paris. He, and Barberini, may have thought it was simply not needed since the original was available. But there were mundane grounds as well for failing to cooperate on this score. As a Calvinist who had very nearly been persuaded to convert precisely at the time he was checking Syncellus, and now a feared anti-Catholic polemicist, Saumaise was not liked in Rome. Allowing him a prominent place in the Byzantine du Louvre would diminish Rome's contribution. Holste therefore sent instead an altogether Roman product, Barb. gr. 234, which Bouchard had indeed collated. And to satisfy Cramoisy's editorial appetite, he included in his second shipment of manuscripts, along with Bouchard's corrected text of Theophanes in Barb. gr. 233, the Theophanes Continuatus in Barb. gr. 232.

He was probably right, however, in his recommendation for an editor. Holste knew Denis Petau personally from his stay in Paris in the 1620's. The Jesuit's work in chronology and his edition of the *Breviarium* of Nicephorus (1616) made him a far more preferable choice than Jacques Goar. Holste insisted several times on the matter to Barberini, beginning on 18 February 1847; by implication, the decision as to an editor belonged as much to the cardinal as the manuscript he was offering:

Quanto all'editione di Theophane prego V.E. di non haver troppo fretta fin che si trovi qualche persona idonea che ci voglia attendere, che li Sigri Puteani facilmente troveranno. et essendo questo autore Chronologo, non solo historico, ci vole una persona ben'essercitata in quella professione, che lo tratti come il Scaligero fece l'Eusebio. ne vi sarebbe alcuno piu a proposito che il P. Petavio, se vi volesse attendere. e credo che lo farebbe ad instanza di V.E. e quando vedesse le fatighe fatte circa il testo greco, che mandarò quanto prima. Il darlo poi con la semplice versione de Mons. Buchard sarebbe il publicare un corpo morto ben lisciato senza anima e spirito. (Barb. lat. 6490, f. 21v)

In mid November, only a few weeks before Barberini left France, the issue remained uncertain; then, in September of the following year Goar told Allacci that he was at work on Syncellus (Barb. lat. 6492, f. 115; Vallic. All. CXLVII.18, f. 156). Sometime in 1648 Goar was evidently charged with editing the three principal manuscripts from Rome, those in Holste's second shipment. Like Bouchard before him, having started with Theophanes he logically turned to Syncellus, which he brought out in 1652, but he did not complete the Theophanes.

3. Word of Goar's death on 23 September 1653 travelled quickly to Rome. On 11 October Barberini wrote that he was relieved to hear Combefis had taken over responsibility for the edition: 'Illud tamen in praesenti iactura me plurimum recreavit, quod significas orbatum parente Theophanem in tutelam tuam te non modo recepisse, sed quod etiam omnem operam tuam illi promittis' (BN Lat. 10351, f. 1; see Michel Gasnier, *Les Dominicains de Saint-Honoré* (Paris, 1950) for the convent to which both belonged). He also wanted to know what had happened to his manuscripts. Combefis replied a bit ungraciously, on 11 December, with a letter addressed instead to Allacci:

Theophanem ipse cum Buccardi versione brevi consignabo D. Cramoysio, qui Romam transmittere curet. Anonymus Continuator interim nobis necessarius; nam & eum producere in animo est. Ipsum Cedrenus sublegit, uti & Theophanem, ut planè unus sit ex iis, quos ipse post Theophanem historiae auctores laudat: quâ de re aliqua in notis meis posterioribus. (Vallic. All. CXLVI.37, f. 396)

In his preface he would lament the state of Goar's text, which by then was already printed, thus bearing out Holste's fears (see C. de Boor's comments on Goar's ineptitude, *Theophanis Chronographia* (1885), v. 2, pp. 359–351, whom he took to task for failing to profit from the collations in Barb. gr. 233, though he was fooled by Bouchard's variable script into thinking they belonged to two different hands, and missed Goar's occasional readings, marked 'R.' or 'Reg.', for instance at f. 163).

Three years later, on 16 June 1656, Cramoisy sent Holste and Barberini a few recently published books, including the Theophanes which had appeared the year before, as well as a separate parcel for Barberini containing 'trois Manuscrits qu'il avoit faict la grace de prester pour l'edition du Theophane dont nous avons obligation a S.E. & a vous aussy' (Barb. lat. 3539, f. 28). It is safe to assume they were the same manuscripts mentioned by Combefis, namely Theophanes, Theophanes Continuatus, and Bouchard's translation. The Anastasius and Syncellus/Hamartolus would have been returned earlier, once those editions were done. Peiresc's Theophanes, on the other hand, would stay in Paris.

Among the papers Goar left behind was a copy he had made of Theophanes Continuatus, which Combefis corrected against Barb. gr. 232 before its return to Rome. After a long silence on the subject, he gave Barberini a progress report on 26 September 1670, which began by thanking him,

eaque solicitudine, qua optimos Codices Graecae Historiae & sibi paravit, & humanissime utendos, iurisque publici faciendos, ubi liceret, dedit. Ex illis mihi remanserat, per obitum bonae memoriae R.P. Iacobi Goar sodalis mei, Constantini Porphyrogenneti Continuator, ex Vaticano antiquiori Codice exscriptus, seu potius eius ipsius apographum, ipsius P. Goar manu exaratum, mihique ante remissum Romam Codicem, ad illum ipsum diligenter recognitum. Opus elimavi, Latio reddidi, Notis illustravi. Probata Christianissimo Regi opera, & ut illo, aliisque mihi aliunde repositis, Historiae Byzantinae è Regia Lupara umbilicus prope afferatur. In his sudat Regia munificentia praelum: unus iam alterque liber editus: adiungendi alii, iisque producenda Historia ad Basilium Puerum. (Barb. lat. 2176, ff. 26, 27)

By 5 February 1672 his text was ready, but shortage of paper held up production of the book:

Liberassem ego iam meam [fidem] in Tuo Constantini Porphyrogenneti Continuatore, expleto, quo ipsum produco, cum aliis, volumine; nisi ipso pene medio, charta Regia, quam ab Arvernis habemus, nos defecisset; quam siccissima hieme, aquarum penuria necdum afferri sivit, etsi in itinere pridem posita, nostris plurimùm votis non potest deesse. (Barb. lat. 6510, f. 37)

The *Historiae Byzantinae Scriptores Post Theophanem* (Parisiis, In Typographia Regia, 1685) offered the first instalment of a collection scheduled to include ps-Symeon Magister, Leo Diaconus, and Psellus, which Combefis did not live to complete. The volume's centerpiece was the first edition of Theophanes Continuatus as a whole, equipped with numbers referring to the 456 notes he had prepared. This suggests that he checked printed sheets of the text itself. At his death, in March 1679, his papers fell into such disorder that his anonymous editor failed to publish them. The commentary, now reassembled save for one lost bifolio, is in his papers at the Archives nationales in Paris (Box M 832, folder 7a). Combefis succeeded in carrying out the central part of the idea conceived in Barberini's circle, who also died, later the same year, without having seen the 1685 volume. Nor did his library receive a copy of it.

Ba 264 – *Barberinianus gr.* 264. (1) Ca. 1628, paper, 325 × 225 mm. for pp. 1–80, and 325 × 230 mm. for pp. 81–240, ll. 23; (2) Ca. 1630, paper, 320 × 225 mm., pp.1–118, ll. 25. Description in J. Mogenet *et al.*, *Codices Barberiniani graeci.* II. *Codices 164–281* (Vatican City, 1989), 108–109.

Part 1 of the composite volume contains the History of Georgius Acropolites, copied by the same Nicodemus responsible for Barb. gr. 232, hence the putative date. Part 2 is in the hand of Neophytos Rhodinos and has the Vita Basilii alone.

The two unrelated, though roughly contemporary, pieces come from a large and varied mass of papers having once belonged personally to Allacci which entered the Barberini library after his death in 1669. While it is impossible to tell why they were bound together, in 1827 as indicated on the inside front cover, they have in common that Allacci

published both, and in quick succession. His Acropolites came out in the Byzantine du Louvre in 1651, together with Ismaël Boulliau's edition of Ducas; the *editio princeps* of the Vita Basilii in bk. 2 of his *ΣΥΜΜΙΚΤΑ, sive Opusculorum, graecorum et latinorum, vetustiorum ac recentiorum, Libri duo* (Coloniae Agrippinae, Apud Iodocum Kalcovium [= Amsterdam, Joan Blaeu], 1653), pp. 2–178.

Associated like Allacci with the Greek College in Rome, Neophytos Rhodinos, from Cyprus, was a close friend who supplied him with texts and information. Allacci's papers hold many items in his hand, probably both given and commissioned, as well as some correspondence. He also had ties to the Barberini library, offering the cardinal several manuscripts acquired in his travels (for instance the gift of what are now Barb. gr. 388 and 480, recorded in Barb. lat. 3075, f. 208). Documents place him in Rome in 1627 and into early 1628, and again from the end of 1629 through most of 1630 (A. Brunello, 'Neofito Rodinò missionario e scrittore ecclesiastico greco del secolo XVII', *Bollettino della Badia greca di Grottaferrata*, n.s. 5 (1951), pp. 148–171 and 201–219, at 155–157; more generally, see Z. Tsirpanlis, *Τὸ Ἑλληνικὸ Κολλέγιο τῆς Ρώμης καὶ οἱ μαθητές του (1576–1700)*, (Thessaloniki, 1980), pp. 400–403). A cluster of copies he executed from Vatican manuscripts date from the first third of 1630 (Ch.M. Grafinger, *Die Ausleihe Vatikanischer Handschriften und Druckwerke (1563–1700)*, (Vatican City, 1993), index). Two signed poems are in Barb. gr. 279, ff. 311, 312; a sample (not identified) of his script is reproduced in P. Canart, *Les* Vaticani graeci 1487–1962, pl. 48.

Allacci worked from the copy by Rhodinos. Not only did he paginate the text and use the margins for conjectures and corrections, but the autograph draft of his Latin translation, which shows multiple revisions, is keyed to those page numbers (Barb. lat. 320, ff. 27–29^{v}, 42–60^{v}; the rest of the volume contains draft translations of the other Greek texts published in bk. 2 of the *Symmicta*: Theodore of Gaza, Io. Anagnosta, and Cameniata).[5]

[5] In his notes on Barb. lat. 320, I. Ševčenko observed that the numbers in the margin matched the pagination of Barb. gr. 264, and that lines in the Latin translation indicated transition from one page to another of the Greek.

Rhodinos prepared his copy directly from the Vatican manuscript. Barb. gr. 264(2), p. 4, l. 11, lacks one entire line, Vat. gr. 167, f. 74, l. 14 (τῶν ἀρσακιδῶν κατὰ τὴν ἀδριανούπολιν ἐπύθετο), which is present in Barb. gr. 232, f. 128v, ll. 7–8. Consequently the line is missing from Allacci's edition, but it is puzzling that it should also be absent in Combefis (1685 ed., p. 135, and from there in the Bonn ed., p. 215). This certainly does not mean that Rhodinos made his copy before Nicodemus did his; a later date (1630 rather than 1627 or early 1628) better fits the chronology in several respects.

If it did not sooner, the Vita Basilii caught Allacci's attention in the course of helping to elaborate the plan which led to the copies commissioned by Barberini. Upon learning about the Byzantine du Louvre, Joseph-Marie Suares claimed that he had formed a similar project when he served as the cardinal's librarian, some twenty years earlier. In a memorandum sent to chancellor Pierre Séguier in March 1648, probably in response to the diffusion of the *Protrepticon*, he detailed the copies he arranged to have made and from which Vatican manuscripts, including the 'seriem historicam post Theophanis Chronica graecè conscriptam' in a codex numbered CLXVII; and he underlined the generous assistance Allacci had provided (H. Omont, 'La collection byzantine de Labbe et le projet de J.-M. Suarès', *Revue des Études grecques* 17 (1904), pp. 18–32, at 25 and 21; Omont discovered the actual memorandum, which was edited two years later by Naudé; see also I. Herklotz, *Die Academia Basiliana*, pp. 51–53). As scriptor at the Vatican Library since 1619, Allacci was in a better position than Suares, or for that matter Holste, to locate the manuscripts necessary for such a project (on Allacci, see J. Bignami Odier, *La Bibliothèque Vaticane de Sixte IV à Pie XI*, pp. 128–131 n. 111).

Allacci had Rhodinos' copy before 11 September 1631. On that day he wrote to Pierre Dupuy, in Paris, looking for a printer of his three books of Varia antiqua, the second of which included the Vita Basilii:

> Et acciò VSa essendo informato del stato delle mie operette renda capace il stampatore li dico, come adesso io mi trovo in essere tre libri Variorum Antiquorum, dove sono raccolte molti libriccioli d'Antichi auttori, et di mezzo tempo, non più usciti in luce ne Greco ne Latino, e questi tutti tradotti da me. … Quando questo [primo libro] sarà in buon termine nella stampa, se li mandera il libro secondo, dove saranno, Libanii

Sophistae Narrationes fabulosae, Ioannis Antiocheni Archaeologia, Ioëlis chronographia, Heracliti de Incredibilibus, Isaaci Porphyrogennetae Troica, Iulii Pollucis chronographia, Constantini Porphyrogennetae de Vita, et rebus gestis Basilii Macedonis, Ioannis Zonarae de Poenitentia Salomonis, et de Morte Ioannis Evangelistae. et altri tutti tradotti in lingua latina. (BAV, Autografi Patetta 11, f. 270$^{r–v}$).

He did so on the recommendation of Gabriel Naudé, who added the letter's external address. Naudé also convinced him to send some of the miscellany to Paris (what exactly is not clear), where in 1635 Grotius took an interest in it. He in turn asked Ger. Jo. Vossius to find a printer in Amsterdam. The elder Blaeu was approached, who in principle accepted it but was absorbed at the moment in the production of his atlas (*Briefwisseling van Hugo Grotius*, ed. B.L. Meulenbroek, v. 5–6 ('s-Gravenhage, 1966–1967), 5.490, 6.61, 6.403).

A small part of the Varia antiqua, renamed the *Symmicta*, was finally printed by the younger Blaeu (who used a false Cologne imprint for Catholic works), through the good offices of Barthold Nihus. A German missionary in Amsterdam with close ties to Fabio Chigi, then nunzio in Cologne and future pope Alexander VII, Nihus maintained a long correspondence with Allacci and supervised the printing of some of his major works, always under the same arrangement (J.M.D. Cornelissen, 'Brieven van en over Bartoldus Nihusius', *Haarlemsche Bijdragen* 59 (1941), pp. 329–350; H. de la Fontaine Verwey, 'Dr. Joan Blaeu and his sons', *Quaerendo* 11 (1981), pp. 5–23). The negotiations with the Blaeu printing house account in all likelihood for the third copy of the Vita Basilii.

Reginensis gr. 105. 1642, paper, 195 × 129 mm., ff. II. 90. Not used in the present edition.

The volume contains a copy of the Vita Basilii alone, drawn from Barb. gr. 264(2). The text is in two hands: ff. 1–85 were written by Isaac Vossius, ff. 85^{v}–90^{v} by an unknown scribe in Allacci's service. The summary description in H. Stevenson, *Codices manuscripti graeci Reginae Svecorum et Pii PP. II Bibliothecae Vaticanae* (Rome, 1888), p. 76 obviously errs as to the date.

In a letter to Nihus of 25 March 1651, Allacci describes the circumstances in which he made his own copy by Rhodinos available to Vossius. Fabio Chigi had recently agreed to pay for the miscellany but the contents of bk. 2 had not yet been finalized:

Historici Thessalonicenses possunt una simul imprimi. Ioannes Anagnosta erit duplo maior Phoca [in bk. 1], Cameniata triplo et paulo plus. Posset edi quoque Constantinus Porphyrogenneta de gestis Basilii Macedonis, qui Cameniatam exaequat et Cameniata fuit σύγχρονος. His omnibus volumen erit iustae molis, et separatim quoque Auctores compingi possent, si ita edantur. Id si ita placuerit Blavio, mittam paulatim omnia. Et de Constantino Porphyrogenneta praecipue, gratissimum veniat, quod Vossius Isaacus ex meo Codice Historiam descripsit etsi non integram, quam postea, etiam postquam discessit, mea liberalitate integram habuit [barred: vollensque certe ante me edere]. (Vallic. All. CLIV/63, f. 283, minute)

Vossius spent the summer of 1642 in Rome (F.F. Blok, *Isaac Vossius and his Circle*, tr. Cis van Heertum (Groningen, 2000), pp. 143, 154). As he explains at the beginning of the letter, Allacci had shown Vossius anything he wished to see: 'omnia mea etiam secretiora, cum Romae esset, ita aperui, ut cernere ea oculis, quibus utitur, potuerit, et quae apud me non erant ex alienis aerariis in suum commodum procuravi.' Writing on 11 March 1645, after his European journey, Vossius assured him that Nihus and his father would do all they could with Blaeu or the Elzeviers, and offered his own assistance (Leiden UB B.P.L. 885), but by 1651 Allacci no longer trusted him.

2. Editions

- Ed. princeps of *VB* by Leo Allatius in Σύμμικτα, II (Cologne, really Amsterdam 1653), 1–178, after Ba 264 with occasional 'improvements' drawn from Skylitzes.
- Posthumous ed. of the whole of *TC* by F. Combefis in Corpus parisinum (1685), entitled *Scriptores post Theophanem*. Based on Ba 232, except that for VB it follows Allatius' printed ed. rather than the MS. Further 'improvements' drawn from Skylitzes and an extra passage, invented by J. Goar, added near end of Preface (also reproduced in Bekker's ed., p. 5.3, appar.).
- Unaltered reprint of Combefis' ed. in Venice corpus (1729).

- Ed. by Emm. Bekker in Bonn corpus (1838), 211–353, based on a combination of Allatius and Combefis, without recourse to any MS, but improved by a number of felicitous emendations. Bekker invented the title *Theophanes Continuatus* (Οἱ μετὰ Θεοφάνην in Greek) and arbitrarily labeled *VB* Lib. V and everything after that Lib. VI.
- Hybrid ed. in Migne, PG 109 (1863), 225–369, combining Combefis' titlepage (hence *Scriptores post Theophanem ex editione Francisci Combefisii*) and part of his Table of Contents with Bekker's text and apparatus, including the numbering of Books V and VI.

III. The Present Edition

1 The Greek Text

The present edition rests on the *Vaticanus graecus* 167 and thus is free of insertions borrowed from the *History* of Scylitzes that on occasion Leo Allatius but mostly François Combefis tacitly introduced into their editions. Their successor Emmanuel Bekker simply took these insertions over into his Bonn edition as genuine parts of "Theophanes Continuatus." He thus provided scholarly readers of the *Vita Basilii* with a regularly used, but unreliable, guide for more than a century and a half.

This edition has greatly profited from the inclusion or consideration of textual observations and corrections – some of which had anticipated my own – contained in the draft of an edition left by Carl de Boor and rediscovered in early 1975. Given de Boor's critical acumen and extraordinary precision (his collations were "as good as photographs," so Heisenberg [1924], 495), corrections of his readings were minimal and departures from his judgments, very rare (all of the latter having been noted in the critical apparatus).

The text presented here differs in more than five hundred places from that of the Bonn edition.

2 The English Translation

The purpose of the present translation has been fourfold: to provide readers unfamiliar with Greek with close access to the original; to give Classicists not at home with Byzantine Greek a tool with which better to follow that original; to serve as a temporary replacement for a commentary; and to convey some sense of the original's stylistic ambitions and coloring in an English which native speakers would find palatable, and non-native ones, understandable.

Some of these tasks have been contradictory. This is especially true of the attempts to convey the flavor of the original-because the stylistic canons dominant in contemporary English and in tenth-century Byzantine prose in high style are poles apart. As a positive characteristic of style, euphuism has been absent from English letters for four hundred years; and in the twentieth century, the elegant variation was declared to be "an incurable vice" by H.W. Fowler, the arbiter of Modern English Usage.

In contrast, one device, inherited from the Second Sophistics, and in part from the Scriptures, and dear to Byzantine authors aspiring to high style, consisted in repeating the same thing at least twice by means of synonymous, or well-nigh synonymous, expressions. Here belong such locutions of our text as:

portents … went unheeded and unnoticed (**5**, 35)
gave up the ghost, as it were, and were on the very brink of dying (**30**,4/5)
teacher and preceptor (**44**, 13/14)
talk or speak to them (**62**, 32)
<he> would lend his ear and attentively listen (**72**, 6)

For other examples, see *Index graecitatis* under *Pleonasmus sive variatio* p. 000 below.

Redundancies are also frequent in the first and the last parts of chapters **76–94**, with their reports on Basil I's erecting or restoring buildings. This may be because the author, presumably with nothing more than a bare list of those buildings at his disposal, felt the need to flesh out his material. Thus he wrote:

easily and without difficulty (**76**, 20)
old age and the wrinkles left by time (**80**, 4)
was on the verge of collapse and was falling into ruin (**82**, 14/15)
through imagery and without telling a story (**89**, 55/56)
they rise to a great height into the air (**90**, 10)

I retained these elegant variations (omitting them would mean curtailing the text by perhaps one-fifth), and did not risk a freely flowing translation. Either procedure would ill serve the purpose of helping the reader to follow the original at close quarters.

I put question marks next to the few passages where I was not sure of the meaning, or, as was the case with the rare *cruces*, not able to offer a plausible rendering. Added words appear in pointed brackets.

To avoid giving a sense of false security to the reader, I left most of the technical terms untranslated (thus there is no "general" for *strategos*, or "province" for *thema*). Such terms, italicized in the text, are explained (true, in Latin) in the *Index rerum ad res byzantinas spectantium*.

I am especially indebted to Dr. Prudence Steiner for having checked the English in the final version of the translation.

3. The Maps

Louis Robert's precept *tout nom doit évoquer un site* has guided the preparation of the four appended maps. They contain practically all the certainly or hypothetically localizable place names, sites, and monuments mentioned in our text. Place names *incerti situs* (such as Καταβάταλα, **46**, 12 or Ῥαψάκιον, **40**, 16) and a church in Constantinople which was difficult to place even hypothetically (St. Nazarios, **82**, 1) have been omitted. In one case (Στῆλαι, **65**,7) a choice was made between competing localizations.

Map 1 (*The Great Palace*) has been drawn by Dr. Eugenia Bolognesi Recchi Franceschini; Maps 2 and 3 (*Constantinople* and *Surroundings of Constantinople*), by Professor Cyril Mango; Map 4 (*Campaigns of Basil I*) is based on materials produced in the *Tabula Imperii Byzantini*, a research unit of the *Institut für Byzanzforschung* of the Austrian Academy of Sciences. That map has been prepared under the supervision of Dr. Klaus Belke and Professor Johannes Koder. The editor is responsible for the choice of its place names, and for establishing itineraries and dates for the various military campaigns conducted by

Basil or his generals. These itineraries do not reconstruct historical "reality" but merely reflect the information contained in the text.

Dates for individual campaigns are either corroborated by other sources or reflect modem scholars' consensus; disputed or conjectural dates are indicated with a question mark. Dates in Roman font refer to both Eastern and Italian, those in *Italics*, to the exclusively Italian campaigns.

All maps have been executed by the firm *Cartoconsult und Photographie Beer*, Vienna.

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For abbreviations, see p. 3 + below

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ΙΣΤΟΡΙΚΗ ΔΙΗΓΗΣΙΣ ΤΟΥ ΒΙΟΥ ΚΑΙ ΤΩΝ ΠΡΑΞΕΩΝ ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΑΟΙΔΙΜΟΥ ΒΑΣΙΛΕΩΣ

TABULA NOTARUM PRAECIPUARUM IN TEXTU ET APPARATIBUS ADHIBITARUM

IN TEXTU

< > = addidi
[ ] = delevi
*** = lacunam statui
† = crucem editorum apposui

IN APPARATIBUS

FP = Fontes et loci paralleli
I = Imitationes

Codices

Ba 232 = Barberinianus graecus 232 Combefisii, s. XVII (ca. a. 1628)
Ba 264 = Barberinianus graecus 264 Allatianus, s. XVII (paulo ante a. 1631)
V = Vaticanus graecus 167 noster, ca. a. 1000
V^1 = V manus prima
V^x = V manus incerta
[Vaticanus graecus Reg. Suec. 105 s. XVII (aa. 1642–43) e Ba 264 descriptus in editione non adhibetur]
Paris. Archives Nationales M 829 et 832 Combefisii Commentarius ineditus

Viri docti et editores aetatis recentioris

All = Leo Allatius (1587–1669)
B = editio Bekkeriana
Be = Immanuel Bekker (1785–1871)
Comb = Franciscus Combéfis (1605–1679)
de Boor = Carolus de Boor (1848–1923)
Kamb = Athanasius Kambylis

Sacra Scriptura

Gen = Genesis
Ex = Exodus
Lv = Leviticus
Nu = Numeri
Dt = Deuteronomium
Jos = Iosue
Ru = Ruth
1 Reg = Samuelis I
2 Reg = Samuelis II
4 Reg = Regnorum II
2 Chr = Paralipomenon II
Esd = 1 Esdrae
Job = Iob
Ps = Psalmi
Pr = Proverbia
Sap Sal = Sapientia
Sir = Siracides
Ps Sal = Psalmi Salomonis
Is = Isaias
Jr = Ieremias
Eze = Ezechiel
Dan = Daniel
The = Theodotion
Il = Ioel
Mic = Michaeas
Sph = Sophonias
Zch = Zacharias
Mal = Malachias
1, 3, 4 Macc = 1, 3, 4 Machabaeorum

Mt = Matthaeus
Mc = Marcus
Lc = Lucas
Jn = Ioannes
Act = Actus Apostolorum
Ro = Ad Romanos
1, 2 Cor = 1, 2 Ad Corinthios
Php = Ad Philippenses
1 Thess = 1 Ad Thessalonicenses
1 Tim = 1 Ad Timotheum
Tt = Ad Titum
He = Ad Hebraeos
1 Pe = 1 Petri
2 Pe = 2 Petri

Auctores

DAI = Constantinus Porphyrogenitus, De administrando imperio
GM = Georgius Monachus
GMC = Georgius Monachus continuatus
GMCB = Georgius Monachus continuatus, versio B
TC = Theophanes Continuatus

Operum partes

B = De Basilio Macedone
ConPor = De Constantino Porphyrogenito
LA = De Leone Armenio
LB = De Leone Basilii filio
M = De Michaele III imperatore
MT = De Michaele et Theodora
NPh = De Nicephoro Phoca
RomArg = De Romano Argyro
RomLac = De Romano Lacapeno
Th = De Theophilo imperatore

Aliorum auctorum nomina et opera quae in apparatibus per compendia adducuntur ex *Indice locorum* erui possunt

Periodica Series Lexica

AASS = Acta Sanctorum
BHG = Bibliotheca Hagiographica Graeca
BZ = Byzantinische Zeitschrift
Byz = Byzantion
CAG = Commentaria in Aristotelem graeca
CFHB = Corpus Fontium Historiae Byzantinae
DOP = Dumbarton Oaks Papers
FGrH = Die Fragmente der griechischen Historiker
FGrHB = Fontes Graeci Historiae Bulgaricae
HSCP = Harvard Studies in Classical Philology
JÖB = Jahrbuch der österreichischen Byzantinistik
Lampius = G.W.H. Lampe, *A Patristic Greek Lexicon*
LSJ = H.G. Liddell et R. Scott, *A Greek-English Lexicon*
MGH = Monumenta Germaniae Historica
MPG = Migne, Patrologiae Graecae Cursus Completus
MPL = Migne, Patrologiae Latinae Cursus Completus
OCP = Orientalia Christiana Periodica
REB = Revue des études byzantines
TAPA = Transactions and Proceedings of the American Philological Association
TGF = Tragicorum graecorum fragmenta
TM = Travaux et Mémoires
TLG = Thesaurus Linguae Graecae (Irvine)
Trappius = E. Trapp et alii, *Lexikon zur byzantinischen Gräzität*
TU = Texte und Untersuchungen
VV = Vizantijskij Vremennik
ZRVI = Zbornik Radova Vizantološkog Instituta

Cetera

a.; aa.	anno, annis
acc	accentus
acc.	accusativus
add	addidit
adv.	adverbium
aor.	aoristus
appar	apparatus
bibl.	(nomen) biblicum
ca.	circa
cap	caput
cf.	confer
col; coll	columna, columnae
codd	codices
comm	commentarium
coni	coniecit, coniectura
corr	correxit
d.	die(m)
dat.	dativus
ed.; edd.	edidit; ediderunt
edd	editores
e.g.	exempli gratia
etc.	et cetera
f.	femininum
fut.	futurum
gen.	genitivus
i.e.	id est
imp.	imperfectum
init.	initium
i.q.	idem quod
lin; linn	linea; lineae
litt	littera
m.	masculinum; mense
m.d.	mulier docta
mg	margo
ms	manuscriptum
n.; neutr.	neutrum
nom.	nominativus
om	omisit
p.; pg.	pagina
pass.	passivum
perf.	perfectum
pl.	pluralis
praes.	praesens
q.e.	quod est
rell	reliqui
s.	saeculum, saeculi, saeculo
sc.	scilicet
seq; sqq	sequens; sequentes, sequentia
sing.	singularis
spir	spiritus
sv	supra versum
v; vv	versus
v.; vv.	vox; voces
v.d.; vv. dd.	vir doctus; viri docti
vers.	versio, versionem
voc.	vocativus
vocab(b).	vocabulum(la)

TEXTUS ET VERSIO ANGLICA

ΙΣΤΟΡΙΚΗ ΔΙΗΓΗΣΙΣ ΤΟΥ ΒΙΟΥ ΚΑΙ ΤΩΝ ΠΡΑΞΕΩΝ ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΑΟΙΔΙΜΟΥ ΒΑΣΙΛΕΩΣ, ΗΝ ΚΩΝΣΤΑΝΤΙΝΟΣ ΒΑΣΙΛΕΥΣ ΕΝ ΘΕΩΙ ΡΩΜΑΙΩΝ, Ο ΤΟΥΤΟΥ ΥΙΩΝΟΣ, ΦΙΛΟΠΟΝΩΣ ΑΠΟ ΔΙΑΦΟΡΩΝ ΑΘΡΟΙΣΑΣ ΔΙΗΓΗΜΑΤΩΝ ΤΩΙ ΓΡΑΦΟΝΤΙ ΠΡΟΣΑΝΕΘΕΤΟ

1. Ἦν μοι προθυμία καὶ ἔφεσις ἐκ πολλοῦ ἐμπειρίαν πραγμάτων καὶ γνῶσιν ταῖς τῶν σπουδαιοτέρων ἐμφυτεῦσαι διανοίαις διὰ τοῦ ἀειμνήστου καὶ ἀθανάτου τῆς ἱστορίας στόματος· καὶ ἐβουλόμην, ἂν ἄρα οἷός τε ὦ, τοῦ σύμπαντος τῆς ἐν Βυζαντίῳ Ῥωμαϊκῆς ἀρχῆς χρόνου, τῶν τε αὐτοκρατόρων καὶ τῶν ὑπ' αὐτοὺς ἀρχόντων | καὶ στρατηγῶν καὶ ὑποστρατήγων καὶ τῶν καθ' ἕ- 212B
καστα τὰς ἀξιολογωτέρας τῶν πράξεων ἀναγράψασθαι. ἐπεὶ δὲ ἐδεῖτο τὸ πρᾶγμα καὶ χρόνου πολλοῦ καὶ πόνου συχνοῦ καὶ βιβλίων ἀφθονίας καὶ σχολῆς τῆς ἀπὸ τῶν πράξεων, ταῦτα δ' ἡμῖν

FP *Titulus* 1 ἱστορικὴ διήγησις et 6 διηγημάτων: cf. 5/6 et **72,** 6/7 infra (ἱστορικῶν διηγημάτων) 5 υἱωνός: cf. **48**, 51 infra φιλοπόνως — 6 προσανέθετο: cf. TC, *Tit.*, 3,12 (=79,8 ed. Ševčenko) (φιλοπόνως συνέλεξε); **72,** 6/7 infra (ἱστορικῶν τε διηγημάτων); Const. Porph., *Geopon.*, Prooemium, 1,7 ed. Beckh (πολλά .... συλλεξάμενος προτέθεικας); Const. Porph., *De imag. Edessena*, 39**,2/3 (διήγησις ἀπὸ διαφόρων ἀθροισθεῖσα ἱστοριῶν); cf. Append. *ibid.*, 110**,12/13 (φιλοπονηθέντα καὶ συλλεγέντα καὶ βίβλοις ἐναπογραφέντα εἰς προσθήκην ....) et 111**,3; Const. Porph., *De Cerimon.*, 4,16 = I,2,5 ed. Vogt (φιλοπόνῳ μελέτῃ); *ibid.*, 467,12–15 = 106,203 ed. Haldon (ἐφιλοπονήθη καὶ ἐκ πολλῶν βιβλίων ἠρανίσθη παρ' ἐμοῦ Κωνσταντίνου); *ibid.*, 516,9 (ἡμετέραις ἐπιμελείαις φιλοπόνως συναθροισθέντα) Const. Porph., *Exc. de nat. anim.*, Tit. ed. Lampros (Συλλογή .... Κωνσταντίνῳ .... φιλοπονηθεῖσα) **1,** 1/2 πραγμάτων — γνῶσιν: cf. Const. Porph., *De Cerimon.*, 456,4 = 93,15 ed. Haldon 2/3 διά — στόματος: cf. Diod. Sic., *Bibl. Hist.*, I,2,3 (αἱ πράξεις .... διαβοώμεναι τῷ θειοτάτῳ τῆς ἱστορίας στόματι) 7 ἐπεί — 8 συχνοῦ: cf. Diod. Sic., *Bibl. Hist.*, I,4,1 (πολλοῦ δὲ πόνου καὶ χρόνου προσδεομένην); Const. Porph., *Geopon.*, Prooem., 1,3 ed. Beckh (χρόνου πολλοῦ καὶ λόγου πλείστου

HISTORICAL NARRATIVE OF THE LIFE AND DEEDS OF EMPEROR BASIL OF GLORIOUS MEMORY WHICH HIS GRANDSON CONSTANTINE, BY THE GRACE OF GOD EMPEROR OF THE ROMANS, ASSIDUOUSLY GATHERED FROM VARIOUS ACCOUNTS AND SUBMITTED TO THE <PRESENT> WRITER

1. It has long been an eager wish of mine to instil the experience and knowledge of <public> affairs into the minds of men of excellence through the ever-memorable and immortal voice of history; and I intended to record—assuming I would be able to do so—the more noteworthy deeds accomplished throughout the entire duration of Roman rule in <the city of> Byzantium: the deeds of emperors, of officials serving under them, of generals and their lieutenants, and so on in detail. But as the undertaking would have required considerable time, concentrated effort, an abundant supply of books, and respite from <a life of> action, and these were not available to me, I was

δεόμενον); cf. etiam Epistulam de Synaxarii compositione ad imperatorem quendam (re vera Constantinum VII Porphyrogenitum) missam, cf. Synaxarium Eccl. Const., ed. Delehaye in *Propylaeo ad* AASS *Novembris* (1902), col. XIII (καὶ ἅμα τούτῳ [leg. τοῦτο] καὶ χρόνου μακροῦ καὶ πόνου ἐδεῖτο πολλοῦ); vide etiam **31**, 31 et **100**, 51 infra   9 σχολῆς — 10 οὐ προσῆν : cf. Leon. VI, *Or. funebr. in Bas.*, 40,3–5, 60,13–15 et 20–22 edd Vogt-Hausherr; cf. etiam **47**, 17–19 infra

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Titulus 1 και (sine acc) V   5 τοῦτου V   ἀθροῖσας V   **1,** 1 μοι mss All: μὲν auctorit. nulla Comb quem Be aliique secuti sunt; de hoc errore cf. iam H.G. Nickles in *TAPA*, 68 (1937) 223, n. 14   2 των (sine acc) V   4 ὦ V   5 ὑφ' αὑτοὺς V Comb (e Ba 232 suo) : ὑφ' αὐτοὺς All (e Ba 264 suo) : corr Be, cf. **19**, 6/7 (τὰ ὑπ' αὐτοὺς στρατεύματα); **30**, 6 (τοῖς ὑπ' αὐτὸν ἅπασι); **37**, 12; **40**, 24; **46**, 22; **49**, 24; **50**, 33 (τῶν ὑπ' αὐτὸν δὲ ὑποστρατήγων); **55**, 33; **63**, 16; **71**, 25/26 (τὸν ὑπ' αὐτὸν στρατόν) infra   6 καὶ τῶν delendum dubitanter censuit de Boor, sed cf. Const. Porph., *De imag. Edess.*, 41**,6 (τῶν καθ' ἕκαστα); cf. etiam **47**, 7 et **102**, 5/6 (περὶ τῶν καθ' ἕκαστα) infra   9 πράξεων : πραγμάτων Comb auct. nulla ex quo Be

οὐ προσῆν, εἰς τὸν δεύτερον ἐξ ἀνάγκης ὑποβέβηκα πλοῦν, καὶ τέως ἑνὸς βασιλέ||ως, ἐπὶ μέγα τὸ τῆς βασιλείας κράτος ὑψώσαν- 73r V τος, ὃς καὶ τῆς βασιλείας ἐπώνυμος ἦν καὶ μέγα ὄφελος τῇ πολιτείᾳ Ῥωμαίων ἐγένετο καὶ τοῖς πράγμασιν, ἐξ ἀρχῆς καὶ μέχρις αὐτῆς τελευτῆς τὰς πράξεις καὶ τὴν ὅλην ἀγωγὴν διηγήσασθαι, ὡς ἂν καὶ τοῖς μετέπειτα μὴ ἀγνοῆται βασιλείου στελέχους ἐπὶ πολὺ τοῦ χρόνου παρεκταθέντος ἡ πρώτη πηγὴ καὶ ῥίζα, καὶ τοῖς ἐκγόνοις ἐκείνου οἴκοθεν εἴη ἀνεστηκὼς ὁ πρὸς ἀρετὴν κανών τε καὶ ἀνδριὰς καὶ τὸ ἀρχέτυπον τῆς μιμήσεως. εἰ δ' ἐπιμετρηθείη καὶ χρόνος ἡμῖν ἔτι ζωῆς, καὶ γένηταί τις καὶ ἀπὸ τῶν νόσων ἐκεχειρία μικρά, καὶ μηδὲ τῶν ἔξωθεν εἴη τι ἐμποδών, ἴσως προσθῶμεν ἐχομένως καὶ τῆς ἄχρις ἡμῶν κατιούσης αὐτοῦ γενεᾶς τὴν ὅλην τῆς ἱστορίας ἀφήγησιν.

2. Πλὴν οὖν οὗτος ὃν ὁ λόγος νῦν ὑποδεῖξαι κατεπαγγέλλεται, αὐτοκράτωρ Βασίλειος, ὡρμᾶτο μὲν ἐκ τῆς Μακεδόνων γῆς, τὸ δὲ γένος εἷλκεν ἐξ Ἀρμενίων ἔθνους, ⟨σειρᾶς δὲ τῶν⟩ Ἀρσακιδῶν·

18–20 haec praefatiuncula ex ore imperatoris aetate provecti et aegrotantis non longe ante a. 959 scripta videtur, quod loco **48**, 50–52 confirmatur

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FP 1, 10 δεύτερον .... πλοῦν: cf. Plat., *Phaed.*, 99 cd; Leutsch-Schneidew. I,361; II,24; 155; 362; E. Salzmann, *Sprichwörter .... bei Libanios* (1910), 55/56 12 βασιλείας ἐπώνυμος: adnominatio saepe usitata, cf., e.g., Phot., *Ep.* 2, 154/155 = I,45 edd. Laourdas-Westerink (= 4, p. 173 ed. Balettas, de Basilio Magno); *Versus in Basilium I* apud Alexandr. Lycopol., 78, XVII ed. Brinkmann = 230 ed. Markopoulos (κράτους ἐπώνυμος); *Vit. Basilii Iun. antiquam* (BHG 264b) ed. Vilinskij, p. 327,37 (ὁ τῆς τῶν οὐρανῶν βασιλείας ἐπώνυμος) 15 τοῖς μετέπειτα: cf. Leon. VI, *Or. funebr. in Bas.*, 60,17/18 edd. Vogt-Hausherr; TC, *Tit.*, 3,12 = 79,9 ed. Ševčenko (τῶν μετέπειτα); cf. etiam **50,** 42 infra στελέχους: cf. Const. Porph., *DAI*, Prooem. 46 edd. Moravcsik-Jenkins (τὸ στέλεχος Romani Porph.) 17 κανών: an Polycliti κανών significatur? Cf. Nic. Blemmyd., *Stat. reg.*, VII,104,1/2 = 77 edd. Hunger-Ševčenko (κανὼν ἀρετῆς ὑπὲρ τόν .... Πολυκλείτειον [de optimo imperatore]) 18 ἀνδριάς: cf. Synes., *De regno*, 29 = 60,20–61,1 ed. Terzaghi (λόγῳ .... ὑποσχόμενος ἀνδριάντα βασιλέως σοι [sc. imp. Arcadio] δεῖξαι); Const. Porph., *DAI*, Prooem. 37 edd. Moravcsik-Jenkins (ὡς χρυσοῦν ἀνδριάντα [de Romano Porph. filio suo]); ad rem cf. etiam posteriores, e.g., Niceph. Blemmyd., *Statuam reg., Tit.,* = 44 edd. Hunger-Ševčenko et Joann. Chortasm., *Or. In imp. Manuel. II,* 132 = 220 ed. Hunger (ambo βασιλικὸς ἀνδριάς) 22 ἱστορίας ἀφήγησιν: cf. Const. Porph., *Excerpt. de legationibus*, 224,23 (ἡ τῆς ἱστορίας ἀφήγησις, e Theophyl. Sim., *Hist.*, 6,11,9 = 243,13 ed. de Boor); cf. etiam Dion. Hal., *Antiq. Rom.*, 10,53,8 (ἱστορίας ἀφήγησιν) **2,** 2 αὐτοκράτωρ — γῆς: cf. *Vit. Euthymii*, 1 = 5,24–25 ed. Karlin-Hayter; Genes., 4,24 = 76,65; GMC, *MT*, 8 = 817,12/13 = *DOP*, 15 (1961), 116,17/18 ed. Moravc-

reduced to choosing the next best course: which was, for the time being, to narrate the deeds and the entire conduct of but one emperor, from his beginnings to his very end—<the one> who raised the power of the imperial office to lofty heights, whose very name derives from <the word for> "empire," and who greatly benefited the Roman state and its affairs. In that way posterity would not be kept in ignorance of the first seed and root of that imperial stem which has been growing for <such> a long span of time, and thus would a standard of virtue—a statue, and a model for imitation—be erected for his progeny within their own halls. Should I, however, be granted more time to live, obtain some small respite from my illnesses, and freedom from external obstacles, I might perhaps add a sequel and narrate the whole history of his descendants down to my own time.

2. Now Emperor Basil—for he is the one whom our work intends to present—hailed from Macedonia, but traced his origins to the nation of the Armenians and his lineage back to the Arsacids. For

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sik; Ps.-Leon. Gramm., 231,2/3; GMCB, *MT*, 4 = 5,16, cf. etiam vers. cod. *Vat. gr. 163* = cap. 10,2/3, p. 422 ed. Featherstone; Ps.-Sym., *MT*, 11 = 655,19; *B*, 1 = 686,16/17; Liutpr., *Antapod.*, I, 8 = 8,6/7 et III, 32 = 88,26/27 ed. Becker = I, 197 et III, 517/8, ed. Chiesa (Macedonia) **2,** 2/3 τὸ δὲ γένος — 4 ἡγήσατο: cf. Leon. VI, *Or. funebr. in Bas.*, 44,23/24 edd. Vogt-Hausherr; Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 565 D (ubi Photio fautore origo gentis fabulosa a Tiridate ducitur); *Vit. Euthymii*, 1 = 5,25 ed. Karlin–Hayter; Genes., 4,24 = 76,61/62; Ps.-Sym., *B*, 7 = 689,7/8 (qui cum Nic. Dav. concinit); Zon., *Epit. hist.*, XVI,6,1 = III,408,1/2 (ubi τις τῶν τὰ περὶ αὐτοῦ ἱστορησάντων fortasse ad nostrum aut Scylitzam spectat). Apud nonnullos auctt. Arabes falso dicitur Basilius Slavica prosapia esse oriundus: cf. Hamz. Ispahan., *Annal.*, I, 78 et II, 59 ed. Gottwaldt; Ṭabarī, *Annal.*, III, pp. 1858–1859 ed. de Goeje; Eutychii *Annal.*, II, 462 ed. Pococke; Mas'ūdī, *Prata aurea*, II, 352, ed. Barbier de Meynard; idem, *Kitāb-at-tanbīh, Bibl. geogr. arab.* VIII, 171 ed. de Goeje; cf. Vardanem Vardapet ut in **FP** ad **19**, 35–40 infra; de Arsace Orientis regum praestantissimo cf. Plut., *Comp. Demetr. et Ant.*, 1

I 2, 2 αὐτοκράτωρ — 26 ἐγχειρίζεται: cf. Scyl., *B*, 1 = 115,60–75 2 ἐκ τῆς Μακεδόνων γῆς: cf. *Vit. Irenae abbat. in Chrysoballanto*, 40 = 52,2 ed. Rosenquist (ἐκ Μακεδονίας) 3 Ἀρσακιδῶν: cf. incredulum Zon., XVI,6,1 = III,408,1/2

Titulus 5 ἀθροῖσας V **1,** 3 ἀει‿μνήστου V 10 καὶ — 15 ὡς: hic verbum aliquid excidisse suspicor: de Boor 10 καί expungendum censebat 15 ἀγνοῆται V Ba 264 Be sponte sua: ἀγνοεῖσθαιται Ba 232: ἀγνȏειται All (typographi menda): ἀγνοεῖται Comb (e Ba 232 suo?) 15/16 ἐπιπολὺ V **2,** 3 ἐξ ἀρμενίων· ἔθνους ἀρσακιδῶν V (-κίων All ex quo pendent edd rell); aliter distinxi et ⟨σειρᾶς δὲ τῶν⟩ addidi quod iam de Boor dubitanter proposuerat, Scyl., *B*, 1 = 115,62 (καταγόμενος .... Ἀρσακιδῶν σειρᾶς) nisus; cf. etiam σειρᾶς v 9 infra: ⟨ἐκ σειρᾶς δὲ κατήγετο τῶν⟩ vel ⟨ἐκ σειρᾶς καταγόμενος τῶν⟩ e Scyl. supplet Kamb

τοῦ γὰρ παλαιοῦ Ἀρσάκου, ὃς Πάρθων ἡγήσατο, ἐπὶ μέγα δόξης
προελθόντος καὶ ἀρετῆς, νόμος τοῖς ὕστερον ἐχρημάτισεν μὴ ἄλ-
λοθεν βασι|λεύεσθαι μήτε Πάρθους μήτ' Ἀρμενίους, ἀλλὰ μηδὲ 213B
Μήδους, ἢ παρὰ τοῦ γένους Ἀρσάκου καὶ τῶν ἀπογόνων αὐτοῦ.
οὕτως οὖν τῶν εἰρημένων ἐθνῶν ὑπὸ τῆς τοιαύτης βασιλευομένων
σειρᾶς, κατά τινας χρόνους, τοῦ Ἀρμενίων κατάρχοντος ἐξ ἀνθρώ-
πων ἀποιχομένου, συνέβη στάσιν γενέσθαι περὶ τὰ βασίλεια καὶ
τοὺς διαδόχους τῆς τοιαύτης ἀρχῆς. Ἀρταβάνης οὖν καὶ Κλιένης,
οὐ μόνον τῆς προγονικῆς ἐκπεπτωκότες ἀρχῆς, ἀλλὰ καὶ τὴν ζωὴν
κινδυνεύοντες, τὴν βασιλεύουσαν ταύτην καταλαμβάνουσι Κων-
σταντινούπολιν· Λέων ἦν ὁ μέγας τηνικαῦτα τὴν Ῥωμαϊκὴν διέ-
πων ἀρχήν, ὁ Ζήνωνος πενθερός. οὗτος οὖν τοὺς ἄνδρας ὑποδεξά-
μενος καὶ ἀξίως τῆς περὶ αὐτοὺς εὐγενείας φιλοφρονησάμενος, οἴ-
κησίν τε καὶ δίαιταν τὴν προσήκουσαν ἐν τῇ βασιλίδι ἀπένειμεν.
μαθὼν δὲ τῶν ἀνδρῶν τὴν ἐκ τῆς πατρίδος φυγὴν καὶ πρὸς τὴν
βασιλεύουσαν ταύτην καταφυγὴν καὶ ὡς εὐμενῶς ὑπὸ τῶν κρα-
τούντων ἐδέχθησαν ὁ τότε τὰ τῆς Περσικῆς ‖ διέπων ἀρχῆς, γράμ- 73ᵛ V
μασιν αὐτοὺς μετεκαλεῖτο, εἰς τὴν πατρῴαν ἡγεμονίαν ἐγκα-
ταστῆσαι δῆθεν ὡς εὐνοῶν ὑπισχνούμενος, ἑαυτῷ δὲ τὴν τοῦ
ἔθνους ἐντεῦθεν ὑποταγὴν μνηστευόμενος. δεξαμένων δὲ τούτων
τὰ γράμματα καὶ περὶ τοῦ πρακτέου ἔτι διασκοπουμένων, μηνύε-
ται ταῦτα παρά τινος τῶν ἐξυπηρετουμένων αὐτοῖς τῷ βασιλεῖ,
καὶ ἡ ἐπιστολὴ ἐγχειρίζεται. γνωσθέντος δὲ τοῦ πράγματος, ὡς
οὐκ αὐτοῖς τοσοῦτον τὴν ἀρχὴν ὅσον ἑαυτῷ τὸ ἔθνος ὁ Πέρσης
ὑποτάξαι βουλόμενος τὴν τούτων ἐποιεῖτο μετάπεμψιν, ὅπερ οὔτε
τοῖς | καλουμένοις οὔτε τῶν Ῥωμαίων ἐλυσιτέλει τοῖς πράγμασι, 214B
πρόνοια γίνεται τοῦ μὴ τὸ τοῖς Πέρσαις δοκοῦν εἰς πέρας ἐλθεῖν.
καὶ διὰ τοῦτο ὑποτεμνομένου τοῦ βασιλέως τήν, εἰ τύχοι, εὐχέ-

14/15: Leo I regnavit aa. 457–474   15: Zeno regnavit aa. 474–491

FP 2, 4 Ἀρσάκου — ἡγήσατο: cf. *Exc. de legationibus*, 418,6 ed. de Boor (Ἀρσάκου τοῦ τῶν Πάρθων βασιλέως τελευτήσαντος; e Cassio Dione XXXVI,45,3)   δόξης — 5 ἀρετῆς: cf. 2 Pe 1:3   8/9 ὑπὸ τῆς — σειρᾶς: cf. Genes. 4,24 = 76,64 (τῆς αὐτῆς σειρᾶς ἐξημμένου)   10 τὰ βασίλεια, corona regia [?]: cf. τὸ βασίλειον 2 Reg 1:10   11 Ἀρταβάνης: rex Parthorum Ἀρτάβανος in *Exc.* Constantinianis e Cassio Dione quinquies adducitur, cf. *Exc. de legationibus*, 88,20; 89,1;5 ed. de Boor; *Exc. de virt. et vit.*, II,407,5;11 ed. Roos. Hi sunt fortasse loci quibus nisus noster (potius quam Ἀρτάβανος Herodoteus) Artabanis sui nomen finxit   14 Λέων — 15 ἀρχήν: cf. etiam *Vitam* Andreae Sali, §2 = *MPG*,

since the ancient Arsakes, the ruler of the Parthians, had attained great glory and virtue, a law had existed in successive generations, <by virtue of which> the kings of the Parthians, Armenians, and even Medes had to be drawn from no other race than that of Arsakes and his descendants. While the aforementioned nations were being governed by this dynasty, it happened that one time when the ruler of the Armenians had left this life, a struggle ensued over the crown and the succession to that realm. As a result, Artabanos and Kleienes, who had not only been banished from the realm ruled by their forefathers, but were in peril of their very lives, came to our imperial city of Constantinople. At that time Leo the Elder, father-in-law of Zeno, held sway over the Roman Empire. He received these men, welcomed them warmly and in a manner worthy of their noble station, and assigned to them suitable quarters and provisions in the capital. When the ruler who at that time reigned over the Persian empire learned that these men had fled their fatherland, had found refuge in our imperial city, and had been graciously received by its sovereigns, he attempted to summon them back by letter. He pretended benevolence toward them and promised to reinstate them on the throne of their forefathers; in fact, he sought in this way to secure the subjection of their nation to himself. After our men received the letter and were still pondering their course of action, the fact was disclosed to the emperor by one of their servants, and the letter was handed over to him. When the matter became known—namely that the Persian was summoning our men with the intent not so much of restoring the rule to them as of subjugating their nation, which would have been of advantage neither to those who were being summoned nor to the interests of the Roman state—measures were taken to prevent the Persians from carrying out their designs. To that end the emperor, advancing a plausible excuse,

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111, col. 629D (= 9 Rydén) ubi Sanctus ille fictitius temporibus Leonis I imp. vixisse dicitur; secundum vv. dd. nonnullos *Vita* haec fabulosa s. decimo, i.e. temporibus nostri, est tribuenda 16 οἴκησιν — 17 ἀπένειμεν: cf. Plut., *Lucull.*, 2,5 (οἴκησίν τε καὶ δίαιταν ἐν τοῖς βασιλείοις ἔδωκεν)

2, 4 παλιοῦ V 6 μὴ δὲ V 8 βασιλευομένης V All (e Ba 264 suo): corr Comb 10 γενεσθαι (sine acc) V 11 Ἀρτάβανος et Κλειένης in mg Ba 264 sui manu propria All, qui haec nomina e Cedreno (II 183,8 Bonn, cf. Scyl., *B*, 1 = 115,67) hausisse et in textum suum recepisse videtur; ex All pendent edd rell 21 πατρῶαν V 24 πρακταίου V 31 διατοῦτο V

ρειαν τοῦ δρασμοῦ, μετ' εὐπρεποῦς τοῦ σχήματος, ὡς ἐπ' εὐρυχωρίας δῆθεν καὶ ἀδείας πλείονος εἰς Νίκην τὴν κατὰ Μακεδονίαν πόλιν μετὰ γυναικῶν καὶ τέκνων (καὶ αὗται γὰρ μετὰ ταῦτα αὐτοῖς ὑπεκλάπησαν) μετοικίζονται. τοῦ δὲ χρόνου ῥέοντος καὶ τῶν Σαρακηνῶν ἐπὶ μείζονος δυναστείας προαγομένων, τὴν ὁμοίαν πεῖραν τοῖς τῶν προτέρων ἀπογόνοις Ἀρσακιδῶν ὁ τότε ἀμερμουμνῆς προεβάλετο, καὶ διὰ γραμμάτων μετεκαλεῖτο αὐτοὺς εἰς τὴν προγονικὴν δῆθεν ἐξουσίαν τε καὶ ἀρχήν. φωραθέντος δὲ καὶ τοῦ τοιούτου δράματος Ἡρακλείῳ τῷ τηνικαῦτα βασιλεῖ, καὶ τῶν γραμμάτων ἐγχειρισθέντων, ἐπεὶ μὴ εὐνοίᾳ τούτων ἔγνω τὴν μετάπεμψιν γινομένην ἀλλ' εἰς πρό⟨σ⟩θεσιν οἰκείας ἐπικρατείας τῶν ταῦτα μηχανωμένων (ἤλπιζον γὰρ τὸ ἔθνος ἐκ τῆς πρὸς τὸν παλαιὸν Ἀρσάκην εὐνοίας ῥᾳδίως, εἰ τούτους ἔχοιεν μεθ' ἑαυτῶν, προσάξεσθαι οἱ Σαρακηνοί), διὰ τοῦτο εἰς Φιλίππους, μίαν καὶ αὐτὴν τῶν κατὰ Μακεδονίαν τυγχάνουσαν πόλεων, ὡς ἐπὶ μείζονος ἀσφαλείας μετῴκισεν τούτους αὖθις ὁ βασιλεύς· εἶτα ἐκεῖθεν πάλιν ὡς ἐπὶ λαμπροτέρας πολιτείας καὶ καταστάσεως μετεβίβασεν εἰς Ἀδριανούπολιν. εὐθέτου δὲ τοῦ τόπου φανέντος αὐτοῖς, κατ' ἰδίαν ὥσπερ συνεστηκότες φατρίαν τε καὶ φυλὴν εἰς πλῆ||θος ἐγένοντο | καὶ ἐπὶ εὐπορίας κατέστησαν ἱκανῆς, τὴν πά- 74r V
τριον εὐγένειαν διασῴζοντες καὶ ἀσύγχυτον τὸ γένος διαφυλάτ- 215B
τοντες.

40: regnavit aa. 610–641

FP 2, 32 μετ' εὐπρεποῦς τοῦ σχήματος (locutionis forma praeter nostrum bis tantum in *TLG* occurrit): cf. Plut., *Ant.*, 6,2 (προφάσεως σχῆμα καὶ λόγον εὐπρεπῆ); Liban., *Declam.*, 48,1 = 7,628,14 ed. Foerster (σχῆμα εὐπρεπρές, οὐκ ἀληθείας ἔργον) et praecipue Synes., *Ep.*, 154 = 274,7/8 ed. Garzya (μετ' εὐπρεποῦς τοῦ σχήματος); e recentionibus cf. Psell., *Hist.*, 6,100,25/26 = II,15 ed. Renauld (αὐτὸν δὲ τῆς Πόλεως μεθιστᾷ μετ' εὐπρεποῦς σχήματος; etiamsi contextus cum nostro concinit, dubitandum quin Psellus ex eo pendeat: ambobus potius Synesius aut eius imitator quidam fontem praebuerunt) 50/51 εἰς πλῆθος ἐγένοντο: cf., e.g., Gen 48:16, 19

I 2, 33 εἰς Νίκην — 52/3 διαφυλάττοντες: cf. Scyl., *B*, 1 = 115,76 — 116,84

2, 33 δηθεν (sine acc) V 37 ἀπὸ γόνοις V 37/38 ἀμερμουμνῆς cum de

somewhat reduced the ease with which our men could escape (should they attempt to do so): they were resettled, together with their wives and children—for these, too, had been secretly brought by them at a later date—in Nike, a city in Macedonia, on the pretext that they would enjoy more space and comfort there. When, with the passage of time, the power of the Saracens began to increase, the caliph of the day proposed a similar undertaking to the descendants of the earlier Arsacids: he, too, summoned them by letter, ostensibly to <come back and claim> their ancestral power and domain. This scheme, too, was exposed to Heraclius, emperor of the time, and the letters were handed over to him. He realized that the summons had been issued not out of good will toward these people, but for the purpose of enlarging the domain of those who set such machinations in motion—for the Saracens hoped that once they had these people on their side, they could subdue their nation with ease, because of the affection it bore toward Arsakes of old. The emperor therefore transferred them again—<this time> to Philippi (which, too, happened to be a Macedonian city), where they would be more secure. Afterward, Heraclius moved them again from there to Adrianople, ostensibly to offer them superior living conditions and status. Finding that that place suited them well, they banded together into a clan and tribe of their own, as it were; multiplied, and became quite prosperous. They <also> preserved the purity of their ancestral stock by keeping it free of any admixture.

Boor scripsi, cf. V librarium **62**, 2 infra et Scyl., *B*, 1 = 116,79: ἀμερμνουνῆς hoc loco V 38 malim προεβάλλετο 40 ἡρακλήω V 41 τήν: τὸν V 42 πρό⟨σ⟩θεσιν scripsi, quod iam Comb in mg ed. suae proposuerat: πρόθεσιν V (cf. etiam **46**, 14 infra) 47 εἶτα V

3. Χρόνοις δὲ ὕστερον, ἡνίκα Κωνσταντῖνος μετὰ Εἰρήνης τῆς μητρὸς ἐβασίλευσεν, Μαΐκτης ἐκεῖνος, ἀφ' αἵματος Ἀρσάκου καὶ αὐτὸς ὤν, κατά τινα πρεσβείαν ἢ χρείαν εἰσῄει πρὸς τὴν περίβλεπτον ταύτην Κωνσταντινούπολιν· ὃς ἀνδρὶ περιτυγχάνει κατὰ τύχην ὁμογενεῖ, Λέοντι καλουμένῳ, καὶ γνοὺς αὐτὸν ἀπὸ τῆς ἔξωθεν καταστάσεως καὶ περὶ τὴν καταστολὴν ἰδιότητος οὐχ ἕνα τῶν τυχόντων καὶ ταπεινῶν, ἀλλ' εὐγενῆ καὶ περιφανῆ, καὶ εἰς ὁμιλίαν αὐτῷ καταστὰς καὶ ταύτην ἐθάδα καὶ σύντροφον εὑρηκώς, ἐπεὶ τὸ γένος ἀνέμαθεν καὶ τὴν ὁμοῦ τῶν Ἀρσακιδῶν κατὰ τὴν Ἀδριανούπολιν ἐπύθετο οἴκησιν, προκρίνει τῆς οἰκείας τὴν ἀλλοτρίαν διὰ τὴν τοῦ ἀνδρὸς ἀρετήν, καὶ τὸ πρὸς αὐτὸν ἀσπασάμενος κῆδος μίαν τῶν αὐτοῦ θυγατέρων ἠγάγετο· ἐξ ὧν ὁ τοῦ ἱστορουμένου προῆλθε πατήρ. ὃς καλῶς ἀναχθεὶς καὶ δι' ἐπαινουμένης ἀγωγῆς καὶ τροφῆς εἰς ἄνδρας τελέσας, καὶ εὐεξίᾳ σώματος καὶ ῥώμῃ διαφέρων καὶ παντοδαπαῖς κοσμούμενος ἀρεταῖς, πολλοὺς ἐκίνει τοὺς δι' ἐπιγαμίας θέλοντας αὐτὸν οἰκειώσασθαι. γυνὴ δέ τις εὐγενὴς καὶ κοσμία κατὰ τὴν Ἀδριανούπολιν τὴν οἴκησιν ἔχουσα, ἀποιχομένου τοῦ ταύτης ἀνδρὸς σωφρόνως τὴν χηρείαν ἀνύουσα (φήμη γάρ τις διέτρεχεν οὐ παντελῶς ἀμυδρὰ ἐκ τοῦ μεγάλου Κωνσταντίνου ἕλκειν αὐτὴν τὴν συγγένειαν), τῶν ἄλλων προτιμοτέρα τῶν τε * * * καθ' οὓς παρῴκησαν ἐνομίσθη αὐτῷ· καὶ διὰ τοῦτο τὴν ταύτης θυγατέρα εὐγενείᾳ καὶ κάλλει διαφέρουσαν σώ-

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1/2: Constantinus VI et Irene regnaverunt aa. 780–797

FP 3, 10 προκρίνει —— ἀλλοτρίαν: cf. TC, 4,28 = 189,19/20 13 πατήρ: Basilii patris nomen ignoratur; a Photio falsario Βέκλας est nuncupatus, cf. Nic. Dav., *Vita Ignatii, MPG* 105, col. 556D–568A 14 εἰς ἄνδρας τελέσας: cf., e.g., Plat., *Leg.*, 923 e 7/8 εὐεξίᾳ σώματος καὶ ῥώμῃ —— 15 διαφέρων: cf. Plut., *Cato Mai.*, 24,1 (τῷ σώματι πρὸς εὐεξίαν καὶ ῥώμην πεπηγώς) 22 θυγατέρα —— 24 Βασίλειος: de Basilii matris nomine Παγκαλώ cf. Const. Porphyr., *De cerimon.*, II, 42 = 648,9–12

I 3, 1 χρόνοις —— 29 ὑποφαινόμενα: cf. Scyl., *B*, 2 = 116,87–5

3, 2 ἐβασιλευσεν (sine acc) V: ἐβασίλευεν dubitanter Kamb 5 ὁμογενῆ V 6 καταστολήν cum V scripsi (quod iam de Boor laudaverat, **9**, 50; **35**, 12; **83**, 19 infra conlatis): κατὰ στολὴν All (e Ba 264 sui menda); ex All pendent edd

3. Years later, when Constantine ruled together with his mother Irene, the renowned Maiktes came to our much admired city of Constantinople on an embassy or some other business; he, too, was an Arsacid by blood. Through a chance encounter, he met a compatriot of his named Leo, and recognized from his outward appearance and distinctive apparel that he was no lowly and insignificant person, but rather a noble and prominent man. Maiktes kept company with Leo and found it familiar and congenial. When he had learned about Leo's origins and heard of the Arsacid community living in Adrianople, he chose a foreign country over his own <homeland>, on account of that man's virtues; and he became Leo's in-law, by taking one of his daughters to wife. The offspring of this marriage was the father of the man who is the subject of the present narrative. He was well brought up, and after admirable training and education came to man's estate; excelling in vigor and bodily strength, and endowed with all kinds of virtues, he kindled in many people the desire to befriend him and to attach him to themselves through the bonds of marriage. A certain noble and seemly woman who dwelt in Adrianople and had led a chaste life of widowhood since the death of her husband (reports, not quite unreliable, circulated that she traced her lineage back to Constantine the Great) appeared to him preferable to the others, both * * * and those among whom they dwelt, and for that reason he took to wife her daughter, who excelled in nobility and bodily beauty, and was

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rell 7 τυχώντων V 10 οἴκησιν — 11 διά om All (e Barb 264 sui menda qui unam lineam in V saltavit): ex All pendent edd reliqui 11 προς (sine acc) V 12 κήδος V 13 διεπαινουμένης V 14 τροφῆς: supra τρο- 5 puncta in V sed vox est retinenda 18 σωφρόνων V 20 ἑλκείν V 21 post τε lacunam proposui : γε pro τε coni Be παρῴκησεν All (Ba 264 ut videtur male lecto); ex All pendent edd rell 21/22 διατοῦτο V 22 εὐγενείαν V καλλεί V

ματος καὶ αἰδοῖ κεκοσμημένην ἠγάγετο. ἐξ ὧν | ἀνεβλάστησεν ἡ 216B βασίλειος αὕτη ῥίζα Βασίλειος· πατρόθεν μὲν ἕλκων τὴν ἐξ Ἀρσάκου συγγένειαν, ᾗπερ εἴρηται, ἡ δὲ μήτηρ τῇ τε τοῦ μεγάλου Κωνσταντίνου συγγενείᾳ ἐκαλλωπίζετο καὶ ἀπὸ θατέρου μέρους τὴν Ἀλεξάνδρου ηὔχει λαμπρότητα. ἐκ τοιούτων γεννητόρων προελθὼν ὁ Βασίλειος, εὐθὺς πολλὰ τῆς ὕστερον δόξης σύμβολα εἶχεν ὑπο‖φαινόμενα· ταινία τε γὰρ κοκκοβαφὴς παρὰ τὴν πρώ- 74v V την ἔκφυσιν τῶν τριχῶν ἑωρᾶτο περὶ τὴν κεφαλήν, καὶ περὶ τὰ σπάργανα πορφύρεα βάμματα.

4. Ἦν δὲ μέχρι τότε τὸ γένος τῶν ἀπογόνων Ἀρσάκου κατ' ἰδίαν ὥσπερ φατρίαν συνεστηκός, εἰ καὶ ταῖς ἐπιγαμίαις πολλάκις τοῖς ἐγχωρίοις συνανεκίρνατο, ἐν Ἀδριανουπόλει κεκτημένον τὴν οἴκησιν. ἐπεὶ δὲ Κροῦμος ἐκεῖνος, ὁ τῶν Βουλγάρων ἄρχων, εἰς τὰς πρὸς Ῥωμαίους ἐξυβρίσας σπονδὰς πολέμιον χάρακα

5/6: paulo post d. 22 Iun. a. 813

FP 3, 28/29 εὐθύς — ὑποφαινόμενα: cf. Leon. VI, *Or. funebr. in Basilium*, 50,9–11 edd. Vogt-Hausherr 29 παρά — 30 τριχῶν: cf. Theod. Daphnop., *Transl. man. Ioh. Bapt.*, 35,12 ed. Latyšev (τριχῶν .... ἔκφυσις) 30 περί — 31 βάμματα: cf. Menand. Rhet., *Basil. Log.*, 371,19 edd. Russell-Wilson; Script. Hist. Aug., *Clod. Alb.*, V:9; *Div. Aurel.*, IV:5 **4,** 3 ἐν Ἀδριανουπόλει — 4 οἴκησιν: Ps.-Leon. Gramm., 231,2–4; GMC, *MT*, 8 = 817,12/13; GMCB, *MT*, 4 = 5,16, cf. etiam vers. cod. *Vat. gr. 163* = cap. 10,3, p. 422 ed. Featherstone; Ps.-Sym., *MT*, 11 = 655,19/20; *B*, 1 = 686,16/17; cf. tamen Ioh. Lazaropulum, *Mirac. S. Eugenii*, 2, ed. Papadopoulos-Kerameus, *Sborn. istoč. po ist. Trapez. imp.* (1897), 79,9–11 = Synopsis, 1.26, p. 246 ed. Rosenqvist (Χαριούπολιν) 4 ἐπεὶ δέ — 11 γῆν: cf. V. Beševliev, *Die protobulg. Inschr.* (1963), 125 = nr. 2,11–18; Theoph., *Chron.*, 503,6/7 et 25; Script. inc. de Leone Arm., 345,16 — 346,1 (III,143–151 ed. Iadevaia); Ps.-Leon. Gramm., 208,6–9; 231,5–13; GMC, *LA*, 3 = 764, 15/16; *LA*, 4 = 765,12–14; *MT*, 8 = 817,15–23 = *DOP* 15 (1961), 116,20—117,26 ed. Moravcsik; Ps.-Sym., *LA*, 9 = 615,14–21 (e Script. Incerto); Theophyl. Ochr., *Hist. mart. XV* 29, *MPG*, 126, col. 192 AB

I 4, 4 ἐπεί — 35 αὐτῷ: cf. Scyl., *B*, 2 = 116,5 — 118,45

3, 23 ἠγαγετο (sine acc) V 24 ἕλκων V 24 τήν — 25 συγγένειαν: ἐξ Ἀρσάκου τὴν συγγένειαν proposuit de Boor, fortasse recte 25 ἤπερ V 27 γενητόρων V 29 ὑποφενόμενα V **4,** 1/2 κατιδίαν V 3 συνανεκιρνατο (sine acc; ι in rasura) V : συνανεκιρνᾶτο All (e Ba 264 sui coniectura); ex All pendent edd rell

graced with modesty. From this couple did Basil, that imperial root, spring forth: on his father's side he traced his ancestry, as has already been mentioned, back to Arsakes, while his mother <on one side> proudly claimed descent from Constantine the Great and on the other side boasted the splendid ancestry of Alexander. As the scion of such parentage, Basil straightaway displayed many harbingers of future glory: as his first hair began to grow, a scarlet headband was to be seen around his head and a purple border around his swaddling clothes.

4. Until that time, the clan of Arsakes's descendants constituted a separate tribe, as it were, and resided in Adrianople, though on occasion perhaps forming bonds of marriage with local inhabitants. But then the famous Krum, ruler of the Bulgarians, insolently broke the truce with the Romans, built siege earthworks around Adrianople, be-

τῇ Ἀδριανουπόλει ἐβάλετο, καὶ χρόνον προ⟨σ⟩καθίσας συχνὸν ὁμολογίᾳ ταύτην διὰ τὴν τῶν ἀναγκαίων ἔνδειαν παρεστήσατο, καὶ τοὺς ἐν αὐτῇ πάντας μετὰ καὶ Μανουὴλ τοῦ ἀρχιερέως τῆς τοιαύτης πόλεως εἰς Βουλγαρίαν μετήγαγεν, συνέβη μετὰ τῶν ἄλλων καὶ τοὺς τοῦ Βασιλείου γεννήτορας, ἔτι τοῦτον ἐν τοῖς σπαργάνοις ἔχοντας, εἰς τὴν τῶν Βουλγάρων ἀπαχθῆναι γῆν. ἔνθα τὴν οἰκείαν τῶν Χριστιανῶν πίστιν ἀνόθευτον διασῴζοντες, ὅ τε θαυμάσιος ἐκεῖνος ἀρχιερεὺς καὶ ὁ σὺν αὐτῷ λαός, πολλοὺς τῶν Βουλγάρων πρὸς τὴν ἀληθῆ πίστιν μετήγαγον τοῦ Χριστοῦ (οὔπω γὰρ ἦν τὸ ἔθνος μετηγμένον πρὸς τὴν εὐσέβειαν), καὶ | πολλαχοῦ τὰ 217B τῆς χριστιανικῆς διδασκαλίας κατεβάλοντο σπέρματα, τῆς ἐθνικῆς τοὺς Σκύθας πλάνης μεθέλκοντες καὶ πρὸς τὸ τῆς θεογνωσίας μετάγοντες φῶς. ἐφ' οἷς πρὸς ὀργὴν κατ' αὐτῶν κινηθεὶς Μουτράγων ὁ τοῦ Κρούμου διάδοχος, αὐτόν τε τὸν ἱερώτατον Μανουὴλ καὶ πολλοὺς τοὺς ἐπὶ τούτῳ ἐνδεικνυμένους, ὡ⟨ς⟩ οὐκ ἴσχυσεν πειράσας πεῖσαι ἀποστῆναι Χριστοῦ, μετὰ πολλὰς αἰκίας τῷ διὰ μαρτυρίου θανάτῳ παρέπεμψεν. καὶ οὕτω συνέβη πολλοὺς τῶν τοῦ Βασιλείου συγγενῶν μαρτυρικῆς εὐκλείας τυχεῖν, ὡς μηδὲ τῆς ἐντεῦθεν σεμνότητος αὐτὸν ἀμοιρεῖν. ἄρτι δὲ ἐπισκεπτομένου θεοῦ τὸν λαὸν αὐτοῦ καὶ τὴν ἔξοδον αὐτοῖς πρυτανεύοντος (ὁ γὰρ τῶν Βουλγάρων ἄρχων, μὴ δυνάμενος ἐπὶ πολὺ πρὸς τὰς Ῥωμαϊκὰς δυνάμεις ἀνταγωνίζεσθαι, πάλιν εἰς ὑπόπτωσιν ἔνευεν), ἐν τῷ ἐπισυνάγεσθαι πρὸς τὸν ἄρχοντα τὸν εἰς τὰ οἰκεῖα ἀπολύεσθαι

7–11: aestate-autumno a. 813 10/11: e his versibus, e vv 29–33 infra, et e GMC, *MT*, 8 = 817,13 (ἐπὶ τῆς βασιλείας τοῦ Μιχαὴλ τοῦ Ῥαγκαβέ) necnon eiusdem *MT*, 9 = 819,12/13 erui potest Basilium aa. 811–813 natum esse et aliquanto tempore elapso in genibus chagani Bulgarorum (secundum nostrum, Omurtag) aetate puerili (aut, secundum Scyl., *B*, 2 = 118,38 ineptias, iam ineunte adulescentia) recubantem ab eo paulo post a. 815 pomum ingens accepisse. Reapse tamen fuit Basilii dies natalis secundum vv. dd. fere omnium sententiam ca. 20–25 annis posterior et inter aa. 830 et 836 ab eis collocatur 18–22: incertum utrum haec facinora Ditzeugo Omurtag fratri (?) an ipsi Omurtag qui ei (non ut noster asserit Crumo) m. Mart. a. 815 successit, sint tribuenda 26/27: aa. 815/816

FP 4, 11 ἔνθα —— 22 παρέπεμψεν : cf. Synaxarium CP ed. Delehaye in *Propylaeo ad* AASS *Novembris* (1902) ad Jan. 22 = col. 414,25——416,15; *Menologium Basilii II* ad Jan. 22, *MPG*, 117, col. 275 D —— 277A 24 ἐπισκεπτομένου ——

leaguered it for a long time, made it surrender on terms after its supplies had been exhausted, and transferred all its inhabitants, including Manuel, its archbishop, to Bulgaria. It happened then that the parents of Basil (who was still in swaddling clothes) were also carried off, along with the others, into the land of the Bulgarians. There, the admirable prelate and his flock preserved their Christian faith in all its purity and converted many Bulgarians to the true faith in Christ (for that nation had not yet been converted to the right belief); they sowed the seeds of Christian teaching in many places, drawing the Scythians away from their pagan error and leading them toward the light of the knowledge of God. For this reason, Mutragon, Krum's successor, was moved to anger against them and, after subjecting them to much torture, delivered the most holy Manuel, and many others similarly denounced, to a martyr's death, for he had failed in his attempts to persuade them to abandon Christ. And thus it happened that many of Basil's relatives attained the glory of martyrdom, so that he, too, shared in the honor coming therefrom. But soon God visited His people and granted them their departure; for the ruler of the Bulgarians was not long able to withstand the Roman armies, and inclined again toward submission. When the Christian flock, about to be released to

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25 αὐτοῦ : cf. Ru 1:6; Ps 26 (27):4 (v.l.); cf. etiam Ex 4:31 24 ἐπισκεπτομένου — 38/39 προσεπαγόμενοι : cf. GMC, *MT* 9 = 818,9–819,13 (aliter); GMCB, *MT*, 4 = 6,16–18 (aliter)

I 4, 6 χρόνον — 16 σπέρματα : cf. Scyl., *B* 2 = 116,8–117,18 18 Μουτράγων — 29 τυχεῖν : cf. Scyl., *B* 2 = 117,19–34

4, 6 προκαθίσας V: corr de Boor, cf. **40**, 4 (προσκαθῆσθαι) et **53**, 34 (πολιορκίᾳ .... προσκαθήμενοι) infra : περικαθίσας Scyl., *B*, 2 = 116,9 12 ἀνοθευτον (sine acc) aut ἀνοθευτὸν V 15 τὰ: τὰς V 18/19 Μουτράγων] cum V scripsi, qui tamen Μορτάγων in TC, 2,17 = 64,19 exhibet; Μουρτάγων Scylitzae codd nonnulli in *B*, 2 = 117,19 20 πολλους (sine acc) V ὡ V 23 μὴ δὲ V 26 ἐπιπολὺ V

μέλλοντα λαὸν τῶν Χριστιανῶν, ἰδὼν τὸν παῖδα Βασίλειον τῇ τε 75r V μορφῇ ἐλευθέριον καὶ χάριεν ὑπογελῶντα καὶ περισκαίροντα, || πρὸς ἑαυτὸν ἐφειλκύσατο καὶ μῆλον θαυμαστὸν τῷ μεγέθει ἐπέδωκεν. ὁ δὲ παῖς ἀκάκως πάνυ καὶ θαρραλέως τοῖς τοῦ ἄρχοντος ἐπερειδόμενος γόνασιν ἐν τῷ ἀπλάστῳ ἤθει τὴν οἰκείαν εὐγένειαν ἐπεδείκνυτο, ὡς ἐκπλαγῆναι μὲν τὸν ἄρχοντα, διαγριαίνεσθαι δὲ λεληθότως τὴν δορυφόρον τάξιν αὐτῷ. ἀλλ' ἵνα τὰ ἐν μέσῳ συντέμω, ἐξῆλθεν εὐμενείᾳ θεοῦ πρὸς τὰ οἰκεῖα ἅπας ὁ ἀπαχθεὶς ὡς αἰχμάλωτος λαὸς τῶν Χρι|στιανῶν, συνεξῆλθον δὲ 218B καὶ οἱ τοῦ Βασιλείου γονεῖς, τὸν φίλτατον αὐτοῖς παῖδα προσεπαγόμενοι.

5. Ἐγένετο δέ τι περὶ αὐτὸν εὐθὺς κατὰ τὴν πρώτην ἡλικίαν θαυμάσιον, τὴν εἰς ὕστερον τύχην παραδηλοῦν, ὅπερ οὐ θέμις οἶμαι σιγῇ παρελθεῖν. τῷ γὰρ καιρῷ τοῦ θέρους τῶν τούτου γονέων περὶ τὸν ἴδιον ἐξελθόντων ἀγρὸν καὶ τοῖς θερισταῖς ἐπιστατούντων καὶ διεγειρόντων συντόνως ἐργάζεσθαι, ὡς περὶ πλήθουσαν ἀγορὰν ἡ ἡμέρα προέκοπτεν καὶ ὁ ἥλιος ἤδη σφοδρότερον ταῖς μεσημβριναῖς ἀκτῖσιν ἐπέφλεγεν, οἱονεί τινα σκηνὴν ἐκ τοῦ συνδέσμου τῶν ἀσταχύων σκευάσαντες, ἐν ταύτῃ τὸν παῖδα κοιμηθησόμενον ἔθεντο, ὅπως τῆς ἀπὸ τοῦ ἡλίου θέρμης ἀβλαβῶς διέλθοι τὸν καύσωνα. ἐν δὲ τῷ ἐκείνους ἐνασχολεῖσθαι τοῖς θερι-

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36–39: secundum nostrum, ante a. 831; secundum vv. dd. nonnullos, post a. 830, potius aa. 836/837. Secundum GMC, *MT*, 9 = 819,12/13 et GMCB, *MT*, 4 = 5,16–18 erat Basilius tempore quo captivi patriae restituti sunt 25 annos natus, quod a paucis vv. dd. accipitur, a pluribus improbatur

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FP 4, 31/32 μῆλον — ἐπέδωκεν : per hoc pomum Basilio puero imperium universale portendebatur, cf. loc. parall. in Gy. Moravcsik, e.g., *DOP*, 15 (1961), 79–81 necnon apud A.R. Littlewood in *HSCP*, 72 (1967), 147–181 et D. Dželebdžić in *ZRVI*, 41 (2004), 125–131 33 ἀπλάστῳ ἤθει: cf. Plut., *Praec. ger. reip.*, 6 = *Mor.*, 802F (ἤθους ἀπλάστου) 34/35 διαγριαίνεσθαι vox est Plutarchea, apud quem novies occurrit **5,** 3 τῷ γάρ — 33 σκιαζόμενος: cf. Genes., 4,24 = 77,81–83 (aliter); de aquila futuros imperatores alis protegente cf. Procop., *Bel. Vand.*, I, 4,5–9 = 324,18—326,7 ed. Haury; Theoph., *Chron.*, 103,33–104,19; 105,9–13; 372,9/10; Sudam, Α 963 et 965; Λ 25 = I, 89,7–10; III 226,27–227,5 (λόγος ἐκ Μακεδονίας .... λέγει ἀετόν .... τὰς πτέρυγας ὑποτείνοντα .... ἀποστέγειν .... τὴν ἄκρατον ἀκτῖνα) ed. Adler; hunc ultimum Sudae locum Cl.

go home, were gathered in front of that ruler, he, seeing the child Basil, so noble in his appearance, smiling winningly and frolicking about, drew him to himself and gave him an apple of wondrous size. The child, utterly guileless and at the same time confident, rested on the ruler's lap and displayed his high breeding by his natural manners. This amazed the ruler, but his followers were filled with secret anger against him. To make a long story short, by God's favor the whole Christian flock that had been taken into captivity left for their homes, as did the parents of Basil, along with their most beloved child.

5. A wondrous thing, an intimation of his later fortunes, happened to him in his very tender years; and it would ill behoove me, I think, to pass it over in silence. At harvest time his parents went out to their fields and were overseeing the reapers and urging them on to vigorous labor. When the day was drawing toward noon and the sun was sending forth most intensely its burning midday rays, they built a kind of shelter out of sheaves and put the child into it so that he might sleep there and pass the heat of the day unharmed by the scorching sun. While they were busy with the reapers, an eagle swooped down,

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Aeliano tribuunt edd.; sed unde auctor Sudae, Constantini VII imp. coaevus et fons unicus "Aeliani" Fragm. 285 Hercher (= Fragm. 283 Domingo-Forasté), ubi fabula de aquila protegente miro modo "de Macedonia" originem trahere dicitur, materiam suam hauserit, non satis liquet; respicienda est v.d. C. de Boor sententia in *BZ* 21 (1912), 423/424 (ex Excerptis Constantinianis?). Plura de huiusmodi fontibus apud Gy. Moravcsik, *DOP*, 15 (1961), 84–88 invenies; cf. etiam Script. Hist. Aug., *Div. Aurel.*, 4,6 et alios locos eiusdem operis

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I 4, 29 ἰδὼν τὸν παῖδα — 35 αὐτῷ: cf. Scyl., *B* 2 = 118,38–45 (cum additamento [unde tracto?] εἰ τοιοῦτος ὢν ὁ νέος συγχωροῖτο οἴκοι παλινοστεῖν) 36 ἐξῆλθεν — 38/39 προσεπαγόμενοι : cf. Scyl., *B*, 3 = 118,46–48
5, 3 καιρῷ — 31 εἰς ὕστερον : cf. Scyl., *B*, 3 = 118,52 — 119,75

4, 30 χάριεν: apicem cum V collocavi 31 τω (sine acc) μέγε|θο (pro τὸ μέγεθος ?) V: ο in ει mutavit V^x 35 λεληθοτως (sine acc) V 36 οἰκεία V
5, 2/3 οἶσμαι vel οἶομαι V : corr V^1 4 περί : ἐπί coni Be, sed cf. **9**, 12 infra (περὶ τὸν πυλῶνα . . . . ἐξελθεῖν) θεριστᾶς V 5 περιπλήθουσαν V

σταῖς, ἀετὸς ἐπικαταπτὰς καὶ ἄνωθεν ἐπικαθίσας ἡπλωμέναις ταῖς πτέρυξι, τὸ παιδίον ἐσκίαζεν. ἀρθείσης δὲ παρὰ τῶν ἰδόντων φωνῆς, ὅτι· "ὄλεθρον ἴσως ἐπάξει ὁ ἀετὸς τῷ παιδί," ἡ μήτηρ εὐθύς, οἷα μήτηρ, φιλόστοργος καὶ φιλότεκνος, πρὸς τὸν παῖδα ἐξέδραμεν. ἰδοῦσα δὲ τὸν ἀετὸν σκιὰν ταῖς πτέρυξι τῷ παιδίῳ περιποιούμενον, καὶ μηδὲ πρὸς τὴν ταύτης ἐκπλαγέντα ἐπέλευσιν, ἀλλ' ὥσπερ χαριέντως πρὸς αὐτὴν ἀτενίζοντα, οὐκ ἠδυνήθη κατὰ τὸ πρόχειρον εἰς κρείττονα πεσεῖν λογισμόν, ἀλλὰ λίθον ἔβαλε κατ' αὐτοῦ. καὶ οὕτως ἀνέπτη ὁ ἀετὸς καί, ὡς ἔδοξεν, ἀπεχώρησεν. ἐκείνης δὲ αὖθις πρὸς τὸν ἄνδρα καὶ τοὺς ἐργάτας ὑποστρεψάσης, ὁ ἀετὸς κατὰ τὸ πρότερον σχῆμα παρῆν, τὸ παιδίον ἐπισκιάζων· καὶ πάλιν ὁμοίως ἡ φωνὴ παρὰ τῶν θεα|τῶν, καὶ ἡ 219B μήτηρ πρὸς τὸ παιδίον, καὶ τῇ βολῇ τοῦ λίθου ὁ ἀετὸς ἐκσοβούμενος, καὶ ἡ τῆς μητρὸς πρὸς τοὺς ἐργαζομένους ὑποστροφή. ἐναργέστερον || δὲ ἄρα τῆς προνοίας δηλῶσαι θελησάσης ὅτι οὐ κατά 75ᵛ V τινα τύχης αὐτοματισμὸν ἀλλὰ θείᾳ προγνώσει τὸ τελούμενον δείκνυται, ἐκ τρίτου συνέβη τὰ ὅμοια, ὁ ἀετὸς ἐπὶ τὸ παιδίον, οἱ θεωροῦντες βοῶντες, ἡ μήτηρ ἐπὶ τὸν ἀετόν, καὶ ὁ ἀετὸς πρὸς βίαν καὶ μόλις ἀπαλλαττόμενος· οὕτω τῶν μεγάλων πραγμάτων ἀεὶ πόρρωθεν ὁ θεὸς προκαταβάλλεταί τινα σύμβολα καὶ τεκμήρια τῶν εἰς ὕστερον. τοῦτο δὲ καὶ εἰς τὴν ἐχομένην ἡλικίαν οὐκ ὀλιγάκις γέγονεν ἐπ' αὐτῷ, ἀλλὰ πολλάκις εὑρέθη ὑπὸ ἀετοῦ ἐν τῷ ὑπνοῦν σκιαζόμενος. ἀλλ' ἐν οὐδενὶ σχεδὸν λόγῳ τότε ταῦτα ἐτίθετο· πρὸ τοῦ γὰρ ἐμφανεῖς καταστῆναι τὰς ἐν αὐτῷ ἀρετάς, κἂν μεγάλα τὰ προφαινόμενα, ἠμελεῖτο καὶ παρελάνθανεν, οὐδε-

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FP 5, 11 ἐπικαταπτάς: cf. *Vit. Irenae abbat. in Chrysoballanto*, 8 = 28,20 ed. Rosenqvist (ἐπικαταπτάσης) 13–14 μήτηρ ... οἷα μήτηρ: cf. Append. ad *Vitam* Euphrosynae, AASS Novemb., III (1910), 883B; *Vitam* Lucae Stiriotae, ed. G. P. Kremos, Φωκικά, 1 (1874), 55 = §69, 40 edd. C. et R. Connor; cf. etiam **8,** 28 infra

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5, 12 πτέρυξι,: cum V distinxi ἰδώντων V 16 μὴ δὲ V 17 χαρίεντως V 22 των (sine acc) V 23/24 ἀποσοβούμενος Scylitzae codices nonnulli in *B*, 3 = 119,72 (sed duo alii cum V ἐκσοβούμενος exhibent) 26 αὐτο‿ματισμὸν V 27 ἐκτρίτου V 30 συμβολά V 31 τῶν : ων V: corr V¹ 34 ἐμφανεὶς V

perched above the child, spread its wings, and provided shade for him. When those who saw it cried out "The eagle might bring death to the child," the mother, affectionate and child-loving as mothers are, forthwith ran toward her offspring. Though she saw that the eagle was procuring shade for the baby with its wings, and that it was not frightened by her approach, but was looking upon her with a kindly eye, she could come up with no better thought on the spur of the moment than to hurl a stone at the bird. At that, the eagle flew up and was gone, or so it seemed. When she returned to her husband and the workers, the eagle was there again, casting its shadow over the child just as before; and once more, in like fashion, a cry went up from among the onlookers, the mother rushed toward the baby, the eagle was frightened away by the hurled stone, and the mother returned to the workers. Since, however, Providence wished to reveal with all clarity that this was happening not as a mindless accident of chance, but by Divine Foreknowledge, the same thing was repeated for yet a third time: the eagle <swooping> toward the child, the onlookers crying out, the mother rushing toward the eagle, and the reluctant eagle being forced to depart. In such a way does God always, well before great events <occur>, introduce certain symbolic intimations of what is to come. The same thing would not infrequently happen to Basil in his later childhood as well, for he was quite often found with an eagle spreading its shadow over him while he was asleep. Still, at that time this attracted almost no attention, for before his virtues were revealed, the portents, striking as they were, went unheeded and unnoticed, since it could not have occurred to anyone that such a momentous event would ever happen in a family of simple and humble people.

νὸς δυναμένου τὸν ὄγκον τοῦ πράγματος ἐν οἰκίᾳ λιτῇ καὶ δημοτικῇ ὅπως ἔλθοι ποτὲ βαλέσθαι εἰς νοῦν. πλὴν ἐπεὶ καὶ τὸ τούτοις ἐπὶ πλέον ἐνδιατρίβειν οὐ πόρρω τυχὸν δόξει τρόπου θωπεύοντος, καὶ νομισθῶμεν ἴσως ἀπορίᾳ τῶν περὶ αὐτὸν καλῶν ἐν τούτοις τὴν ἱστορίαν ἀπασχολεῖν, τὰ τοῦ ὁμοίου εἴδους καὶ τῆς παιδικῆς ἡλικίας πάντα παρήσωμεν, ἐπὶ δὲ τὰ ἔμπροσθεν τὸν λόγον σπουδῇ προαγάγωμεν, τὴν τῶν ἐπαίνων ἀπληστίαν ὥσπερ ἄλλο τι τῶν οὐκ ἐπαινετῶν ἀπωθούμενοι. | 220B

6. Τρεφόμενος τοίνυν ὁ παῖς παρὰ τῷ πατρὶ καὶ αὐτὸν ἔχων τῶν τε πρακτέων ὑφηγητὴν καὶ τῶν ῥητέων ἐξηγητὴν καὶ διδάσκαλον, καὶ παιδοτρίβην πρὸς ἅπαν σπουδαῖον καὶ ἐπαινούμενον, οὔτε μιξανθρώπου Χείρωνος ἐδεήθη ὡς Ἀχιλλεὺς οὔτε Λυκούργου νομοθέτου καὶ Σόλωνος οὔτ' ὑπερορίου καὶ ξενικῆς ἀγωγῆς, ἀλλ' ὑπὸ τῷ φύσαντι μόνῳ τὰ τῶν καλῶν ἐξασκούμενος κάλλιστα, πρός τε τὸ θεῖον ὁσιότητα καὶ εὐσέβειαν καὶ πρὸς τοὺς τεκόντας αἰδῶ καὶ εὐπείθειαν, πρὸς γεραιτέρους ὕπειξιν καὶ πρὸς ἥλικας καὶ φυλέτας ἄδολον εὔνοιαν, πρὸς δυνάστας ὑποταγὴν καὶ πρὸς πένη-

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FP 5, 36/7 ἐν οἰκίᾳ — δημοτικῇ: cf. *Versus in Basilium I* apud Alexandr. Lycopol., 82, XVII ed. Brinkmann = 230 ed. Markopoulos; Photium in Basilium imp., *MPG* 102, col. 579B, 580A (= 308, 25–28; 309,49–52 ed. Ciccolella); cf. Genes., 4,24 = 76,66 (qui e contrario Basilium γεννητόρων κατὰ γενεὰν οὐκ ἀσήμων fuisse dicit); Liutpr., *Antapod.*, I,8 = 8,7 ed. Becker = I, 197/8 ed. Chiesa; Scyl., *B*, 1 = 115,59/60; Zon., XVI:6 = III,407,16 **6,** 2 πρακτέων — ἐξηγητήν: cf. *Il.*, 9,443 (ῥητῆρ' ἔμεναι πρακτῆρα τε ἔργων) 4 οὔτε — Ἀχιλλεύς: cf. Menand. Rhet., *Basil. Log.*, 371,23/24 edd. Russell-Wilson; Basil. Min., *Comm. ad Greg. Naz. Or.* XLIII, *MPG*, 36, col. 509 B (in Greg. Κένταυρον loco Chironis legitur), ed. Cantarella, *BZ*, 26 (1926), 25,3–5 (οὐχ ὡς Ἀχιλλεύς, φησί, ὑπὸ Χείρωνος ἀνετράφη καὶ ἐπαιδεύθη Βασίλειος ἐν τῷ τῆς Θετταλίας ὄρει); cf. etiam Genes., 4,24 = 76,67 (qui contrarium asserit) 5 ξενικῆς ἀγωγῆς: cf. Plut., *de amore prol.* 1 = *Mor.*, 493A (ξενικῶν δικαστηρίων ἀγωγαί)

I 6, 1 τρεφόμενος — πατρί: cf. Scyl., *B*, 3 = 119,76 4 οὔτε — Ἀχιλλεύς: Genes., 4,24 = 76,67 etiam hic probabiliter collocari poterit

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5, 36 τόν — πράγματος om All (e Ba 264 sui menda); ex All pendent edd rell 38 ἐπιπλέον V 39 νομισθῶμεν: ν- in rasura V an ⟨μή⟩ ante νομισθῶμεν addendum? Cf. simile additamentum in **101,** 16 infra 41 παρήσω-

However, dwelling at too great a length on such matters will perhaps seem not far removed from the ways of a flatterer, and in our narrative we might possibly appear to busy ourselves with such subjects owing to a shortage of virtues in Basil himself. We shall therefore pass over all stories of this kind, as well as all that pertains to his boyhood. Let us instead speedily move our story towards subsequent events, spurning the surfeit of praise along with other blameworthy things.

6. The boy, then, was brought up by his father, who was his guide in things to be done; his mentor and teacher in things to be said; and his master in all that was excellent and praiseworthy. Thus the boy was in no need of Cheiron, that half-man and half-beast, as Achilles had been, or of Lycurgus the lawgiver, or of Solon; nor did he need to go abroad to receive foreign education: rather, it was the one who had begotten him who was his sole trainer in the best of good things: in piety and reverence toward the Godhead, in respect and obedience toward his parents, in deference to his elders, in pure good will toward his contemporaries and kinsmen, in submission to the mighty, and in

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μεν scripsi: παρήσομεν V apographa edd, quod recipiendum putat Kamb 42 προαγάγομεν V All (e Ba 264 suo) Comb: corr Be 43 οὐκεπαινετῶν V **6,** 1 τοινυν (sine acc) V 3 ἅπαν V 7 ὀσηότητα V τεκνόντας V: primum ν expunxit V[1] 8 εὐπεῖθειαν V 9 προς[1] sine acc V

τας ἔλεον, ἐν πάσαις ταῖς ἀρεταῖς ἐπιδήλως ἐξέλαμπεν, σώφρων ἐκ νέου καὶ ἀνδρεῖος ἀναφαινόμενος, τήν τε ἰσότητα μετὰ φρονήσεως ἀγαπῶν καὶ διαφερόντως τιμῶν, καὶ ἐν μηδενὶ τῶν ταπεινοτέρων κατεπαιρόμενος· ἐξ ὧν εὔνοια παρὰ πάντων αὐτῷ καὶ || τὸ 76r V
πᾶσιν εἶναι προσφιλῆ καὶ ἐράσμιον.

7. Ἤδη δὲ αὐ⟨τοῦ⟩ τὴν παιδικὴν παραλλάξαντος ἡλι⟨κί⟩αν καὶ πρὸς τὴν τῶν μειρακίων ἐλάσαντος καὶ τοῖς ἀνδρικωτέροις καιρὸν ἔχοντος προσβαίνειν ἐπιτηδεύμασιν, ἐξέλιπεν τὸν βίον ὁ φύσας πατὴρ καὶ πρὸς τὴν ἐκεῖθεν ἀπῆρεν κατάστασιν, πένθος δὲ καὶ θρῆνος κατὰ τὴν οἰκίαν, ὡς εἰκός, ἐπεκώμαζεν· χηρεία περὶ τὴν μητέρα καὶ ὀρφανία περὶ τοῦτον τὸν κράτιστον. καὶ ἐντεῦθεν ἀνίαι καὶ θλίψεις ἐφύοντο, ἐπέρρει δὲ καὶ φροντίδων ἑσμὸς τῆς κατὰ τὸν βίον διοικήσεως ἕνεκα. ἔρρεπε γὰρ πρὸς τοῦτον εὐθὺς | πᾶσα ἡ περὶ τὸν οἶκον ἐπιμέλεια καὶ ἡ 221B
πρόνοια τῆς μητρὸς καὶ τῶν ἀδελφῶν. ἐπεὶ δὲ ἡ ἀπὸ γεωργίας ἐπικουρία μικρά τις καὶ ἀγεννὴς ἐδόκει αὐτῷ, ἐβουλεύετο πρὸς τὴν βασιλεύουσαν εἰσελθεῖν καὶ τὰ τῆς οἰκείας ἀρετῆς ἐπιδείξασθαι, κἀντεῦθεν ἑαυτῷ τε καὶ τοῖς αὐτοῦ προσπορίσα⟨ι⟩ τὰ δέοντα καὶ μεγαλωφελῆ τὴν προστασίαν ἐπιδείξασθαι καὶ προμήθειαν· ᾔδει γὰρ ἐν ταῖς μεγάλαις καὶ μάλιστα ταῖς βασιλευομέναις τῶν πόλεων τὰς δεξιὰς φύσεις εὐδοκιμεῖν καὶ τοὺς τῶν

1–5: secundum nostrum, ca. a. 832; reapse tamen, ca. a. 854/5

FP 6, 12 καὶ ἐν — 14 ἐράσμιον : cf. Genes., 4,24 = 76,68/69 **7,** 1 τὴν παιδικήν — 3 ἐπιτηδεύμασιν : cf. TC 4,17 = 167,12/13 1 τὴν παιδικήν — 12 εἰσελθεῖν : cf. Zon., *Epit. hist.*, XVI,9–11 = III,409,5–9 4 ὁ φύσας πατήρ : cf. Eur., *Hel.*, 87 (ὁ δὲ φύσας πατήρ), et eiusdem *Herc.*, 1367 et *Iphig. in Aul.*, 873 8 φροντίδων ἑσμός : cf. Liban., *Or.* 25,66,5 = II,569,14 ed. Foerster; cf. etiam Ioan. Chrys., *Ad Stagir.* 2,12, *MPG* 47, col. 471,18 12 τὰ τῆς — ἐπιδείξασθαι : cf. **8,** 32 infra

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I 7, 1 ἤδη — 14 δέοντα : cf. Scyl., *B*, 4 = 119,77–84

7, 1 αὐ|τὴν V : corr All (ut videtur e Scyl., *B*, 4 = 119,77) qui αὐτοῦ τὴν manu propria in mg Ba 264 sui notavit 1/2 ἡλίαν V : corr apographa 7 post καὶ[2]

charity toward the poor. Thus brightly did he shine in all kinds of virtues, appearing both moderate and courageous from his youth; he loved fairness coupled with prudence and greatly honored both, never showing arrogance toward a man of humbler station. All this brought him universal good will, and he was beloved by all and dear to everyone.

7. When he had already passed the years of childhood and reached the age of adolescence and was about to turn to more manly pursuits, the father who had begotten him departed this life and moved to the world beyond. As was to be expected, mourning and wailing invaded the household: the mother was a widow, and our most worthy Basil, an orphan, <all of> which gave rise to grief and <feelings of> oppression. There followed, furthermore, a swarm of worries over the handling of practical matters, for right away all caring for the household and providing for his mother and siblings devolved upon him. The income derived from farming seemed to him insufficient and mean; for that reason, he made plans to go to the capital, and to display his talents there. In this way he would provide for his own necessities and those of his dependents, and would show <them> his eminently beneficial patronage and forethought. For he realized that in large cities (especially those which are capitals), people of talent are held in high esteem and those who surpass others in some respect

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articulum αἱ addidit V^1 sv quem expunxit V^x: om Scyl. in loco parall. *B*, 4 = 119,79 8 ἐσμὼς V 11 ἐδοκει sine acc V 13 προσπορίσα V: προσπορίσῃ All (e Ba 264 sui menda): corr Comb (fortasse e Ba 232); cf. etiam Scyl., *B*, 4 = 119,84 (πορίσαι): προσπορίσα⟨σθαι⟩ dubitanter Kamb, sed verbi vox media apud nostrum nusquam occurrit (προσπορίσωσιν habes in **99**, 13 infra)

ἄλλων κατά τι προέχοντας ἐπὶ λαμπροτέρας τύχης γνωρίζεσθαι, ἐν δὲ ταῖς ἀδοξοτέραις τῶν πόλεων καὶ ταπειναῖς, ὥσπερ ἐν ταῖς κωμητικαῖς ἀναστροφαῖς, ἀμαυροῦσθαι καὶ φθίνειν τὰς ἀρετάς, καὶ αὐτὰς ὑφ' ἑαυτῶν ἐν τῷ μὴ ἐπιδείκνυσθαι μηδὲ θαυμάζεσθαι πρὸς τὸ ἐξίτηλον χωρεῖν καὶ μαραίνεσθαι. διὰ ταῦτα μὲν ἡ πρὸς τὴν βασιλεύουσαν εἴσοδος ἐδόκει αὐτῷ λυσιτελὴς καὶ συμφέρουσα, ἀνθεῖλκεν δὲ καὶ κατεῖχεν ὁ τῆς μητρὸς πόθος καὶ τὸ θέλειν ἐπικουφίζειν ταύτης τὰ δυσχερῆ, αὐτῆς ἐκείνης μάλιστα τὰς γηροτρόφους ἐλπίδας προβαλλομένης καὶ τὴν ἐγγύθεν ἀπαιτούσης ἐπικουρίαν καὶ ὑπουργίαν ἐν τοῖς καθήκουσιν.

8. Ἐπεὶ δὲ κυριωτέραν ἔδει τὴν θείαν γενέσθαι βουλὴν καὶ τοῦτον πρὸς ὅπερ ἀφώριστο κατὰ μικρὸν ὁδῷ βαδίζοντα ἀνελθεῖν, ὀνειράτων ὄψεις πείθουσι τὴν μητέρα ὑπενδοῦναι αὐτῷ καὶ ὑπεῖξαι τῆς πρὸς τὴν Πόλιν ὁρμῆς, μᾶλλον δὲ αὐτὴν ἐκείνην παρορμῆσαι αὐτὸν καὶ προτρέψασθαι τὴν βασιλεύουσαν πόλιν
κατα|λαβεῖν ‖ καὶ ἐπιδείξασθαι τὸν τῆς ψυχῆς λειμῶνα καὶ τὰ τοῦ 222B
γενναίου φρονήματος προτερήματα. ἔδοξε γάρ ποτε ὄναρ ἡ 76ᵛ V
μήτηρ ὁρᾶν μέγιστον ἐξ αὐτῆς ἀναβλαστῆσαι φυτόν, ὡς ἡ Κύρου μήτηρ εἶδεν τὴν ἄμπελον, καὶ τοῦτο ἐπὶ τῆς οἰκίας αὐτῆς ἑστάναι ἄνθεσί τε κομῶν καὶ καρπῷ βρῖθον, χρυσοῦν τε εἶναι τὸ ἀπὸ γῆς

FP 7, 24 αὐτῆς — **8,** 24/25 ὀφθαλμῶν: cf. Genes., 4,24 = 76,72–80; 77,83–85 25 γηροτρόφους ἐλπίδας: cf. Pind., *Fragm.* 214 (233) edd. Snell-Maehler = 256 (214) ed. Turyn; locum noster fortasse e Plut., *De tranquillitate animi*, 19 = *Mor.*, 477 B hausit, cf. Turyni appar. ad Pindari locum; cf. etiam Plat., *Resp.*, 331a2 et Append. ad *Vitam* Euphrosynae, AASS Novembr. III (1910), §40 = 888A (τὸν γηροτρόφον) **8,** 7 ἔδοξε — 9 ἄμπελον: cf. Hdt., *Hist.*, I:108; Menand. Rhet., *Basil. Log.*, 371,6–9 edd. Russell-Wilson; cf. Genes., 4,24 = 76,73–76, sed vide **I 8**,7–11 infra

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I 7, 21 διὰ ταῦτα — 26 καθήκουσιν : cf. Scyl., *B*, 4 = 119,84–88 **8,**7 ἔδοξε — 11 χρυσοειδῆ : fortasse e nostro pendet Genes., 4,24 = 76,73–76

7, 18 τῶν : τωντῶν V 20 μὴ δὲ V 23 το (sine acc) V **8,** 3 υπενδουναι (sine spir et acc) V 5 προτρεψασθαι (sine acc) V 9 τοῦ τὸ V ἐστάναι V 10 βρίθον V

obtain recognition through <advancement to> a more distinguished station in life, while in obscure and humble towns, as well as in the rural way of life, virtues become tarnished and fade away; because they are neither displayed nor admired, they go to waste and wither away. For this reason, a move to the capital seemed to him both profitable and expedient; however, he held back, restrained by his love for his mother and by his desire to lighten her burdens, especially since she herself bore "hopes that sustain old age" and required due aid and assistance at close quarters.

8. Since, however, Divine counsel was to prevail and our hero was to move step by step along the path leading up to his preordained destiny, his mother had a vision in a dream that persuaded her to give in to him and to yield to his fervent wish to set out for the City; more than that, <in the end> it was she who urged him on, persuading him to go to the capital and display there the flowering of his soul and the advantages of his noble mind. For once the mother fancied in a dream that a huge plant sprouted forth from her—just as the mother of Cyrus had seen the vine. That plant, then, stood by her house in full bloom and heavy with fruit; the large trunk that rose from the ground was

τούτου μέγα στέλεχος, καὶ τὸ κλάδος καὶ τὰ φύλλα χρυσοειδῆ. τοῦτο δὲ πρός τινα τῶν συνήθων καὶ περὶ τὰ τοιαῦτα κατευστοχεῖν δοκούντων διηγησαμένη, ἐπὶ λαμπρᾶς καὶ μεγάλης τύχης ἔσεσθαι δηλοῦν τὸν υἱὸν αὐτῆς ἤκουσεν. καὶ αὖθις δέ, μετά τινα χρόνον ὀλίγον, ὁρᾷ κατὰ τοὺς ὕπνους ἄνδρα τινὰ γηραιόν, οὗ πῦρ ἐξῄει ἀπὸ τοῦ στόματος, διαρρήδην λέγοντα πρὸς αὐτήν, ὅτι· "ὁ ἀγαπώμενος ὑπὸ σοῦ ὁ υἱός σου Βασίλειος τῆς τῶν Ῥωμαίων βασιλείας παρὰ θεοῦ τὰ σκῆπτρα ἐγχειρισθήσεται, καὶ δεῖ σε προτρέψασθαι τοῦτον πρὸς τὴν Κωνσταντινούπολιν εἰσελθεῖν." ἡ δὲ πρὸς τὴν χαρμόσυνον ταύτην ἀγγελίαν διαχυθεῖσα καὶ πλήρης γενομένη χαρᾶς προσεκύνησέν τε τὸν γηραιὸν ἐκεῖνον καὶ "τίς εἶ," εἶπεν, "αὐτός, ὦ κύριέ μου, ὁ μὴ ἀπαξιώσας ἐποφθῆναι τῇ δούλῃ σου, ἀλλ' οὕτως εὐφρόσυνα εὐαγγέλια προσκομίσας μοι;" ὁ δὲ "Ἠλίας," φησί, "ὁ Θεσβίτης εἰμί," καὶ ἀπέπτη τῶν ὀφθαλμῶν. διυπνισθεῖσα οὖν ἐκείνη, καὶ ταῖς δεξιαῖς ταύταις ὄψεσι, μᾶλλον δὲ θείαις ἀποκαλύψεσιν, οἷον ἀναπτερωθεῖσα καὶ ζωπυρήσασα, προθύμως αὐτὴ παρώρμα καὶ ἐξέπεμπε τὸν υἱὸν πρὸς τὴν βασιλεύουσαν, καὶ οἷα μήτηρ ἐνουθέτει καὶ παρεκάλει τόν τε θεῖον φόβον διηνεκῶς ἔχειν ἐν τῇ ψυχῇ, καὶ νομίζειν ἀεὶ τὸν τῆς προνοίας | ὀφθαλμὸν πᾶσαν πρᾶξιν αὐτοῦ καὶ πᾶν νόημα ἐφ- 223B
ορᾶν, καὶ μηδὲν ἀνάξιον τῆς τοιαύτης ἐφορείας σπουδάζειν, ἀλλὰ τῷ προσήκοντι καταστήματι τὰς οἰκείας ἀρετὰς ἐπιδείξασθαι καὶ ἐν μηδενὶ τὴν προγονικὴν καταισχῦναι εὐγένειαν.

FP 8, 15 ὁρᾷ — 24/25 ὀφθαλμῶν: cf. **83,** 8–10 infra 28 οἷα μήτηρ: cf. etiam **5,** 13/14 supra 29/30 τὸν τῆς προνοίας ὀφθαλμόν: cf. Procl. Diad., *De decem dubit.* 57,14 = 124 ed. Isaac (= 57,11 p. 93 ed. Boese) e Guil. a Moerbecke versione (*providentie oculum*) reconstructum et in Isaacii Sebastocratoris opusculo *De dec. dubit.* VIII = 213,15 ed. Isaac (τὸν τῆς προνοίας ὀφθαλμόν) servatum 32 τὰς οἰκείας ἀρετὰς ἐπιδείξασθαι: cf. **7,** 12/13 supra

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8, 11 στελεχος (sine acc) V 13 τύχειν V: τυχεῖν coni Ba 232: corr All (e Ba 264 sui coniectura) 18 σκῆπτὰ V: -ρ- inseruit V[x] 22 αὐτός: αὐτῷ All (e Ba 264 sui coniectura); ex All pendent edd rell κυρίε μου V ἀπαξίωσας V 23 ευαγγελια (sine acc) V προσκοσμίσας V 27 αὐτῇ V 31 σποδάζεῖν V 33 καταισχύναι V

of gold, while its branches and leaves were gold-like. She described her vision to a close friend of hers who was reputed to have been successful in <interpreting> such things, and heard from him that the vision portended that a brilliant and great fortune was awaiting her son. A short time afterward she again had a dream in which she saw an old man, fire issuing from his mouth, who plainly told her: "God will hand over the scepter of the Roman empire to your beloved son Basil; you should persuade him to go to Constantinople." When she heard these glad tidings, her heart melted, and she was filled with joy; she bowed before the old man and said to him, "Who art thou, my lord, who hast not disdained to appear before thy servant, but hast brought such cheery tidings to me?" And he said, "I am Elijah the Tishbite," and took wing, disappearing from her sight. The mother awoke and, elated and fired, as it were, by this propitious vision—or, to put it more appropriately, by this divine revelation—began herself to encourage her son and to send him on his way to the capital; and mother that she was, she admonished and entreated him to keep the fear of God in his soul at all times, always to believe that the eye of Providence was watching over his every deed and thought, to attempt nothing unworthy of such a supervision, but rather to display his virtues through proper demeanor and in no wise to bring dishonor to his noble ancestry.

9. Ἄρας οὖν ἐκ Μακεδονίας τῆς Θρᾴκης πρὸς τὴν ἄρχουσαν ταύτην τῶν πόλεων πασῶν ἐπορεύετο, τῶν δυνατῶν τινὶ καὶ περιφανῶν προσμῖξαι βουλόμενος καὶ εἰς θεραπείαν καὶ δουλείαν αὐτοῦ ἑαυτὸν ἀποτάξαι καὶ καταστῆσαι. καὶ τὸ μεταξ⟨ὺ διαν⟩ύσας διάστημα ‖ 77r v καὶ κατὰ τὰς Χρυσᾶς Πύλας τῆς βασιλίδος γενόμενος καὶ ⟨δι'⟩ αὐτῶν ἤδη τῆς ἡμέρας καταφερομένης εἰσελθών, πλησίον τυγχάνοντι τῷ τοῦ ἁγίου μάρτυρος Διομήδους προσπελάζει μοναστηρίῳ, καὶ ἀπὸ τῆς ὁδοιπορίας κατάκοπος ὢν αὐτοῦ που πρὸ τοῦ πυλῶνος ἐν τοῖς ἐκεῖσε βάθροις ἀτημελῶς οὕτως ἐπιρρίψας ἑαυτὸν ἀνεπαύετο. καὶ δὴ περὶ πρώτην τυχὸν φυλακὴν νυκτὸς ὄναρ τῷ τῆς μονῆς καθηγουμένῳ ὁ μάρτυς Διομήδης ἐφίσταται, κελεύων περὶ τὸν πυλῶνα τῆς μονῆς ἐξελθεῖν καὶ ἐξ ὀνόματος καλέσαι Βασίλειον, καὶ ὃς ἂν αὐτῷ ὑπακούσῃ καλοῦντι, τοῦτον εἰσαγαγεῖν εἰς τὸ μοναστήριον καὶ ἐπιμελείας ἀξιῶσαι, τροφῆς τε καὶ σκέπης καὶ ἐνδυμάτων καὶ πάσης μεταδόντα τῆς ἐνδεχομένης χρείας καὶ θεραπείας· κεχρισμένον γὰρ

1/2: a. 854/5 ut videtur; aliquanto tempore post aa. 836–838 secundum GMC, *MT*, 9 = 819,12/13 et GMCB, *MT*, 4 = 5,16–18, quod est ἀπίθανον

FP 9, 1 Ἄρας —— 53 Θεόφιλος: cf. Leon. VI, *Or. funebr. in Basilium*, 50,15–19; 25–30 edd. Vogt-Hausherr; Liutpr., *Antapod.*, I,8 = 8,7–9 et III,32 = 88,27–29 ed. Becker = I,198–200 et III,518/9 ed. Chiesa; Genes., 4,24 = 76,69–72; 25 = 77,86–3; 26 = 77,7——78,14 (qui in parte cum Ps.-Sym., *MT*, 11 concinit); Ps.-Leon. Gramm., 233,10——234,16; GMC, *MT*, 9–10 = 819,15 —— 820,23 = *DOP*, 15 (1961), 119,58 —— 121,81 ed. Moravcsik; *B*,10 = 842,17–20; GMCB, *MT*, 4 = 5,20 —— 6,10, cf. etiam vers. cod. *Vat. gr. 163*, cap. 10,46–61; 65–71 = pp. 423/424 ed. Featherstone; *B*,4 = 21,27–29 et sim. vers. e *Vat. gr. 163* = cap. 10,45–67, pp. 423/424 ed. Featherstone; Ps.-Sym., *MT*, 11 = 655,21 —— 656,22; Zon., *Epit. hist.*, XVI:6,11–28 = III,409,9 —— 411,2 (e GMCB?) 9 βάθροις: ad sensum "subsellium" cf. loc. parall. in GMC, *MT*, 9 = 819,18 (πεζουλίοις) et in Ps.-Sym., *MT*, 11 = 656,1 (πεζουλίῳ) 11 τῷ τῆς μονῆς καθηγουμένῳ —— 12 ἐξελθεῖν: secundum GMC, *MT*, 9 = 819,19/20 et Ps.-Sym, *MT*, 11 = 656,3 Basilius non ab abbate anonymo mon. Diomedis, sed a mansionario eius ecclesiae Nicolao fuit receptus; cf. etiam Genes., 4,25 = 77,87 (τινὶ μοναχῷ)

I 9, 1 Ἄρας —— 2 ἐπορεύετο: cf. Scyl., *B*, 4 = 120,89/90 4 καὶ τό —— 15 ἀξιῶσαι: cf. Scyl., *B*, 4 = 120,90–3 11 τῷ τῆς μονῆς καθηγουμένῳ —— 12 ἐξελθεῖν: sed cf. Genes., 4,25 = 77,87–89, ubi vv. ἢ ὡς ἔνιοι καθηγουμένῳ, περὶ πυλῶνα et εἰσαγαγεῖν nostrum magis ut fontem indicant 16 κεχρισμένον —— 44 ἡγούμενος: cf. Scyl., *B*, 4 = 120,3 —— 121,25

9. Basil, then, set out from the Macedonian <region> of Thrace and journeyed to our city that holds sway over all others, <where> he wished to approach some powerful and prominent man <and> to have himself enlisted and appointed as one of his servants or attendants. He covered the distance that lay between, arrived at the Golden Gate of the imperial city, entered through it as the day was coming to an end, and drew near the monastery of St. Diomedes, which happened to be close by. As he was greatly wearied from his journey, without further ado he threw himself down somewhere on the bench in front of the gate and was resting there. Around the time of the first vigil of the night, the martyr Diomedes appeared in a dream to the abbot of the monastery and ordered him to go out to the gate and call out the name "Basil." Whoever answered the call should be brought into the monastery, deemed worthy of care, provided by the abbot with food, shelter, and clothing, and his needs should be given all possible attention; for God had anointed him to be emperor, and he was to con-

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9, 3 προσμίξαι V 4 μεταξύσας V : corr All (e Ba 264 sui coniectura); cf. etiam Scyl., *B*, 4 = 120,90 (μεταξὺ διανύσας) 5 χρυσὰς V βασιλῖδος V 6 καὶ αὐτῶν V : corr All in mg Ba 264 sui procul dubio e Cedren., *Synops.*, II,188,16 aut e Scyl., *B*, 4 = 120,91/92 (apud quos καὶ δι' αὐτῶν legitur) quod in edit. suam recepit : an κατ' αὐτῶν scribendum? 9 αὐτημελῶς V : corr All e Ba 264 suo (cf. etiam Cedren., *Synops.*, II,188,19 et Scyl., *B*,4 = 120,94) 12 περὶ : ἐπὶ coni Be, sed cf. **5**, 4 supra τὼν V: corr V^1 15 σκεπης (sine acc) V

εἰς βασιλέα τυγχάνειν παρὰ θεοῦ, καὶ αὐτὸν μέλλειν εἰς ἀνοικοδομὴν καὶ αὔξησιν τῆς παρούσης γενέσθαι μονῆς. ὡς δὲ φαντασίαν ἄλλως καὶ κενὸν διανοίας ἀνάπλασμα δόξας τὸ ὁραθὲν ὁ ἡγούμενος ἐν οὐδενὶ λόγῳ | ἔθετο, ἀλλὰ πάλιν ἑαυτὸν τῷ ὕπνῳ 224B ἐκδέδωκεν, ἐκ δευτέρου βλέπει καὶ ἀκούει τὰ ὅμοια. ὡς δὲ καὶ ἔτι νωθὴς καὶ ὑπνώδης, ὡς ἔοικεν, ὢν οὐκ ἀνέφερεν, ἐκ τρίτου βλέπει τὸν μάρτυρα, οὐκέτι πράως καὶ ἱλαρῶς παρακελευόμενον, ἀλλὰ σφοδρῶς ἀπειλοῦντα καὶ μάστιγας τῷ δοκεῖν ἐπιφέρειν πειρώμενον, εἰ μὴ θᾶττον ὑπηρετήσει πρὸς τὰ λεγόμενα. τότε δ' οὖν μόλις, οἱονεὶ ἀνανήψας καὶ τὸν γείτονα θανάτου ὕπνον τῶν ὀφθαλμῶν ἀποτιναξάμενος, τῷ πυλῶνι ἐφίσταται, καὶ κατὰ τὸ τοῦ μάρτυρος πρόσταγμα ἐξ ὀνόματος ἐκάλει· "Βασίλειε." ὁ δ' εὐθὺς ἀπεκρίνατο· "ἰδοὺ ἐγώ, κύριε· τί προστάσσεις τῷ δούλῳ σου;" εἴσω δὲ αὐτὸν τῆς μονῆς ποιησάμενος, καὶ ἰδὼν ῥυπῶντά τε καὶ αὐχμῶντα καὶ πολὺν ἐπὶ τοῦ προσώπου τὸν ἧλι⟨ον⟩ φέροντα, τῆς δεούσης ἐπιμελείας καὶ θεραπείας ἠξίωσεν καὶ πάσης φιλανθρωπίας μετέδωκεν. εἶτα τὸ μυστήριον παρ' ἑαυτῷ φυλάττειν καὶ πρὸς μηδένα ἐκλαλῆσαι διὰ τὸ κινδυνῶδες εἰσηγη||σάμενος, τὴν τοῦ μάρτυρος αὐτῷ ἐφανέρωσε πρόρρησιν καὶ 77v V πρὸς τὸ μεμνῆσθαι μετὰ τὴν ἔκβασιν ἠσφαλίσατο. τοῦ δέ, ὡς ὑπὲρ αὐτὸν ὄντος τοῦ πράγματος, μηδὲ παραδέχεσθαι δόξαντος, ἀλλὰ μᾶλλον δι' αὐτοῦ ἀξιοῦντος εἰσοικισθῆναι καὶ πρὸς δουλείαν δοθῆναι τῶν ἐμφανεστέρων τινί, προθύμως ἑαυτὸν εἰς τοῦτο

FP 9, 26 γείτονα —— ὕπνον : cf. *Il.*, 14:231; *Od.*, 13:80 et **26**, 21/22 infra
29 τί —— 30 σου : cf. Jos 5:14; cf. etiam 1 Reg 1:8

9, 21 καὶ ἔτι : καὶ τότε ἔτι dubitanter de Boor 22 νωθεὶς V οὐκανέφερεν V 23 οὐκ ἔτι V 24 τω V ἐπιφερειν (sine acc) V 25 ὑπηρετήσῃ V : corr All e Ba 264 sui coniectura (cf. etiam Scyl., *B*, 4 = 120,11) 26 θανατου (sine acc) V 29 πρστάσσεὶς V (sed cf. Scyl., *B*, 4 = 120,13/14) 31 ἧλι (in fine versus) V : corr apographa 32 ἐπὶ μελείας V 34 προς (sine acc) V 35 ἐφάνερωσε V 37 αὐτὸν : ἑαυτόν Scyl., *B*, 4 = 120,19 μὴ δὲ V

tribute to the restoration and growth of the monastery in question. The abbot, holding the vision to be a vain illusion and an empty figment of his imagination, took no account of it and turned over to sleep again. But then, he saw and heard similar things a second time. As he apparently still did not come to his senses, sluggish and drowsy as he was, he saw the martyr for the third time, no longer exhorting him gently and serenely, but fiercely threatening him and attempting, or so it seemed, to apply the whip if he did not carry out forthwith what he had been told to do. Only then, as if recovering himself and shaking off sleep, that neighbor of death, from his eyes, did the abbot betake himself to the gate and, following the martyr's bidding, call out the name, "Basil!" The latter straightaway answered, "Here I am, my lord. What orders do you have for your servant?" The abbot took him into the monastery, and seeing that Basil was filthy and disheveled, and that his face showed long exposure to the sun, he provided him with suitable care and attendance and treated him with perfect humanity. Then, having instructed Basil to keep the secret <to himself> and divulge it to no one (for the matter was fraught with danger), he revealed to him the prediction of the martyr and enjoined Basil to remember him when the prophecy should be fulfilled. Basil, however, seemed not even to acknowledge <the message>, deeming the matter far above his station. He requested instead that the abbot help him to obtain access to some notable, <so that he could> enter his

ἐπέδωκεν ὁ ἡγούμενος. καὶ ἐπεὶ συνήθως εἶχεν πρὸς τὴν τοιαύτην μονὴν καὶ πολλάκις ἐτύγχανεν ἐκεῖσε φιλίως φοιτῶν ὁ τοῦ βασιλέως Μιχαὴλ καὶ Βάρδα τοῦ Καίσαρος συγγενής, ὃν ὑποκοριζόμενοι Θεοφιλίτζιν ἐκάλουν, ἐπώνυμον φέροντα τὸ Παι|δευόμενον, τούτῳ συνέστησεν τὸν Βασίλειον ὁ ἡγούμενος. ἐτύγχανεν γάρ πως τὸ Θεοφιλίδιον τοῦτο γαῦρον ὂν τῷ φρονήματι καὶ μεγαλοφροσύνης οὐκ ἀφεστώς, ἀλλ' ἀεὶ σπουδὴν ἔχων γενναίους ἄνδρας καὶ εὐειδεῖς καὶ εὐήλικας καὶ ἐπ' ἀνδρείᾳ μάλιστα καὶ ῥώμῃ σώματος διαφέροντας κεκτῆσθαι περὶ αὐτὸν καὶ ἐπὶ τούτοις μέγα φρονεῖν καὶ σεμνύνεσθαι· οὓς εὐθὺς ἦν ὁρᾶν σηρικαῖς τε κοσμουμένους ἐσθῆσι καὶ τῇ ἄλλῃ καταστολῇ διαπρέποντας. τούτοις καταλεγέντα τὸν νέηλυν νεανίαν Βασίλειον, καὶ κατὰ πολὺ προέχειν δόξαντα τῶν λοιπῶν κατά τε σωματικὴν ἀλκὴν καὶ ψυχικὴν ἀνδρείαν, πρωτοστράτωρα αὐτοῦ πεποίηκεν ὁ Θεόφιλος· καὶ ἡμέραν ἐξ ἡμέρας ἐπὶ πλέον ἠγαπᾶτο παρ' αὐτῷ καὶ ἐπὶ τοῖς οἰκείοις προτερήμασιν ἐθαυμάζετο. ἐφαίνετο γὰρ καὶ κατὰ χεῖρα γενναῖος καὶ κατὰ ψυχὴν συνετὸς καὶ πρὸς τὸ κελευόμενον πᾶν ὀξύς τε καὶ ἐπιτήδειος. 225B

10. Ἡ δὲ μήτηρ αὐτοῦ διηνεκῶς ποτνιωμένη περὶ αὐτοῦ, καὶ διὰ τὸ μήπω μαθεῖν ὅπως αὐτῷ τὰ τῆς ἀποδημίας εὐώδωται

44: paulo ante a. 856? 53: a. 856?

FP 9, 47/48 ἐπ' ἀνδρείᾳ .... καὶ ῥώμῃ σώματος: cf. Diod. Sic., *Bibl. Hist.*, XVII,26,2 (διὰ τὴν ἀνδρείαν καὶ τὴν τοῦ σώματος ῥώμην) **10,** 2 εὐώδωται: vox est praecipue Sacrae Script.

I 9, 46 ἀλλ' ἀεί — 57 ἐπιτήδειος: cf. Scyl., *B*, 4 = 121,25–34 **10,** 1 Ἡ δέ — 8 γυναικῶν: cf. Scyl., *B*, 5 = 121,35–41

9, 42 συγγενής | ὅν V edd: συγγενὴς Θεόφιλος, ὅν Scyl., *B*, 4 = 120,23/24 fortasse recte 43 Θεοφιλίτζιν cum V scripsi: -τζην All (e Ba 264 suo): ex All pendent edd rell τό: τὸν V edd: corr de Boor; cf. **43,** 3 (τὸ Πουλάδην παρωνύμιον φέροντα) 44 τουτω (sine acc) V ἐτύχανεν V 46 οὐκαφεστώς V σποδήν V 47 ἐπανδρεία V 50 διατρέποντας V 51 καταλογέντα vel καταλαγέντα (punctum supra o vel α) V, sed cf. **35,**8 infra (καταλέγει): ἐγκατα-

service, and the abbot eagerly undertook this task. Since a relative of Emperor Michael and of Caesar Bardas, a man fondly nicknamed Theophilitzis, and surnamed Paideuomenos, was well acquainted with that monastery and was a frequent and friendly visitor to it, the abbot recommended Basil to him. As it happened, this little Theophilos was a man of high spirit, nor was he devoid of pride; he therefore strove to surround himself with men of excellence, handsome and tall in stature, men above all outstanding in courage and strength of body; and he derived a great deal of pride and satisfaction from these people: thus, to give an example, one could see them decked out in silken robes, and being conspicuous on account of other kinds of apparel. The young newcomer Basil was enlisted among these, and since he was found to be far superior to others, both in the strength of his body and in the manliness of his soul, Theophilos made him his *protostrator*. His love for Basil increased day by day, as did his admiration for his superior qualities; for Basil showed his excellence in deeds of hand and his wisdom in matters of soul, and was prompt and efficient in carrying out whatever orders might be given him.

10. <In the meantime> his mother, who ceaselessly implored <God> on his behalf, and was despondent and grieving because she

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λεγέντα in loco parall. Scyl., *B*, 4 = 121,28 καταπολὺ V 53 πρωτο-στράτορα V: corr de Boor, cf. etiam Scylitzae in *B*,4 = 121,30 codd praeter tres 54 παρ' αὐτῇ ut videtur V: corr V[1], cf. etiam **100**, 21/22 infra (παρὰ τῷ πατρί σου φιλούμενος): παρ' αὐτοῦ All, aut Ba 264 suo male lecto aut loco parall. Cedren., *Synops.*, II,190,7 aut Scyl., *B*,4 = 121,32 (παρὰ τοῦ Θεοφίλου) collato; ex All pendent edd rell **10,** 2 εὐόδωται (sine augm) V, quod fortasse recipiendum: εὐόδωτα All (Ba 264 suo male lecto): corr Comb

δυσθυμοῦσά τε καὶ ἀσχάλλουσα, βλέπει πάλιν κατὰ τοὺς ὕπνους μέγα φυτὸν κυπαρίσσῳ προσεοικός, κατὰ τὴν αὐλὴν αὐτῆς ἑστηκός, φύλλοις τε χρυσοῖς πυκαζόμενον καὶ χρυσοῦς τοὺς κλάδους καὶ τὸ στέλεχος ἔχον, οὗπερ ὑπὲρ κορυφῆς ὁ ταύτης υἱὸς Βασίλειος ἐκαθέζετο. διυπνισθεῖσα δὲ καὶ μεθ' ἡμέραν τι||νὶ τῶν εὐ- 78r V
λαβῶν γυναικῶν, ἣ νυκτὸς καὶ ἡμέρας κατὰ τὴν Ἄνναν ἐκείνην οὐκ ἀφίστατο ἀπὸ τοῦ θείου ναοῦ, ἀλλὰ ταῖς εὐχαῖς καὶ νηστείαις | ἐσχόλαζεν, τὰ τῆς ὄψεως διηγήσατο. ἡ δὲ εὐθυμεῖν τε παρ- 226B
ῄνεσεν ἐπὶ τῷ υἱῷ, καὶ τὸ ὁραθὲν ἐπικρίνασα βεβαίως δηλοῦν ἀπεφήνατο "βασιλέα Ῥωμαίων γενέσθαι σου τὸν υἱόν." τοῖς προτέροις οὖν καὶ τοῦτο προσλαβοῦσα λοιπὸν ἡ μήτηρ, οὐκέτι περὶ αὐτοῦ ἐδυσφόρει οὐδὲ ἤσχαλλεν, ἀλλὰ τρεφομένη ταῖς ἐλπίσι καὶ τὴν ἄνωθεν ἀντίληψιν προσδεχομένη ἀνέθαλλεν.

11. Συνέβη δὲ κατ' ἐκεῖνον τὸν χρόνον τὸν κύριον τοῦ Βασιλείου Θεόφιλον διά τινας τοῦ δημοσίου δουλείας παρὰ τοῦ βασιλεύοντος Μιχαὴλ καὶ Βάρ⟨δα⟩ τοῦ Καίσαρος ἀποσταλῆναι εἰς Πελοπόννησον. συνῆν δὲ αὐτῷ καὶ ὁ Βασίλειος, εἰς τὴν ἀφορισθεῖσαν αὐτῷ δουλείαν καθυπουργῶν. γενόμενος δὲ κατὰ τὰς Πάτρας τῆς Ἀχαΐας ὁ εἰρημένος Θεόφιλος εἰσῄει εἰς τὸν τοῦ πρωτοκλήτου ἀποστόλου Ἀνδρέου ναὸν προσευξόμενος. ὁ δὲ Βασίλειος περὶ τὴν οἰκείαν διακονίαν, ὡς ἔοικεν, ἀσχολούμενος οὐ συνεισῆλθεν αὐτῷ, ἀλλ' ὕστερον καταμόνας τὸ ὀφειλόμενον καὶ αὐτὸς τῷ ἀποστόλῳ σέβας ἀποδιδοὺς πρὸς τὸν τοιοῦτον ναὸν παραγέγονεν. μοναχὸς δέ τις, ἐκεῖσε ποιούμενος τὰς διατριβὰς καὶ τὸν πλείονα χρόνον ἐν τῷ τοῦ ἀποστόλου σχολάζων ναῷ, τὸν

11, 1–4: post diem 20 Nov. a. 855 quo Theoctistus logotheta a Barda peremptus est; vere aut aestate a. 856? Tempore profectionis Theophilidii in Peloponnesum Bardas caesaris dignitate nondum praeditus erat

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FP 10, 3 βλέπει — 7 ἐκαθέζετο: cf. Dan. 4:7–9; 17–19   8 νυκτός — 10 ἐσχόλαζεν: cf. Lk 2:37; 1 Cor 7:5   12/13 τοῖς προτέροις: cf. **8,** 7–11   13/14 οὐκέτι .... ἐδυσφόρει οὐδὲ ἤσχαλλεν: cf. Procop., *Bell. Goth.*, VIII,13,29 = II,557,10 ed. Haury (ἤσχαλλέ τε καί .... ἐδυσφορεῖτο); cf. etiam **54,** 16 infra

still did not know how he had prospered away from home, again saw in her dream a large tree resembling a cypress. It stood in her courtyard, was thickly covered with gilt foliage, and had a golden trunk and branches; her son Basil was sitting on its crown. When she awoke and day came, she described her vision to a certain pious woman who, like Anna of old, night and day departed not from the temple of God, but gave herself to prayers and fasting. The woman exhorted Basil's mother to be of good cheer with regard to her son, and, interpreting the vision, declared that it revealed with certainty that "your son will become Emperor of the Romans." The mother added this latest experience to the earlier ones, and from then on was no longer impatient or saddened on account of Basil, but flourished again, nurtured by high hopes, and awaited succor from above.

11. It so happened that Basil's master, Theophilos, had at that time been dispatched to the Peloponnesus by Emperor Michael and Caesar Bardas on some business connected with the public treasury. Basil accompanied his master and assisted him in performing the duties which had been assigned to him. When the aforementioned Theophilos arrived at Patrai in Achaia, he entered the church of Andrew, the first-called apostle, to pray. Basil, however, was apparently attending to his own duties and did not enter with him, but came to the church later and alone, in order that he, too, might render due homage to the apostle. When a certain monk who resided there and spent most of his time in the church of the apostle saw Theophilos enter, he did

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15 ἄνωθεν ἀντίληψιν : cf. 1 Esd 8:27; Ps 88(89):19; 3 Macc 5:50 **11,** 1–59: cf. Zon., *Epit. hist.*, XVI,10,15–21 = III,433,3–434,11 (unde?)

I 10, 3 βλέπει — **11,** 42 χαρίσμασιν : cf. Scyl., *B*, 5–6 = 121,35 — 122,79

10, 6 οὗπερ ὑπέρ : post οὗπερ vocem ὕπερθεν inseruit All (e Ba 264 suo qui hanc vocem nescio quo modo e loco parall. Scyl., *B* 5,121,40 aut Cedren., *Synops.*, II,190,16 [οὗ ἐφύπερθεν] traxisse videtur) et post ὕπερθεν manu propria ὑπὲρ in mg Ba 264 addidit; ex All pendent edd rell 14 οὐδε (sine acc) V **11,** 3 βάρ τοῦ V: corr apographa

μὲν Θεόφιλον εἰσελθόντα ἰδὼν οὔτε διανέστη οὔτε ἐπηύξατο οὔτε τινὸς ἠξίωσε ῥήματος, μηδὲ τὴν περὶ αὐτόν, ὡς εἰκός, δορυφορίαν καὶ λαμπρότητα αἰδεσθείς· ὕστερον δὲ τοῦ Βασιλείου εἰσερχομένου ὑπεξανέστη τε ὥς τινι τῶν κρειττόνων καὶ τὴν ἐξ ἔθους τοῖς βασιλεῦσιν εὐφημίαν προσήνεγκεν. ὅπερ τῶν ἐκεῖσε τυχόντων ἰδόντες | καὶ ἀκηκοότες τινὲς τῇ κατὰ τοὺς τόπους ἐκείνους εὐγενεῖ 227B καὶ πλουσιωτάτῃ γυναικί, ᾗ Δανηλὶς ἀπὸ τοῦ ταύτης ἀνδρὸς ὠνομάζετο, ἀπαγγέλλουσιν. ἐκείνη δὲ διὰ πείρας τὸν μοναχὸν γινώσκουσα ὅτι προορατικοῦ χαρίσματος κατηξίωται, οὐκ ἐγένετο περὶ τὸ λεχθὲν ἀμελής, ἀλλὰ ‖ μετακαλεσαμένη τὸν μοναχὸν 78ᵛ V διῆλθεν προσονειδίζουσα· "τοσοῦτος χρόνος ἐξ οὗ σοι γνώριμος," ἔφη, "τυγχάνω, πάτερ πνευματικέ, καὶ οἶδάς με πάντως οὖσαν ὑπὲρ τοὺς πολλοὺς καὶ τῶν ἐν τῇ χώρᾳ ταύτῃ ὑπερέχουσαν καὶ προάρχουσαν, καὶ οὐδέποτε οὔτε ἐπηγέρθης θεασάμενός με οὔτε ἐπηύξω μοι, ἀλλ' οὐδὲ τῷ υἱῷ ἢ τῷ ἐκγόνῳ μου τὴν τοιαύτην τιμὴν ἀπένειμας. καὶ πῶς νῦν ἄνθρωπον εὐτελῆ καὶ ξένον μηδὲ γνώριμον τοῖς πολλοῖς ἰδών, καὶ ὑπεξανέστης καὶ ὡς βασιλέα ἐτίμησας;" ὁ δὲ εὐλαβὴς ἐκεῖνος μοναχὸς πρὸς αὐτὴν ἀπεκρίνατο, ὅτι· "οὐχ, ὡς σὺ λέγεις, ἕνα τῶν τυχόντων εἶδον τὸν ἄνδρα ἐγώ, ἀλλ' ὡς μέγα⟨ν⟩ βασιλέα τῶν Ῥωμαίων ὑπὸ Χριστοῦ κεχρισμένον ἰδών, καὶ ἐξανέστην καὶ ἐπευφήμησα· τοῖς γὰρ ὑπὸ θεοῦ τετιμημένοις ὀφειλομένη πάντως ἐστὶν καὶ ἡ ἐξ ἀνθρώπων τιμή." διατρίψαντος τοίνυν ἐν τοῖς ἐκεῖσε μέρεσιν ἐπὶ χρόνον τινὰ τοῦ κυρίου τοῦ Βασιλείου, καὶ τὰς ἐπιτραπείσας αὐτῷ τοῦ δημοσίου δουλείας ἀνύσαντος καὶ ἀνατρέχειν πρὸς τὴν βασιλεύουσαν μέλλοντος, ἐπεὶ ἔτυχεν ⟨ἀσθεν⟩είᾳ σώματος ληφθεὶς ὁ Βασίλειος,

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35–38 autumno a. 856?

11, 13 εἰσελθώντα V διάνέστη V 13/14 οὐτέ τινος V 14 μὴ δὲ V δυροφορίαν V 16 κριττόνων V ἐξέθνους V: corr All (e Ba 264 sui coniectura); cf. etiam Scyl., *B*, 6 = 122,58 17 εὐφημίαν: πρέπουσαν εὐφημίαν Scyl., *B*, 6 = 122,58–59, quod fortasse recipiendum 19 ταύτης: ταστης (sine acc) V, corr apographa; cf. etiam Scyl., *B*, 6 = 122,61 22 τὸ λεχθέν: partim rescripsit V^{1} 24 τυχάνω V 28 ἀπένειμες V All (e Ba 264 suo) quod recipiendum censet Kamb: corr Comb; cf. etiam Scyl., *B*, 6 = 122,69 (ἀπένειμας) μὴ δὲ V

not rise or say a prayer for him, and did not deign address him with a single word; nor, as might have been expected, did he show awe for Theophilos's splendid retinue. Later, however, when Basil entered, the monk rose respectfully, as one does before an eminent personage, and addressed him with an acclamation that is usually offered to emperors. Some people who chanced to be there and saw and heard this, reported it to a noble and fabulously wealthy woman of the area, whose name, derived from that of her husband, was Danelis. Since she knew from experience that the monk had been graced with the gift of foresight, she did not disregard what she had been told, but summoned him and upbraided him at length: "Spiritual father, you have known me for a very long time," she said, "and you are aware, I am sure, that I am of more than ordinary station, that I am prominent among the people of this region, and that I hold the highest rank among them; still, not once did you rise when you saw me, or say a prayer for me; nor have you ever given such an honor either to my son or to my grandson. How is it that now, seeing a man of no account, a stranger known only to a few, you rise to your feet out of respect and honor him as emperor?" That pious monk answered her: "It is not, as you say, that I saw that man as someone of no account; rather, I both rose and acclaimed him because I saw him as a great emperor of the Romans anointed by Christ. For those who are honored by God ought surely to be honored by men as well." After spending some time in that region, Basil's master completed the business (having to do with the state treasury) with which he had been entrusted, and was ready to return to the capital; it so chanced, however, that Basil succumbed to a bodily ailment and was left behind. But with proper care he

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29/30 ἐτιμησας (sine acc) V 32 μέγα V 34 ἐξανθρώπων V 36 ἐπὶ τραπείσας V 38 ἔτυχενεί|α V: corr apographa; cf. etiam Scyl., *B*, 6 = 122,76 (ἀσθενείᾳ συσχεθείς)

αὐτόθι καταλιμπάνεται. ἐπιμελείας δὲ τῆς προσηκούσης τυχών, μετὰ χρόνον τινὰ τῆς νόσου κρείττων ἐγένετο καὶ πρὸς τὴν ἄνοδον καὶ αὐτὸς ἡτοιμάζετο. μετακαλεσαμένη δὲ αὐτὸν ἡ προρρηθεῖσα γυνὴ Δανηλὶς πολλοῖς καὶ | μεγάλοις δεξιοῦται χαρίσμασιν, ἐμφρόνως 228B πάνυ καὶ συνετῶς ὥσπερ τινὰ σπόρον εἰς ἀγαθὴν αὐτὰ καταβαλλομένη χώραν, ἵνα ἀμήσηται πολλαπλασίονα ἐν εὐθέτῳ καιρῷ· δέδωκεν γὰρ αὐτῷ καὶ χρυσὸν ἱκανὸν καὶ ἀνδράποδα πρὸς ὑπηρεσίαν τριάκοντα καὶ ἐν ἱματισμῷ καὶ διαφόροις εἴδεσι πλοῦτον πολύν, μηδὲν ἕτερον ἐπιζητήσασα τὸ πρότερον παρ' αὐτοῦ, ἢ τὸ ποιήσασθαι πνευματικῆς ἀδελφότητος σύνδεσμον πρὸς Ἰωάννην τὸν ταύτης υἱόν. ὁ δὲ ὡς ὑπὲρ αὐτὸν μᾶλλον οὖσαν διωθεῖτο τὴν ἔντευξιν, διὰ τὸ δοκοῦν τῆς γυναικὸς περιφανὲς καὶ τὸ αὐτοῦ κατὰ τὸ ὁρώμενον εὐτελές. ὅμως πλείονα * * * καὶ παράκλησιν δεξάμενος ὑπ' αὐτῆς, τοῦτο πεποίηκεν. καὶ τότε οἱονεὶ ἐπὶ πλέ||ον θαρρήσασα εἶπεν φανερῶς πρὸς αὐτόν, 79r V ὅτι· "σὲ ὁ θεὸς μέγαν ἄνθρωπον ἔχει καὶ ἐπὶ μεγάλης μέλλει τιμῆς ἀνυψοῦν, καὶ οὐδὲν ἕτερον ἐπιζητῶ ἢ ἀπαιτῶ παρὰ σοῦ, πλὴν ἵνα ἀγαπᾷς καὶ ἐλεῇς ἡμᾶς." ὁ δὲ τῆς γῆς ἐκείνης ἁπάσης, εἰ δυνατόν, κυρίαν αὐτὴν ἀποφῆναι, εἰ τοῦτο ἔσται, κατεπηγγείλατο. καὶ οὕτως ἐκεῖθεν ἀπάρας, ἀνῄει καὶ αὐτὸς πρὸς τὴν βασιλεύουσαν καὶ τὸν αὐτοῦ κύριον. ἀπὸ δὲ τῶν ἐντεῦθεν αὐτῷ προσ-

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58/59: autumno a. 856?

FP 11, 43 σπόρον — 44 χώραν : cf. Mk 4:26 44 πολλαπλασίονα ....
45 καιρῷ : cf. Lk 18:30 44/45 εὐθέτῳ καιρῷ : cf. Ps 31(32):6 et **17,** 31 infra
48 πνευματικῆς ἀδελφότητος σύνδεσμον : cf. **74,** 3/4 infra

I 11, 47 μηδέν — 64 αὐτῷ : cf. Scyl., *B*, 6 = 122,79 — 123,97

11, 41 προρηθεῖσα V 43 ὥσπέρ τινα V 44 πολλα‿πλασίονα (et πθολ-) V: θ erasit V[1] 48 πόιησασθαι (primum ι in rasura) V 49 ταύτην V 51 πλεῖονα V: post πλείονα lacunam statui quod iam de Boor suspicatus est qui "fortasse substantivum idem significans atque παράκλησιν" intercidisse putabat: πλείονα ⟨ἱκεσίαν⟩ καὶ παράκλησιν proposuit Kamb e.g.; cf. tamen πλείονα δὲ παράκλησιν in Scyl., *B*, 6 = 123,83 52 καὶ om Comb quem Be et de Boor sunt secuti 53 ἐπιπλέον V 56 ἀγαπὰς V

recovered from his illness in time, and was making ready for his return. The aforementioned lady Danelis summoned him and greeted him with many not inconsiderable favors. In an eminently reasonable and wise manner, she dispensed these favors as one casts seeds upon fertile ground, in order to reap a manifold harvest at an opportune time; for she gave him a quantity of gold and thirty slaves to serve him, a considerable wealth of apparel, and a variety of other goods. At first she made no other request of him, save that he should enter into a bond of spiritual brotherhood with her son John. Basil attempted to reject this appeal as one <directed> to a man above his station, given the lady's distinguished reputation and his own apparent insignificance, but eventually he did as he had been told, yielding to her repeated * * * and entreaties. Only then did she tell him openly, gaining more confidence, as it were: "God deems you to be a great man and will elevate you to great honor, and I request, indeed beg, nothing else of you than that you have love and mercy for us." Basil promised that if this were to come to pass he would proclaim her insofar as possible sovereign over all of that land. And thus he departed from there and in turn took the road up to the capital, to rejoin his

γεγονότων χρημάτων μετὰ τὴν ἐπάνοδον ἐξωνήσατο κτήματα κατὰ Μακεδονίαν μεγάλα, καὶ κατέστησεν ἐπὶ εὐπορίας ἅπαν⟨τας⟩ τοὺς προσήκοντας ἱκανῆς, καὶ γέγονε πλούσιος καὶ αὐτός, ὥσπερ ταῖς ἀρεταῖς, οὕτω δὴ καὶ τοῖς κτήμασι καὶ τοῖς χρήμασι. συνῆν δὲ ὅμως τῷ κυρίῳ αὐτοῦ καὶ διηκόνει αὐτῷ. | 229B

12. Κατὰ δέ τινα τῶν ἡμερῶν Ἀντίγονος ὁ πατρίκιος καὶ δομέστικος τῶν σχολῶν κλητόριον ἐν ταῖς βασιλικαῖς οἰκίαις, αἳ κατὰ τὴν πλησιάζουσαν τοῖς βασιλείοις αὐλὴν ᾠκοδόμην⟨το⟩, πολυτελὲς ἐσκευάσατο, ἑστιάτορα καὶ δαιτυμόνα τὸν οἰκεῖον πατέρα Βάρδαν ποιούμενος. ὁ δὲ Καῖσαρ τοὺς μείζονας τῆς συγκλήτου καὶ τοὺς οἰκείους παραλαβὼν [καὶ τοὺς] πρὸς τὴν εὐωχίαν ἀπῄει, συμπαραλαβὼν καὶ τοὺς ἀπὸ Βουλγαρίας φίλους, συνήθως κατὰ τὸν τότε καιρὸν τῇ βασιλευούσῃ ἐνδιατρίβοντας. παρῆν δὲ τῇ ἑστιάσει καὶ Θεόφιλος ὁ τοῦ Βασιλείου κύριος οἷα

60–62: initio a. 857? 1–5 : convivium illud ante Basilii protostratoratum imperialem (i.e., verisim. ca. Aug.–Sept. a. 857 aut a. 858/9, cf. **13,** 28/29 infra) collocare videtur noster, sed hoc modo Bardae (et probab. Antigoni) cursus honorum seriem turbat: Bardas enim solum d. 24 m. Apr. a. 864 (secundum alios, a. 862) ad Caesaris dignitatem, filius autem eius ca. a. 858 (quod dubium) aut paulo ante a. 863 ad domesticatum scholarum provehuntur

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FP 11, 64 διηκόνει αὐτῷ: cf. Mt.8:15 **12,** 1 Κατὰ δέ — 2 οἰκίαις: cf. TC, 4,25 = 180,2–4; Genes., 4,26 = 78,14/15; Ps.-Leon. Gramm., 238,2/3; GMC, *MT*, 15 = 824,5/6; GMCB, *MT*, 7 = 8,11/12; Ps.-Sym., *MT*, 23 = 665,3/4 7 τοὺς ἀπὸ Βουλγαρίας φίλους: cf. Const. Porph., *De cerimon.*, 740,2/3 (ἀπό.... Βουλγάρων.... φίλοι); 742,2/3; 743,2/3 (= Philothei *Cletorol.*, 156,10; 157,10,28 ed. Bury = 163,18; 167,11; 169,13 ed. Oikonomides)

I 12, 1 Κατά — 39 καθεστηκώς: cf. Scyl., *B*, 7 = 123,3—124,31

11, 61 κατα (sine acc) V ἐπορίας V: -υ- add V^x sv 62 ἀπαν (sine acc) V: corr apographa; cf. etiam Scyl., *B*, 6 = 123,95 (ἅπαντας τοὺς προσήκοντας) προσήκοντὰς V **12,** 3 ᾠκοδόμην⟨το⟩: Ba 232 coniecturam recepi (cf. Esd 5:53; Lk 4:29): ὠκοδόμην· V: ᾠκοδόμηνται proposuit de Boor, fortasse recte (cf. Eze 11:3): ᾠκοδόμησε καί All; ex All pendent edd rell 4 ἐστιάτορα V 5 Καῖσαρ τοὺς: καίσαρος V: τ inseruit, ο in ου mutavit V^x 6 παραβαβὼν V: corr V^x [καὶ τούς]^2 seclusit de Boor, secundum quem e καὶ τοὺς^1

master. Back home, he purchased large estates in Macedonia with the monies which had accrued to him from the Peloponnesus, and set up his relatives in considerable opulence; he, too, became wealthy, both in virtues and in land and money. Still, he remained with his master and continued to serve him.

12. One day Antigonos, patrician and domestic of the *scholae*, gave a sumptuous banquet in the imperial houses that had been built in the courtyard near the imperial palace; he made his own father Bardas both host and guest <on that occasion>. The caesar invited prominent members of the senate and people from his own entourage, and went to the feast; he also invited the "friends" from Bulgaria who at that time were paying their regular visit to the capital. Basil's master Theophilos was present at the reception as well, since he, too, was a

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praevio fuit haustum (παραλαβὼν πρὸς τὴν εὐωχίαν ἀπῄει Scyl., *B*, 7 = 123,7); sed καὶ τούς[2] potius e l. 7 in l. 6 propter homoeoteleuton (-λαβών in 6 et 7) irrepsit: post καὶ τοὺς[2] vocabulum συνήθεις supplevit All manu propria in mg Ba 264 sui, ut videtur e Cedren. *Synops.*, II,193,12/13, cf. Scyl., *B*, 7 = 123,6/7 (πολλούς .... τῶν .... συνήθων παραλαβών), quod in textum suum recepit (ad rem cf. **19**, 10 infra); ex All pendent edd rell: post καὶ τοὺς[2] fortasse lacuna statuenda, quam vocabulis ⟨συγγενεῖς⟩ vel ⟨συγγενεῖς αὐτοῦ⟩ explere dubitanter proposuit Kamb
7 ἀπείει V

συγγενὴς καὶ αὐτὸς τοῦ Καίσαρος, ἀλλὰ καὶ Κωνσταντῖνος ὁ πατρίκιος, ὁ τοῦ καθ' ἡμᾶς λογοθέτου τοῦ δρόμου καὶ ἐν φιλοσοφίᾳ ἄκρου καὶ ἀδωροτάτου περιφανῶς πατρικίου Θωμᾶ πατήρ. οἱ δὲ Βούλγαροι, ἀεί πως οἰηματίαι καὶ καυχηματίαι τυγχάνοντες, ἐπεὶ ἔτυχον τότε μεθ' ἑαυτῶν ἔχοντες Βούλγαρον ἐπ' ἀνδρείᾳ σεμνυνόμενον σώματος καὶ ἄκρον ἐν παλαισμοσύνῃ ὑπάρχοντα, ὃν οὐδεὶς σχεδὸν μέχρι τότε τῶν προσπαλαιόντων κατέβαλεν, οὐκ ἀνεκτὸν ἐδόκουν ἐπ' αὐτῷ φρονεῖν, ἀλλ' ὑπὲρ τὸ μέτρον ἠλαζονεύοντο. τοῦ δὲ πότου προϊόντος καὶ θυμηδίας χορευούσης κατὰ τὴν τράπεζαν, λέγει ὁ μικρὸς ἐκεῖνος Θεόφιλος πρὸς τὸν Καίσαρα, ὅτι· "ἔχω, || δέσποτα, ἄνθρωπον, ὅς, ἐὰν κε- 79ᵛ V
λεύῃς, ἵνα παλαίσῃ μετὰ τοῦ περιβοήτου τούτου Βουλγάρου. μέγα γὰρ ὄνειδος τοῦτο Ῥωμαίοις, καὶ οὐδεὶς ὑποίσει τὴν ἀλαζονείαν αὐτῶν, εἰ οὗτος ἀκαταγώνιστος ἐν Βουλγαρίᾳ παραγένηται." τοῦ δὲ Καίσαρος γενέσθαι προστά|ξαντος, ὁ προ- 230B
μνημονευθεὶς Κωνσταντῖνος πατρίκιος, σφόδρα φιλίως πρὸς τὸν Βασίλειον διακείμενος, ἅτε καὶ αὐτὸς ἐξ Ἀρμενίων ἕλκων τὸ γένος, ἐπεὶ δίυγρον εἶδεν τὸν τόπον ἐν ᾧ διαγωνίζεσθαι ἔμελλον

11/12: natus est Thomas ca. a. 860

FP 12, 10 ἀλλά — 12 πατήρ: cf. TC, 4,2 = 150,10–12; 30 = 194,9–12; 36 = 198,15–17; 41 = 206,17; Genes., 4,3 = 58,3; 10 = 63,57; 18 = 71,2 et 72,37; 19 = 73,54/55; 23 = 76,2/3; 26 = 78,15/16; 22/23; Ps.-Leon. Gramm., 249,6–8; GMC, *MT*, 33 = 835,7/8; GMCB, *MT*, 16 = 15,20–22, cf. vers. cod. *Vat. gr. 163* = cap. 30,4–6, p. 431 ed. Featherstone; Ps.-Sym., *MT*, 46 = 681,16/17; *Vat. gr. 163*, fol. 45ʳ, ll. 3–4 ab imo; ad rem cf. Karlin-Hayter, *Byz* 41 (1971), 484–496; Markopoulos, *ZRVI* 24/25 (1986), 104–106 12 ἀδωροτάτου: cf. Liban., *Or.* 18:182 = 2,316,16 ed. Foerster 13 οἱ δέ — 34 ἀπέρριψεν: cf. Genes., 4,26 = 78,16–30 (aliter, sed in Genes. textu in 78,25 inter δέ et μή lacuna statuenda); 40 = 90,3–14 (aliter) 15 παλαισμοσύνῃ vox Homerica 17 οὐκ ἀνεκτόν: cf. Plut., *Ant.*, 23,2 (οὐκ ἦν ἀνεκτόν); cf. etiam *Exc. de legationibus* 91,18 ed. de Boor (οὐκ ἀνεκτὰ . . . . ἔδοξεν εἶναι, e Procop., *Bell. Pers.*, I,11,29)

12, 10 καὶ αὐτὸς τοῦ iteravit et secundum καὶ — τοῦ expunxit V 11/12 ἐμφιλοσοφία V ἄδωρο- V 17 οὐκανεκτὸν V ἐπαυτῷ V 20 ἐὰν V 21 ante ἵνα παλαίσῃ vocabula ⟨ἐπιτήδειός ἐστιν⟩ vel similia inserenda putavit de Boor, loco Scyl., *B*, 7 = 124,15/16 (εἰ ἀρέσκει τῇ σῇ ἐξουσίᾳ, ἔστι τις τῶν ὑπηρετούντων μοι δυνάμενος συμπλακῆναι) nisus, sed integer est locus

relative of the caesar. Also in attendance was Constantine the patrician, father of Thomas the patrician, the consummate philosopher and gloriously incorruptible logothete of the course in our own day. Since the Bulgarians, who are almost invariably vainglorious braggarts, happened at that time to have with them a Bulgarian who prided himself on the prowess of his body and was an outstanding wrestler (until then, practically no one who had wrestled with him had been able to throw him in a match), they appeared presumptuous past all endurance on account of their man, and boasted about him beyond measure. As the drinking progressed and good cheer was spread around the table, our little Theophilos said to the caesar: "My lord, I have a man who, with your permission, should wrestle this famous Bulgarian; for it would be a great disgrace to the Romans and no one would be able to endure the Bulgarians' boasting, if <their man> should return to Bulgaria undefeated." When the caesar gave orders that it be so, that Constantine the patrician whom we just mentioned, and who was a close friend of Basil (being himself of Armenian descent), noticed that the spot where the two were to contend was damp, and

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noster; locutio ἵνα παλαίσῃ sermonem vulgarem redolet quo usus est noster ex ore Theophili 22 μέγαν V: corr V[x], cf. etiam Scyl., *B*, 7 = 124,17 (μέγα) 27 δίαγρον V: corr All manu propria in mg Ba 264 sui, ut videtur e Cedren., *Synops.*, II,194,6, cf. Scyl., *B*, 7 = 124,22 (κάθυγρον); ad rem cf. **19**, 10 infra

καὶ ἐδεδοίκει μή πως ὀλισθήσῃ τυχὸν ὁ Βασίλειος, αἰτεῖ προτροπὴν γενέσθαι παρὰ τοῦ Καίσαρος ἐκ ξύλων ἐπιρρανθῆναι πρῖσμα κατὰ τὸ ἔδαφος. οὗ γενομένου συμπλακεὶς τῷ Βουλγάρῳ ὁ Βασίλειος καὶ θᾶττον συμπιέσας καὶ περισφίγξας αὐτόν, ὡσεὶ δεσμόν τινα χόρτου κοῦφον καὶ ἄψυχον ἢ ἐξ ἐρίου πόκον ξηρόν τε καὶ ἐλαφρόν, οὕτω ῥᾳδίως αὐτὸν ἐπάνω τῆς τραπέζης μετεωρίσας ἀπέρριψεν. τού⟨του⟩ δὲ γεγονότος, οὐδεὶς τῶν παρόντων ἦν ὃς οὐ περιεῖπεν καὶ ἐθαύμαζεν τὸν Βασίλειον. ἐκπλαγέντες δὲ καὶ οἱ Βούλγαροι τὴν περιουσίαν τῆς εὐχερείας τε καὶ δυνάμεως, ἔμειναν ἐνεοί. ἀπ' ἐκείνης δὲ τῆς ἡμέρας ἤρξατο ἐπὶ πλέον ἡ τοῦ Βασιλείου φήμη εἰς πᾶσαν τὴν Πόλιν διαφοιτᾶν, καὶ τοῖς ἁπάντων διεφέρετο στόμασιν, ἀπόβλεπτος ἤδη καθεστηκώς.

13. Ἦν δὲ παρὰ τῷ βασιλεῖ Μιχαὴλ ἵππος ἀφηνιαστὴς καὶ ἄτακτος σκληραύχην τε καὶ ἀγέρωχος, τἆλλα δὲ γενναῖος καὶ ἀγαθὸς καὶ καθ' ἡλικίαν καὶ κάλλος καὶ τάχος μέγας καὶ θαυμαστός, ὃς εἰ ἔτυχε λυθεὶς τοῦ δεσμοῦ ἢ ἄλλως πως ἀφεθείς, λίαν ἦν δυσχερὴς εἰς χεῖρας αὖθις ἐλθεῖν καὶ πολλὰ πράγματα πρὸς τὸ κατασχεῖν παρεῖχε τοῖς ἱπποκόμοις. συνέβη δέ ποτε τὸν βασιλέα πρὸς θήραν ἐξελθόντα καὶ τὸν τοιοῦτον ἵππον ἐπιβεβη|κότα αὐτο- 231B
χειρίᾳ ῥάβδῳ τυχεῖν λαγωοῦ. εὐθὺς οὖν ὑφ' ἡδονῆς ὁ βασιλεὺς θᾶττον ἐκ τοῦ ἵππου καθήλατο πρὸς τὸ σφάξαι τὸν λαγωόν· ἄφετος δὲ ὁ ἵππος καταλειφθεὶς ἀπεσκίρτησεν. καὶ πολλῶν ‖ συν- 80r V

13, 1–28/29: secundum Ps.-Leon. Gramm., 230,6 et GMC, *MT*, 7 = 816,15 paulo post (μετὰ μικρὸν) a. 855; secundum Ps.-Sym., *MT*, 10 = 655,7/8 ca. a. 852?

FP 12, 34 τού⟨του⟩ δέ — 39 καθεστηκώς: cf. Genes., 4,40 = 90,14–16 **13,** 1 Ἦν — 28/29 ἀνεβίβασεν: cf. Plut., *Alex.*, 6; Genes., 4,26 = 78,43–46 (cf. 44/45 ὡς εἴ τις ἄλλος Βουκεφάλου Ἀλέξανδρος); Ps.-Leon. Gramm., 230,6–22; GMC, *MT*, 7 = 816,15 — 817,9 et Ps.-Sym., *MT*, 10 = 655,7–18 (paulo aliter) = *DOP*, 15 (1961), 115,1–15 ed. Moravcsik; GMCB, *MT*, 3 = 5,1–15, cf. etiam vers. cod. *Vat. gr. 163* = cap. 9,1–14, p. 422 ed. Featherstone; Zon., *Epit. hist.*, XVI:6,24–30 = III,411,4–412,5 (e Scyl. et Logothetae versione quadam?) **13,** 7/8 αὐτοχειρίᾳ: in nostro hic solum usurpatur; recurrit tamen in TC, 4,19 = 170,11

I 13, 1 Ἦν — 28/29 ἀνεβίβασεν: cf. Scyl., *B*, 8 = 124,32 — 125,58

feared that Basil might perchance slip; he therefore asked the caesar to order sawdust to be strewn on the ground. When this had been done, Basil grappled with the Bulgarian; he quickly squeezed him in a stranglehold, lifted him above the table, and threw him down on it with the ease with which one throws a bundle of hay, weightless and inanimate, or a tuft of wool, light and dry. When this happened, all those present, none excepted, showed Basil respect and admiration. The Bulgarians were also awestruck by his superior skill and power and remained dumbfounded. From that day on, Basil's fame began to spread ever wider all over the city, his name was on everyone's lips, and he was the object of everyone's admiring gaze.

13. Emperor Michael had a horse that was rebellious, undisciplined, refractory, and proud, but excellent in all other respects: a thoroughbred, large in stature, and admirable for its beauty and speed. If by chance it became untethered or was let loose in any other way, it was most difficult to lay hand upon it again, and the stablehands had great trouble mastering it. It once happened that the emperor, who had gone out hunting mounted on this horse, struck a hare with a cudgel that he threw by his own hand. Pleased as he was, he at once swiftly dismounted, in order to dispatch the hare. The horse, let loose and left unattended, cantered away, and although many

12, 29 γένεσθαι V 30 πρίσμα V edd (πρίαμα Comb typothetae menda) 32 ποκον (sine acc) V 34 τοῦ V: corr Kamb, cf. **16**, 7 (τού⟨του⟩) et 26/27 (τούτου δὲ γενομένου) infra γγονότος V 37 ἐπειπλεόν V 38/39 ἀπάντῶν V **13,** 2 ἀτακτος (sine acc) V τᾶλλα V 4 ἠ V πῶς V 7 θῆραν V ἐπηβεβη- V 8 ὑφήδονῆς V 9 θᾶττόν V

δραμόντων, καὶ τῶν τε τοῦ ἱπποστασίου ἀρχόντων καὶ μαγλαβιτῶν καὶ λοιπῶν τῶν περὶ αὐτοὺς συγκινηθέντων, οὐκ ἦν τινι δυνατὸν τὸν ἵππον λαβεῖν· ὥστε θυμωθέντα τὸν βασιλέα κελεῦσαι, ⟨εἰ⟩ κρατηθείη, διακοπῆναι τοὺς ὀπισθίους αὐτοῦ τῶν ποδῶν. ὁ δὲ Καῖσαρ Βάρδας παρὼν ἐδεῖτο τοῦ βασιλέως μὴ διὰ μίαν κακίαν τοσαύτην ἀρετὴν ἵππου μάτην παραπολέσθαι. ὁ οὖν Βασίλειος συμπαρὼν τῷ κυρίῳ αὐτοῦ λέγει πρὸς αὐτόν, ὅτι· "εἰ παραδράμω τὸν βασιλικὸν ἵππον καὶ ἀπὸ τοῦ ἐμοῦ ἵππου ἐκτιναχθεὶς ἔποχος αὐτοῦ γένωμαι, ἆρα μὴ διὰ τὸ βασιλικοῖς φαλάροις κεκοσμῆσθαι αὐτὸν ἀγανάκτησις παρὰ τοῦ βασιλέως γένηται κατ' ἐμοῦ;" τοῦ δὲ βασιλέως ὑπομνησθέντος καὶ κελεύσαντος τοῦτο γενέσθαι, ἑτοίμως καὶ εὐφυῶς ὁ Βασίλειος τοῦτο πεποίηκεν. ὃ θεασάμενος ὁ βασιλεύς, καὶ ἀγαπήσας τὴν μετ' ἀνδρείας εὐφυΐαν αὐτοῦ καὶ σύνεσιν, εὐθέως ἀπὸ τοῦ Θεοφιλίτζι αὐτὸν ἀνέλαβέ τε καὶ εἰς τοὺς βασιλικοὺς κατέταξε στράτωρας· προσεῖχεν δὲ καὶ ἠγάπα αὐτόν, ὁρῶν αὐτοῦ τὸ πρὸς τοὺς ἄλλους ἐν πᾶσι διαφέρον κατὰ πολύ. διὸ καὶ πολλάκις ἐπιδειξάμενον κατενώπιον αὐτοῦ εἰς τὴν τοῦ πρωτοστράτωρος ἀξί⟨αν⟩ ἀνεβίβασεν.

24/25: a. 857? 28/29: certo post d. 15 m. Mart. a. 856 (pace **15**, 6 infra); verisim. post m. Aug.-Sept. a. 857; secundum Sym. Log. eiusque sequaces, ca. a. 858/9

FP 13, 24 εὐφυΐαν: cf. Liutpr., *Antapod.*, I,8 = 8,12 et III,88,31/32 ed. Becker = I,202 et III,522 ed. Chiesa (paulo aliter); Genes., 4,26 = 78,32–36 28 εἰς — ἀνεβίβασεν: cf. Genes., 4,26 = 78,42/43; Ps.-Leon. Gramm., 237,19/20; 239,7/8 (?); GMC, *MT*, 14 = 823,23 — 824,1; 825,11/12; GMCB, *MT*, 6 = 8,6/7, cf. etiam vers. cod. *Vat. gr. 163* = cap. 14,18/19, p. 425 ed. Featherstone; Ps.-Sym., *MT*, 13 = 658,21/22

13, 11 ἄρχοντων V 11/12 μαγγλαβιτῶν Comb quem Be secutus est 13/14 καὶ λεῦσαι κρατηθείη V: corr All e Ba 264 sui coniectura (ex All pendent edd rell); cf. etiam Scyl., *B*, 8 = 125,42/43 (εἰ κρατηθείη) 14 οἰπισθίους V 15/16 διαμίαν V 19 ἔποχος αὐτῷ Scyl., *B*, 8 = 125,47/48 ἄρα V μὴ: γε Scyl., *B*, 8 = 125,48 το V 20 ἀγανακτησις (sine acc) V 24 Θεοφιλίτζι cum V scripsi: Θεοφιλίτζη All e Ba 264 suo; ex All pendent edd rell 25 ἀνελάβεται V 27 καταπολὺ V 27/28 ἐπειδειξάμενον κατενώπειον V 28/29 ἀξίανεβίβασεν V: ἀξίαν ἐβίβασε All (e Ba 264 suo); ex All pendent edd rell: corr Ba 232 (quod etiam coniecit Be quem de Boor est secutus): τάξιν ἀνήγαγε Scyl., *B*, 8 = 125,57/58, unde fortasse ⟨τ⟩άξι⟨ν⟩ ἀνεβίβασεν scribendum

people came running, and were joined by the heads of the stable, by the *manglabitae*, and by other attendants running along with them, no one was able to catch it; so that the emperor, beside himself with anger, commanded that the horse's hind legs be hamstrung if it were to be caught. Caesar Bardas, who was present, pleaded with the emperor that such an excellent horse should not needlessly be destroyed on account of a single fault. Basil, who was there together with his master, said to the latter: "If I overtake the emperor's horse and mount him by jumping off my own, will the emperor be indignant at me, since his horse is decked out with imperial trappings?" When the emperor was notified and gave his permission that this be done, Basil accomplished the feat with ready skill. When the emperor saw this, he was greatly pleased with Basil's courage, native cleverness, and wisdom, and immediately took him over from little Theophilos, to enroll him among the imperial *stratores*. He lavished attention upon him and grew fond of him, for he saw how greatly Basil surpassed others in all things. For that reason, after Basil had distinguished himself in front of him on many occasions, the emperor promoted him to the office of *protostrator*.

14. Μετὰ δὲ ταῦτα κυνηγεσίου καταγγελθέντος εἰς τὸ λεγόμενον Φιλοπάτιον, ἣν ὁ πρωτοστράτωρ κατὰ τὸν τύπον τοῦ | 232B βασιλέως προπορευόμενος ἔφιππος, ἐπε⟨φέ⟩ρετο δὲ καὶ τὸ ῥόπαλον τὸ βασιλικὸν ἐπὶ τῆς ζώνης αὐτοῦ, ὃ βαρδούκιον οἶδεν καλεῖν ἡ συνήθεια. θορύβου δὲ κ⟨ι⟩νουμένου ἀπὸ τῶν συμπληρούντων τὸ κυνηγέσιον, ἐξέθορεν ἐκ τῆς ὕλης λύκος παμμεγεθέστατος, ὥστε σχεδὸν πάντας διαπτοηθῆναι καὶ εἰς ταραχὴν ἐμπεσεῖν. ὁρμήσας δὲ κατ' αὐτοῦ ὁ Βασίλειος, καὶ ῥίψας ἐξόπισθεν τὸ βασιλικὸν βαρδούκιον, ἔτυχεν τοῦ θηρίου κατὰ τὸ μέσον τῆς κεφαλῆς καὶ ταύτην ἐδιχοτόμησεν. ὁ δὲ Καῖσαρ ὄπισθεν τοῦ βασιλέως κατὰ τὸ εἰωθὸς πορευόμενος καὶ τὸ γεγονὸς θεασάμενος, εἶπεν πρός τινας τῶν συνεπομένων συνήθων αὐτοῦ καὶ γνωστῶν, ὅτι· "οἶμαι πάσης τῆς || 80v V γενεᾶς ἡμῶν τὴν κατάλυσιν τὸν ἄνθρωπον τοῦτον μέλλειν γενήσεσθαι·" κατεστοχάζετο γὰρ καὶ τὸ πρὸς πάντα τούτου ἐπιτυχές τε καὶ εὐτυχὲς καὶ τὴν διὰ ταῦτα τοῦ βασιλέως διάθεσιν πρὸς αὐτόν. οὐ μόνον δέ, ἀλλὰ καὶ παρὰ Λέοντός φασι τοῦ τηνικαῦτα ἐπὶ παντοδαπῇ σοφίᾳ πρωτεύοντος ἀκοῦσαι αὐτόν, ἐν τῷ πολλάκις περὶ τούτων πυνθάνεσθαι τοῦ ἀνδρός, πρῶτα μέν, ὅτι· "ὑπὸ νεανίσκου τινὸς εὑρίσκω τὴν κατάλυσιν τῆς ὑμῶν γενεᾶς·" ἔπειτα, ὡς εἰς ἐμφάνειαν

1–10: hanc venationem in tardum a. 857 aut (quod mihi magis probatur) aliquanto postea collocat noster, cum de Basilio ut iam Michaelis imp. protostratore rem agat

FP 14, 6 ἐξέθορεν — 10 ἐδιχοτόμησεν: cf. Genes., 4,40 = 89,91/92 16 ἀλλά — 23 ἔσεσθαι: cf. Genes., 4,22 = 74,21; Ps.-Sym., *MT*, 40 = 676,14–16; 677,3/4

I 14, 1 κυνηγεσίου — 25 βουλήματος: cf. Scyl., *B*, 9/10 = 125,59 — 126,73

14, 3 προπορευόμενος ἔφιππος: -ευόμενος ἔφ- in rasura V ἐπερετο (sine acc) V: corr All manu propria in mg Ba 264 sui (qui ἐπέρετο praebet), ut videtur e Cedren., *Synops.*, II,195,22/23, cf. Scyl., *B*, 9 = 125,60 (ἐπιφερόμενος) ad rem cf. **19**, 10 infra; ex All pendent edd rell 4 ζώης V: ν add V^1 sv 5 κνουμένου V 10 μεσόν V 12 πρός τινα Scyl., *B*, 9 = 126,66, fortasse recte 17 ἐπιπαντοδαπῇ V 20 post κατάλυσιν fortasse ⟨ἔσεσθαι⟩ addendum: ὑμῶν ⟨γενήσεσθαι⟩ γενεᾶς dubitanter proposuit de Boor e Scyl., *B*, 9 = 126,67/68 (ὄλεθρον γενήσεσθαι ἄρδην τῆς ἡμῶν γενεᾶς); sed haec vocabula (cum verbo γενέσθαι) a Scylitza, ut a nostro (linn. 13–15), Bardae tribuuntur, non Leoni; Leo ipse Scylitza teste (126,70/71) Basilium ἔσεσθαι .... τῆς συμπάσης ὑμῶν γενεᾶς τὸν ὄλεθρον vaticinatus est, quod cum vaticinio a nostro (linn. 19/20) tradito melius concinit

14. Following these events, a hunting party was announced for the so-called Philopation. The protostrator, in accordance with protocol, rode ahead of the emperor, carrying the imperial mace, commonly called the *bardoukion*, at his belt. While the attendants of the hunt were noisily scaring up the game, a wolf of truly prodigious dimensions leaped out of the thicket, sending nearly everyone into a state of panic and confusion. Basil rushed forward against the beast, hurled the imperial *bardoukion* <at it> from behind, struck the animal's head in the middle, and split it in two. The caesar, who according to custom was riding behind the emperor and saw what had happened, remarked to some of the friends and acquaintances who were accompanying him: "I think this man will prove the undoing of our whole race." He inferred <this> from Basil's success and good fortune in all things, which had elicited the emperor's favorable disposition toward him. More than that, it is also reported that the caesar repeatedly inquired of Leo, who at that time excelled in all branches of science, concerning these things and that at first he heard from him: "I find that a certain youth will prove the undoing of your race"; later on, as

προέβαινεν ὁ Βασίλειος, καὶ τῷ δακτύλῳ τοῦτον ὑποδεῖξαι τῷ Καίσαρι, λέγοντα, ὅτι· "οὗτος τυγχάνει ὃν ἔλεγον διάδοχον ὑμῶν μέλλειν ἔσεσθαι." ἐξ οὗ καὶ ὑφωρᾶτο καὶ ἐνήδρευεν ὁ Καῖσαρ ἀεὶ τὸν Βασίλειον, εἰ καὶ μηδὲν ἀκυρῶσαι ἠδύνατο τῶν ὑπὸ τοῦ θείου προκυρωθέντων βουλήματος· οὐ γὰρ οὕτως ἀπροσδόκητον ὡς ἄφυκτον ἀεὶ τὸ πεπρωμένον ἐστίν. καὶ ταῦτα μέν, εἰ καὶ κατὰ παρέκβασιν ἴσως, ἀλλ' οὐκ ἔξω τῆς ὑποθέσεως εἴρηται. | 233B

15. Φιλοθήρου δὲ τοῦ βασιλέως τυγχάνοντος, καὶ πάλιν μετ' ὀλίγον κυνηγεσίου τε χάριν καὶ μετρίου περιοδεύματος κατὰ τὸν τῆς Ἀρμαμενταρέας λεγόμενον τόπον περάσαντος, εἶτα δουλκίου κατ' ἰδίαν εὐτρεπισθέντος καὶ τοῦ βασιλέως ἐπὶ τραπέζης μετὰ Θεοδώρας καθεσθέντος τῆς οἰκείας μητρὸς καὶ τῶν ἰδίων συγγενῶν καὶ οἰκειοτέρων τῆς συγκλήτου, προσεκλήθη καὶ ὁ πρωτοστράτωρ, τοῦ βασιλέως κελεύσαντος· καὶ καθεσθέντος αὐτοῦ ἤρξατο Θεοδώρα ἡ βασιλὶς πυκνότερον ἀτενίζειν καὶ ἀφορᾶν πρὸς αὐτὸν καὶ κατανοεῖν καὶ παρεπισκοπεῖν αὐτὸν ἀκριβέστερον. ἐπιγνοῦσα δέ τινα σύσσημα ἐν αὐτῷ κατ' ὀλίγον ἐλειποψύχησεν, ὥστε καὶ ὕδωρ ἐπιχεθῆναι αὐτῇ καὶ διὰ τοῦ ἀπὸ ῥόδων στάγματος τὸ πνεῦμα μόλις ἀνακαλέσασθαι· ὅπερ οἱ παρόντες * * *

1–5 prandium hoc venatorium paulo post venationem in cap. **14** descriptam, sed nescio qua ratione verisim. ante d. 15 m. Mart a. 856, pro certo ante m. Aug.–Sept. a. 857 collocat noster   6/7: errare videtur noster de dignitate quam Basilius tunc temporis obtinebat. Teste GMC, *MT*, 14 = 823,15–824,1 fuit Basilius solum post Theodoram e palatio expulsam (Aug.–Sept. 857) ad gradum protostratoris provectus

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FP 14, 25 οὐ — 26 ἐστίν: cf. Plut., *Iul.Caes.*, 63:1 (οὐχ οὕτως ἀπροσδόκητον ὡς ἀφύλακτον .... τὸ πεπρωμένον, ubi ope nostri ἄφευκτον loco ἀφύλακτον legendum? Cf. Plut., *Lys.*, 29:7, ἄφευκτόν ἐστι ἀνθρώπῳ τὸ πεπρωμένον)   **15,** 2 περιοδεύματος vox rara: cf. Eustath., *Op. min.*, 101,61 ed. Wirth   3 Ἀρμαμενταρέας: cf., e.g., *Patria Constantinupoleos* III,155 = 265,7 ed. Preger   3 εἶτα — 28 πονηράν: cf. Genes., 4,26 = 78,37–42; Ps.-Leon. Gramm., 234,19 — 235,2; GMC, *MT*, 11 = 821,1–6 = *DOP*, 15 (1961), 121,84–88 ed. Moravcsik; GMCB, *MT*, 4 = 6,11–16, cf. etiam vers. cod. *Vat. gr. 163* = cap. 10,74–80, p. 424 ed. Featherstone; Ps.-Sym., *MT*, 11 = 657,1–6

I 15, 1 καὶ πάλιν — 30 Βασίλειος: cf. Scyl., *B*, 10 = 126,73 — 127,95

Basil was coming into prominence, Leo pointed to him with his finger and said: "This one happens to be the very man whom I said would become the successor to you all." Henceforth the caesar was suspicious of Basil and set traps for him, even though he was powerless to undo any of the things already ordained by Divine Will. For fate is not so much unexpected as it is ineluctable. These things may have been related as a digression; yet they remain well within the scope of our subject.

15. Shortly afterward, the emperor, who was fond of hunting, again crossed over to the place called Armamentarea, both for the sake of the chase and for a modest outing. At some point, refreshments having been privately served, the emperor was seated at table together with his mother Theodora, his relatives, and those members of the senate who belonged to his inner circle; and by the request of the emperor the protostrator was invited as well. After Basil sat down, Empress Theodora began to cast frequent and intense glances in his direction, to fasten her eyes on him, and to contemplate and inspect him most carefully. Having recognized some marks on him, little by little she fell into a faint, so that she had to be sprinkled with water and her breathing was barely restored with the help of rose drops; at which

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14, 23 μελλειν (sine acc) V 26 ἀφυκτον (sine acc) V 26/27 καταπαρέκβασιν V **15,** 1/2 μετολίγον V 2 τον (sine acc) V 3 ἀρμαμενταρέας V 4 κατιδίαν V ἐπιτραπέζης V 6/7 πρῶτοστράτωρ V 7 βασιλεως (sine acc) V -ος αὐτοῦ — 8 Θεο- in rasura V 10 ἐλιποψύχησεν V hoc loco edd: corr de Boor, scripturam λειπ- a V librario in **30**, 18; **43**, 23; **82**, 18 adhibitam adducens 12 ὅπερ: ὅτεπερ coni All; ex All pendent edd rell post (aut ante) οἱ παρόντες lacuna statuenda: οἱ παρόντες ⟨ἰδόντες⟩ ὑπανεχώρησαν de Boor, fortasse recte

ὑπανεχώρησαν. εἰς ἑαυτὴν δὲ ἐλθοῦσα καὶ ἀν⟨α⟩λάμψασα, παρὰ τοῦ υἱοῦ καὶ βασιλέως ἐπηρωτᾶτο, τί ἄρα τὸ γεγονὸς ἐπ' αὐτῇ καὶ πόθεν οὕτως ἀθρόως ἐπισυνέβη αὐτῇ ἡ ἔκστασις. ἡ δὲ μόλις ἑαυτὴν ἐκ τοῦ θορύβου τῶν φρενῶν συναθροίσασα ἔλεγεν, ὅτι· "ὃν ἤκουον παρὰ τοῦ πατρός σου, δέσποτα καὶ τέκνον ‖ 81r V ἐμόν, μέλλειν ἐξολοθρεῦσαι τὴν γενεὰν ἡμῶν, οὗτός ἐστιν ὃν λέγεις Βασίλειον· τὰ σύμβολα γάρ, ἅπερ ἔλεγεν ἔχειν τὸν ἡμᾶς διαδέχεσθαι μέλλοντα, οὗτος ὁ ἄνθρωπος κέκτηται. ὅθεν τὸ πρᾶγμα ὅλον τῇ διανοίᾳ περιλαβοῦσα, καὶ ὥσπερ κατ' ὀφθαλμοὺς τὸν ὄλεθρον βλέπουσα, διαταραχθεῖσα ἐξέλιπον." ὁ δὲ βασιλεὺς τὸ δέος ἀφαιρῶν τῆς μητρὸς καὶ εἰς τὸ καθεστὼς ἐπανάγων καὶ παραμυθούμενος, "κακῶς ὑπέλαβες," | εἶπεν, "ὦ μῆτερ· 234B ὁ γὰρ ἄνθρωπος οὗτος ἰδιώτης ἐστὶν καὶ πάνυ ἀφελής, ἀνδρείαν μόνην ἔχων, οἵαν ὁ πάλαι Σαμψών, καὶ οὐδὲν ἕτερον, ἀλλ' ὥς τις Ἐνὰκ ἢ Νεβρὼδ ἐν ταῖς ἡμέραις ἡμῶν ἀναφανείς. ἐξ αὐτοῦ τοίνυν μηδένα φόβον ἔχε, μηδ' ὑπόνοιάν τινα κέκτησο πονηράν." καὶ τότε μὲν οὕτως τὸ τοιοῦτον κῦμα ὑπὸ θεοῦ φρουρούμενος παρέδραμεν ὁ Βασίλειος.

FP **15,** 17 ὅν — 20 κέκτηται: ad hunc locum sunt fortasse verba TC, 3,27 = 122,5–7 referenda 23/24 εἰς τὸ καθεστὼς ἐπανάγων: cf. **45,** 13 infra (πρὸς τὸ καθεστηκὸς ἐπανήγοντο) 27 Ἐνὰκ ἢ Νεβρώδ: cf. Greg. Naz., *Or.* XIV, *MPG*, 35, col. 888C 29 ὑπὸ θεοῦ φρουρούμενος: cf. Joh. Chrys., *Hom.* 32,8 In cap. 12 *Genes.*, *MPG*, 53, col. 304,15 (ὑπὸ τοῦ θεοῦ φρουρούμενον) et eundem, *Hom.* 52,1 In cap. 26 *Genes.*, *MPG*, 54, col. 458,32 (ambo loci sunt e 1 Pe 1,5, τοὺς ἐν δυνάμει θεοῦ φρουρουμένους, hausti)

15, 13 ἀνλάμψασα V: ἀνακάμψασα Ba 232 e coniectura quam Comb recepit 14 ἆρα V quod fortasse recipiendum putat Kamb: corr All 20 μελλοντα (sine acc) V 21 παραλαβοῦσα coni Be κατοφθαλμοὺς V 22 βλεποῦσα V ἐξέλειπον V 23 καθεστώς: cum V Comb (e Ba 232) et Scyl., *B* 10 = 127,90 scripsi (cf. etiam **21,** 11 infra): καθεστός All Be 24 ὑπέλαβεν V 25 οὔτος V 26 μόνην: μόνον coni All; ex All pendent edd rell οἰαν vel ὀσαν V: corr All: ὡς ἄν dubitanter Kamb ὅς τις V: corr All 28 μὴ δ' V

* * * those present retired. When thus revived she had come to herself again, her son the emperor asked her what had happened to her and why she had been so overcome by this sudden distraction. With difficulty she calmed her tumultuous thoughts, regained her composure, and said: "The man whom you call Basil, Sire and child, is the very man who is to cause the utter destruction of our race; so I heard from your father. For this man has the marks that your father said our successor* would have. That is why I became <so> distraught and fainted, for I grasped the whole thing in my mind and beheld, as it were, our ruin with my own eyes." The emperor tried to allay his mother's fears, to calm her down, and to console her, by saying: "You have it all wrong, mother; this man is an artless simpleton; all he has is valor, as did Samson of old, and he is nothing more than some Enoch or Nimrod who has reappeared in our own day. Have no fears on his account, and harbor no suspicion of evil." This is how Basil, guarded by God, escaped such a great storm at that time.

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*Or: "the man who would remove us <from power>"

16. Εἶχεν δὲ κατά τοὺς χρόνους ἐκείνους παρακοιμώμενον ὁ βασιλεὺς τὸν εὐνοῦχον Δαμιανὸν τὸν πατρίκιον, τῷ γένει Σκλάβον, ὃς διὰ φιλοδέσποτον πάθος ἔλεγεν πολλάκις τῷ βασιλεῖ καὶ περὶ ἄλλων μέν τινων ὡς μὴ κατὰ τὸ δέον τῶν πραγμάτων ἐξηγουμένων, ἐξαιρέτως δὲ περὶ τοῦ θείου αὐτοῦ Βάρδα τοῦ Καίσαρος, ὡς τὸ πλεῖστον τοῦ κράτους εἰς ἑαυτὸν μετηγάγετο καὶ πολλάκις ἐκφέρεται τοῦ καθήκοντος· καὶ ἐκ τού⟨του⟩ ἐνίας τῶν τοῦ Καίσαρος ἀνέτρεπεν διοικήσεων, ἑτέρως ἔχειν τὰ πράγματα ἀναδιδάσκων τῷ βασιλεῖ. δι' ἃ συμπεισθεὶς ὁ Καῖσαρ ὑπὸ τῶν οἰκείων φίλων καὶ γνησίων παραινετῶν καὶ συμβούλων κατὰ τοῦ Δαμιανοῦ συσκευάζεται, καὶ πολλαῖς διαβολαῖς κατ' αὐτοῦ πρὸς τὸν βασιλέα χρησάμενος καὶ πιθανῶς συνθεὶς τὰ κατηγορούμενα, μετεκίνησε τὴν τοῦ βασιλέως γνώμην καὶ ἀπὸ τῆς περὶ τὸν Δαμιανὸν εὐνοίας μετέστησεν, ὥστε καὶ διαδέξασθαι πεῖσαι τῆς οἰκείας ἀξίας αὐτόν. ἐξωσθέντος οὖν ἐκείνου ἐχήρευε λοιπὸν ἐπὶ χρόνον τινὰ τὸ τοιοῦτον ἀξίωμα. ἀλλ' ὅταν ἡ πρόνοια πρὸς ὃ βούλεται συνελαύνῃ τὰ πράγματα, καὶ φρόνησις ἀπρακτεῖ ‖ καὶ 81^{v} V
πανουργία τοῖς οἰκείοις | σοφίσμασι περιδράσσεται. τοῦ γὰρ 235B
Καίσαρος καὶ πολλῶν ἄλλων ἐκεῖνόν τε καὶ τοῦτον εἰς τὸ τοιοῦτον ἐπαναβιβασθῆναι ἀξίωμα λογοποιούντων καὶ λεληθότως ἐπισπευδόντων, παρὰ πᾶσαν αὐτῶν ἐλπίδα μετὰ καιρὸν οὐ πολὺν προβάλλεται παρακοιμώμενον ὁ βασιλεὺς τὸν Βασίλειον,

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14/15: initio a. 865? 21/22: secundum nostrum paulo tempore (μετὰ καιρὸν οὐ πολύν) postquam Damianus a palatio amotus erat; secundum Sym. Log. eiusque sequaces eodem die (τῇ αὐτῇ ἡμέρᾳ) quo Damianus tonsus est

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FP 16, 1 Εἶχεν — 2 πατρίκιον; 21 μετά — 23 πατρίκιον; 26 τούτου — 29 ὀρρωδῶν: cf. Const. Porph., *DAI*, **50**/223–225; Genes., 4,26 = 79,50/51; Ps.-Leon. Gramm., 241,13—242,5; GMC, *MT*, 22 = 827,11 — 828,2; GMCB, *MT*, 12 = 11,22–32, cf. etiam vers. cod. *Vat. gr. 163* = cap. 24,8–11, p. 427 ed. Featherstone; Ps.-Sym., *MT*, 39 = 675,4–12 2/3 Σκλάβον: cf. *Patria Constantinupoleos* III,161 = 266,11–13 ed. Preger 4 μὴ κατὰ τὸ δέον: cf. Const. Porph., *DAI*, **50**/179 5 τοῦ θείου — 6 μετηγάγετο: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 504 C

I 16, 1 Εἶχεν — 34 λαφύξῃ : cf. Scyl., *B*, 11 = 127,1 — 128,26

16. In those days the emperor had Patrician Damianos the eunuch, a Slav by origin, as his chamberlain. Greatly devoted to his master, Damianos often reported to the emperor that certain people were improperly managing public affairs and, in particular, that the emperor's uncle Caesar Bardas had usurped too much power for himself and often exceeded the bounds of propriety. On this account, Damianos would annul some of the caesar's ordinances by pointing out to the emperor that public affairs <should> be <conducted> otherwise. That is why the caesar, persuaded by his friends and loyal counselors and advisers, hatched a plot against Damianos. He heaped slander on him in front of the emperor, spun a web of plausible accusations, changed the emperor's mind, and altered his good will toward Damianos; he even persuaded the emperor that Damianos should be removed from office. After the eunuch had been expelled, the post remained vacant for some time. When Providence steers the course of events in accordance with her will, however, prudence is of no avail, and villainy becomes entangled in its own artifices. For while the caesar and many other people spoke in favor of elevating now this and now that man to the rank and were secretly furthering <their candidates>, against all their expectations the emperor soon afterward promoted Basil to the office of chamberlain and

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16, 7 ἐκ τού⟨του⟩ scripsi : ἐκ τού V : ἐκ τοῦ apographa edd 9 τῷ βασιλεῖ : τὸν βασιλέα dubitanter de Boor, sed cf. **97**, 15 infra, ubi ille ipse usum διδάσκεσθαι cum dat. probavit 14 μεστέτησεν V 16 ὅτ' ἂν V 17 καὶ^{2}: καὶ ‖ καὶ V 20 λογοποίουντων V 22 παρακοιμώμενα V

τιμήσας αὐτὸν καὶ πατρίκιον, καὶ γυναικὶ συζεύξας εὐμορφίᾳ σώματος καὶ κάλλει καὶ κοσμιότητος * * * πρωτευούσῃ πασῶν τῶν εὐγενίδων σχεδόν, ἣ θυγάτηρ ἐτύγχανεν τοῦ παρὰ πάντων ἐπ' εὐγενείᾳ καὶ φρονήσει λαλουμένου τότε τοῦ Ἴγγερος. τούτου δὲ γενομένου, καὶ καθ' ἑκάστην ἐπιδιδούσης τῆς τοῦ βασιλέως ἀγάπης πρὸς τὸν Βασίλειον, ὁρῶν ὁ Καῖσαρ καὶ τῷ φθόνῳ δακνόμενος καὶ ὑπὲρ τοῦ μέλλοντος ὀρρωδῶν, πολλάκις τοὺς ἐπὶ διαβολῇ τοῦ Δαμιανοῦ γενέσθαι αὐτὸν συμβουλευσαμένους καὶ παρορμήσαντας ἐλοιδορεῖτο καὶ κατεμέμφετο, ἄφρονας αὐτοὺς καὶ κακοβούλους ἀποκαλῶν, "οἷς," φησίν, "ἐγὼ παρὰ τὸ δέον πεισθείς, καὶ ἐξεώσας ἀλώπεκα, λέοντα ἀντεισήγαγον, ἵνα πάντας ἡμᾶς λαφύξῃ καὶ καταβρώξηται."

17. Ἄρτι δὲ τοῦ βασιλέως Μιχαὴλ μετὰ Βάρδα τοῦ θεί⟨ου⟩ καὶ Καίσαρος κατὰ Κρήτης ἐκστρατεύοντος, καὶ σοβαρώτερον τοῦ

23–26 secundum nostrum ca. a. 865; forsitan vere a. 866? 1/2: paulo post d. 7 m. April. a. 866

FP 16, 23 καὶ γυναικί — 26 Ἴγγερος: cf. Leon. VI, *Or. funebr. in Basilium*, 52,16–21 edd. Vogt-Hausherr; Genes., 4,26 = 79,47–49; Ps.-Sym., *MT*, 40 = 675,13–16; Ps.-Leon. Gramm., 242,6–9; GMC, *MT*, 23 = 828,3–6; GMCB, *MT*, 12 = 11,26–28, cf. etiam vers. cod. *Vat. gr. 163* = cap. 25,1–3, p. 427 ed. Featherstone; Zon., XVI:7,15 = III,414,17 — 415,1 (e Logothetae versione quadam?) **17,** 1 Ἄρτι — 61 ἐπανέρχεται: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 536 D; 537 A; TC, 4,41 = 204,11 — 206,22 (e quo, aut e fonte communi, pendet noster); Genes., 4,20 = 73,67–70; 23 = 75,23–51; Ps.-Leon. Gramm., 244,1 — 245,8; GMC, *MT*, 27–29 = 829,21 — 831,10; GMCB, *MT*, 13 = 12,30 — 13,22, cf. etiam vers. cod. *Vat. gr. 163* = cap. 26,1–28, pp. 428/429 ed. Featherstone; Ps.-Sym., *MT*, 42 = 678,7 — 679,7; *Vit. Nicolai Stud.*, *MPG*, 105, col. 913A; Zon., *Epit. hist.*, XVI:7 = III,413,1 — 414,17; cf. quoque Phot., *Epp.* 18 et 19 ad Michaelem imp. = I,68–71 edd. Laourdas-Westerink (= *Epp.* 221 et 222 ed. Balettas)

I 17, 1 Ἄρτι — 7 παράλιον: cf. Scyl., *B*, 12 = 128,27–32

16, 24 κοσμιότητος: cum V scripsi et lacunam statui (respice quod hoc loco Eudociae nomen desideratur): κοσμιότητι coni All in mg Ba 264 sui quod in textum recepit: ex All pendent edd rell et de Boor 25/26 εὐπευγενεία V 26 ἴγγερος V 28 καίσαρ V 28/29 δακνώμενος V 29 ὑπὲρ: περὶ de Boor e Scyl., *B*, 11 = 128,3 (περὶ τοῦ μέλλοντος ὀρρωδῶν) et TC, 4,41 = 206,6 (περὶ τοῦ βασιλέως κατορρωδῶν) 31 ἐλλοιδορεῖτο V 34 καταβρώξηται (melius fuisset

honored him with the rank of patrician. He also married him to a woman who surpassed almost all the noble ladies in shapeliness of body, beauty, and modesty * * *. She was the daughter of Inger, whose noble lineage and prudence were then on everyone's lips. When this happened, and as the emperor's fondness for Basil was daily increasing, the caesar saw it all and, stung by jealousy and fearful for the future, repeatedly reproached and blamed those who had advised him and incited him to calumniate Damianos. He called them fools and purveyors of bad advice, and said: "Wrongly persuaded by them, I expelled a fox, only to let in a lion in his place, to gulp us down and swallow us all."

17. Soon afterwards, when Emperor Michael and Bardas, his uncle and caesar, were about to set out on a campaign against Crete, the

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καταβρώσηται) V: καταβρόξηται de Boor, sed cf. scripturam -βρω- in codd Lycophronis, Apollonii Rhodii, Dionysii Periegetae in locis a Liddell-Scott s.v. *βρόχω laudatis **17,** 1 θεί⟨ου⟩ καὶ: θεί (in fine versus) καὶ V : θείου All (e Ba 264 suo); ex All pendent edd rell : corr Ba 264 et dubitanter coni Be quem de Boor secutus est

Καίσαρος χρωμένου τοῖς πράγμασι καὶ ἐξουσιαστικώτερον ἐκφέροντος τὰ προστάγματα, ἤρξαντο πυκναὶ καὶ συνεχεῖς αἱ κατ' αὐτοῦ διαβολαὶ καθ' ἑκάστην τῷ βασιλεῖ Μιχαὴλ διαγγέλλεσθαι. ἐν Κήποις δὲ γενομένων αὐτῶν (τόπος δὲ οὗτος κατὰ τὴν πρὸς | 236B Μαιάνδρῳ τῶν Θρᾳκησίων παράλιον), καὶ εἴτε κατὰ τύχην εἴτε κατὰ σπουδὴν τῆς τοῦ βασιλέως αὐλαίας [ἤτοι κόρτης] ἐπὶ χθαμαλοῦ καὶ ἐπιπέδου ταθείσης τόπου, τῆς δὲ τοῦ Καίσαρος ἐν ἀπόπτῳ καὶ ὑψηλῷ, ταύτης εὐλόγου δῆθεν δραξάμενοι ἀφορμῆς οἱ πάλαι βαρυνόμενοι καὶ μισοῦντες τὸν Καίσαρα, πολλὰς κατ' αὐτοῦ *** ὡς ἐντρυφῶντος ἤδη καὶ φανερῶς εἰς τὸν αὐτοκράτορα ἐξυβρίζοντος, εἰ τοῖς ἄλλοις ἅπασιν οὐκ ἀρκούμενος κἂν τούτῳ φιλοτιμήσασθαι || ἔσπευσεν, ἵνα χθαμαλὴ μὲν καὶ ταπεινὴ 82rv ἡ τοῦ αὐτοκράτορος σκηνὴ δείκνυται, ἡ δὲ ἐκείνου περιφανὴς καὶ μετέωρος. πεισθεὶς οὖν τούτοις ὁ βασιλεὺς κινεῖται πρὸς τὴν κατ' αὐτοῦ συσκευὴν καὶ πρὸς τὴν βουλὴν καὶ σκέψιν τῆς αὐτοῦ ἀναιρέσεως· οὐ γὰρ ἠδύνατο φανερῶς κατ' αὐτοῦ τι εἰπεῖν ἢ ἀποφήνασθαι διὰ τὸ ὁμότιμον σχεδὸν εἶναι καὶ κοι⟨νω⟩νὸν τῆς ἀρχῆς, καὶ διὰ τὸ δεδιέναι πάντας τὴν ἑταιρειῶτιν αὐτοῦ φατρίαν καὶ

FP 17, 16 πεισθείς — 21 σύστασιν: cf. Genes., 4,23 = 75,27–30, esp. 28/29 (τὴν ἑταιρειῶτιν τούτου πληθὺν ἐδεδοίκεσαν) 19 διά — ἀρχῆς: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 504 C

I 17, 17 συσκευήν : cf. Scyl., *B*, 12 = 128,32

17, 5 διαβολαι (sine acc) V 6 κήπης V et Ba 232 in mg (qui κρήτη male in textu habet) : corr All e Ba 264 suo 7 παράλειον V 8 ἤτοι κόρτης ut glossam seclusi : vox a loco parall. TC 4,41 = 205,2–5 (τήν .... τοῦ Μιχαὴλ ἐπί .... χωρίου .... ὁμαλοῦ αὐλαίαν ἐκπεταννύουσιν) abest 8/9 ἐπιχθαμαλοῦ V 9 ἐπιπέδα ut videtur V 11/12 post κατ' αὐτοῦ (quod in fine versus legitur in V) lacunam statui : loco πολλὰς κατ' αὐτοῦ vocabula πολλὰ κατ' αὐτοῦ διαβάλλουσιν vel διαβολὰς προβάλλουσι substituenda putavit Comb : ante 12 ὡς crucem posuit de Boor 12 ὧν V : corr V^1 13 ἁπασιν (sine acc) V οὐκαρκούμενος V 16 τοῦτοις V 19 κοινόν V, sed cf. **18**, 15,26/27 infra : corr All manu propria in mg Ba 264 sui 20 δεδείεναι (sic acc) V ἑταιριῶτιν edd. : corr de Boor (cf. etiam Genes., 4,23 = 75,28 ἑταιρειῶτιν), sed cf. vocem ἑταιρία

caesar handled matters with much arrogance and issued orders with much imperiousness; and frequent and persistent slander directed against him began to reach Emperor Michael every day. When the expedition arrived at Kepoi (which is a coastal place in the Thracesian theme near the <mouth of the> Meander River), whether by chance or by design, the imperial tent was pitched on a low and level ground, while that of the caesar was set on a high and prominent spot. Those who had long been weighted down with hatred against the caesar seized upon this apparently plausible pretext and * * * many * * * against him: by now, he must surely be showing contempt for the emperor and openly insulting him if, no longer satisfied with all his other <honors>, he strives to feed his ambition on this too, namely on having the emperor's tent appear inconspicuous and low down, and having his own prominently displayed and on high ground! The emperor, persuaded by these <words>, was moved to stage a plot against Bardas and to plan and conspire how to do away with him—he was not in a position to say or undertake anything against him in the open, since Bardas shared with him almost equal honors and power, and in addition everyone feared the clan and faction represented by

σύστασιν, καὶ τὸ πάντας τοὺς ἄρχοντάς τε καὶ στρατηγοὺς αὐτῷ προσανακεῖσθαι καὶ πρὸς αὐτὸν μᾶλλον ἢ πρὸς τὸν βασιλέα ὁρᾶν, ὡς καὶ μᾶλλον ἐκείνου τοῖς πράγμασι νήφοντος καὶ πρὸς τὸ δοκοῦν μεταφέροντος ἕκαστα, καὶ μάλιστα διὰ τὸ τὸν ἀνθύπατον καὶ πατρίκιον Ἀντίγονον τὸν υἱὸν αὐτοῦ δομέστικον τὸ τηνικαῦτα τῶν βασιλικῶν τυγχάνε⟨ι⟩ν σχολῶν. πλὴν ἔσχεν πολλοὺς ὁ βασιλεὺς τοὺς κοινωνοῦντας αὐτῷ τοῦ βουλεύματος καὶ κατεπαγγελλομένους καταπράξασθαι τὴν σφαγήν. ὡς οὖν κατὰ τὴν ἔω συνήθως ὁ Καῖσαρ | πρὸς τὴν τοῦ βασιλέως ἦλθε σκηνήν, καίτοι 237B πονηρῶν οἰωνῶν προφανέντων αὐτῷ, ὅπως περὶ τῶν προκειμένων βουλεύσωνται, εὔθετον καιρὸν τοῦτον εἶναι νομίσας ὁ βασιλεὺς πρὸς τὴν τούτου ἀναίρεσιν, διὰ νεύματος γνωρίζει τῷ πατρικίῳ Συμβατίῳ, λογοθέτῃ τοῦ δρόμου τυγχάνοντι (ὃς καὶ γαμβρὸς ἦν τοῦ Καίσαρος ἐπὶ θυγατρὶ καὶ τῆς κατ' αὐτοῦ βουλῆς ἐκοινώνει βασιλεῖ), ἐξελθόντι εἰσαγαγεῖν τοὺς αὐτόχειρας αὐτοῦ γενέσθαι ὀφείλοντας. ὃς ἐξελθὼν καὶ τὸ συγκείμενον σημεῖον πεποιηκώς, ὅπερ ἦν τὸ τοῦ σταυροῦ σημεῖον τῇ οἰκείᾳ ὄψει ἐπισφραγίσασθαι, ἐπεὶ ἐκεῖνοι μαλακόψυχοι τυχὸν ὄντες ἀπεδειλίασαν καὶ πρὸς αὐτῷ τῷ δεινῷ γεγονότες διὰ τὸ μέγεθος τῆς πράξεως ἰλιγ-

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FP 17, 25 Ἀντίγονον — 26 σχολῶν : cf. **12**, 1/2, 4/5 supra 29 καίτοι — 30 αὐτῷ: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 533 C — 536 C; TC, 4,34 = 197,2–5; 40 = 203,12 — 204,11; 42 = 206,23 — 207,7; Genes., 4,21 = 73,83 — 74,3; 22 = 74,4–22 (qui cum TC, 4 concinit); GMCB, *MT*, 12 = 12,10–18 (e Genesio, 4,22); 27–29; Ps.-Sym., *MT*, 41 = 677,5 — 678,6 31 εὔθετον καιρόν : cf. Ps 31(32):6 et **11**, 44/45 supra 32 διά — 60 καταλύεται : cf. TC, 4,41 = 205,13 — 206,13; Genes., 4,23 = 75,34–41; Ps.-Leon. Gramm., 234,1/2; GMC, *MT*, 24 = 828,20–22; *MT*, 27 = 830,3; GMCB, *MT*, 12 = 12,1/2, cf. etiam vers. cod. *Vat. gr. 163* = cap. 25,8–17, pp. 427/428 ed. Featherstone; Ps.-Sym., *MT*, 40 = 676,7/8; 42 = 678,10

17, 22 ἢ V 26 τυγχάνεν V 32 τοῦτου V 33 Συμβατίῳ: sic V et auctores fere omnes (GMC; GMCB; Scyl.) : Σαββατίου Genesii ms in 4,23 = 75,34 : Σαμβατ- Scylitzae mss tres γραμβρὸς V 36 ὀφείλοντος V et Ba 232 sv e corr (–ας Ba 232 in textu) : corr All manu propria in mg Ba 264 sui 39 πραξεως (sine acc) V

his partisans. The high officials and *strategoi* were all beholden to him and looked up to him rather than to the emperor as being the man more alert in the conduct of affairs and directing the course of things as he saw fit. Most important, his son, the *anthypatos* and patrician Antigonos, happened to be the domestic of the imperial *scholae* at that time. The emperor, however, rallied many <supporters>, who shared in his design and promised to carry out the murder. When, according to custom, the caesar entered the imperial tent at daybreak, in order to discuss matters at hand (even though evil omens had previously appeared to him), the emperor judged that the opportune moment for slaying him was at hand. He signaled with a nod to Symbatios the patrician, logothete of the course and son-in-law of the caesar, as well as as a member of the emperor's conspiracy, to leave and fetch the henchmen who were to dispatch the caesar. Symbatios left and gave the signal that had been agreed upon—which was to make the sign of the cross over his face. The henchmen, however, were plainly faint-hearted and lost their nerve: standing on the brink of this horror, they reeled away from it because of the immensity of the deed; and the

γίασαν, καὶ τριβὴ τοῦ χρόνου ἐγένετο, ἐν ἀμηχανίᾳ κατέστη ὁ βασιλεύς· καὶ παρά τινος τῶν βασιλείων κατευναστῶν μαθὼν αὐτοὺς κατεπτηχέναι καὶ δειλιᾶν καὶ ἀναβάλλεσθαι τὸ ἐγχείρημα, ‖ τῷ ὄντι διανοίας τόλμημα καὶ φρενὸς ἀνδρείας καὶ 82^{v} V εὐθαρσοῦς, [καὶ] τῶν ἔνδον τινὰ οἰκεῖόν τε καὶ πιστὸν ἐκπέμπει πρὸς Βασίλειον τὸν πατρίκιον καὶ παρακοιμώμενον, καὶ δηλοῖ μετὰ δέους αὐτῷ, ὡς· "εἰ μὴ θᾶττον ἀναρρώσεις τοὺς εἰς τὸ πρᾶγμα ηὐτρεπισμένους καὶ παρορμήσεις αὐτίκα πρὸς τὸ ἔργον χωρῆσαι, πάντως οἶδα ὅτι εὐθέως ἐμὲ δεήσει ὑπὸ τούτου ἀναιρεθῆναι· ἀδύνατον γὰρ λαθεῖν αὐτῷ τὰ κατ' αὐτοῦ μοι βεβουλευμένα, καὶ δόξετε μᾶλλον ὑμεῖς αὐτόχειρες καὶ σφαγεῖς χρηματίσαι μου." ἅπερ ἀκηκοὼς ὁ Βασίλειος καὶ περὶ τοῦ βασιλέως μή | τι πάθῃ ἐν ἀγωνίᾳ γεγονώς, θᾶττον θαρραλέους ἐποίησε τοὺς 238B δειλοὺς καὶ τοὺς τρέμοντας εὐθαρσεῖς καὶ τῇ τοῦ βασιλέως αὐτοὺς ὑπηρετήσασθαι βουλῇ διηρέθισεν. ὧν ὥσπερ μένους πλησθέντων καὶ ἀθρόως εἰσπηδησάντων εἰς τὴν βασιλέως σκηνήν, ὁ Καῖσαρ, ὅπερ ἦν, ἐπ' αὐτὸν δόξας εἶναι τὴν συνδρομήν, ἀναπηδήσας τοῖς τοῦ βασιλέως περιεπλάκη ποσίν. ὃν ἐκεῖθεν ἑλκύσαντες οἱ αὐτόχειρες πρὸ τῶν ποδῶν τοῦ βασιλέως ἀπέσφαξαν. πρώτην εἶχεν μετ' εἰκάδα ὁ μὴν ὁ Ἀπρίλλιος, τῆς τεσσαρεσκαιδεκάτης

58–60: d. 21 m. April. 866

FP 17, 40 ἐν ἀμηχανίᾳ: cf. Const. Porph., *De imag. Edessena*, 69**, 24/25 ed. Dobschütz 54/55 μένους πλησθέντων: cf. *Il.*, 9:675; 13:60; 22:312; *Od.*, 4:661/62

I 17, 55/56 ὁ Καῖσαρ — **18**, 40/41 ἐπινεμήσεως: cf. Scyl., *B*, 12/13 = 128,35—129,68 (plura de Bardae caede e TC, 4 hausta Scyl. in libro priore enarraverat)

17, 41 παρὰ: διὰ Comb nescio unde, quem Be secutus est 42 ἀναβάλεσθαι V 43 διανοίας καὶ τόλμημα V: καὶ expunxit V^1 44 καὶ^1 seclusi: καὶ aut delendum, aut pro eo ὅν scribendum esse dubitanter censuit de Boor 49 αὐτῷ: αὐτὸν Comb quem Be secutus est; sed cf. TC, 1,24 = 38,2 (οὐκ ἔλαθε ταῦτα τοῖς περὶ τὸν παπίαν) μοὶ V 52 ἀγωνήα V 54 διηρέθησεν V 54/55 πλησθι|τως V: post -θι- in fine versus ἐν add V^x 56 καίσαρ V 57 ἐλκύσαντες V 58 πρῶ V 59 ἀπλιλλιος (sine acc) V

emperor became desperate at the ensuing delay. When he learned from one of the imperial chamberlains that the henchmen were quaking with fright and putting off the undertaking (which admittedly was a daring act requiring a manly spirit and bold heart), he sent a trusted member of his household who was in the tent to the patrician and chamberlain Basil with this message, commingled with fear: "If you do not instantly stiffen the resolve of those who have been readied for the deed and if you do not exhort them to set about their task this very moment, I know for sure that I will be slain by him on the spot, for he can in no wise remain unaware of my designs against him. In the end it will thus be you <people> who will appear to have been my murderers and slayers." When Basil heard this, he was overcome by apprehension that something might befall the emperor; he forthwith instilled the cowardly with courage and the trembling with boldness and prodded them into carrying out the imperial will. As if filled with martial fury, they suddenly burst into the imperial tent; the caesar, suspecting that the rushing crowd was after him (which, in fact, was the case), leaped up and clung to the emperor's feet. The assassins dragged him away and slaughtered him under the emperor's very feet. This happened on the twenty-first day of April of the fourteenth indic-

ἐπινεμήσεως. εὐθὺς οὖν ἡ στρατεία τῷ βασιλεῖ καταλύεται, καὶ πρὸς τὴν βασιλεύουσαν ἐπανέρχεται.

18. Τῆς δὲ προνοίας ἀγούσης τὸν Βασίλειον εὐμηχάνως πρὸς ὅπερ ἐβούλετο, εὐθέως μετὰ τὴν ἐκ τῆς στρατείας ὑποστροφὴν υἱοποιεῖται τοῦτον ὁ βασιλεύς (ἐτύγχανε γὰρ καθάπαξ οἰκείας γονῆς ἀμοιρῶν) καὶ τῆς τῶν μαγίστρων ὑπερλάμπρου τιμῆς ἀξιοῖ. ἐφ' ᾧ τῇ βασκανίᾳ διαρρηγνύμενος ὁ λογοθέτης Συμβάτιος καὶ μὴ δυνάμενος τὸν φθονούμενον καθορᾶν οὐκ ὀλίγην ἐπίδοσιν καθ' ἑκάστην λαμβάνοντα, παραιτεῖται μὲν τὴν προσοῦσαν αὐτῷ μέχρι τότε διακονίαν, ὡς μὴ δυνάμενος κατὰ τὴν βασιλεύουσαν ζῆν, τῆς δὲ τῶν Ἰώνων ἤτοι τῶν Θρᾳκησίων στρατηγίας αἰτεῖ τὴν ἀρχήν. οὗ τὴν αἴτησιν ὁ βασιλεὺς ἐκπληρῶν προβάλλεται τοῦ εἰρημένου θέματος στρατηγόν. ὀλίγου δὲ διελθόντος καιροῦ, καὶ τῶν πραγμάτων ἐπισφαλῶς σαλευόντων καὶ τῆς ἀρχῆς κραδαινομένης καὶ ζητούσης τὸν || προστησόμενον, διὰ τὸ τὸν βασι- 83r V
λέα πρὸς ἄλλοις μᾶλλον εἶναι ἢ | πράγμασιν εἰς δέον εἰδέναι 239B

2–4: m. April.–Maio a. 866   5–11: m. Maio a. 866

FP 17, 60 καί — 61 ἐπανέρχεται: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 537A; TC, 4,41 = 206,20–22; Genes., 4,23 = 76,59/60; Ps.-Leon. Gramm., 245,7/8; GMC, *MT*, 29 = 831,9/10; Ps.-Sym., *MT*, 42 = 679,6/7   **18,** 2 εὐθέως — 4 ἀξιοῖ: cf. TC, 4,43 = 207,8–10; Genes., 4,26 = 79,49/50   11 ὀλίγου —26 εὐλαβηθείς: cf. TC, 4,43 = 207,10–13   12 πραγμάτων ἐπισφαλῶς σαλευόντων καὶ τῆς ἀρχῆς: cf. Sap Sal 4:4 (ἐπισφαλῶς .... σαλευθήσεται), sed cf. fortasse etiam Dion. Halic., *Antiq. Rom.*, 11,9,1 (τῆς ἀρχῆς .... τὰ πράγματα σαλεύει τῆς πόλεως)   13 διά — 15 χρῆσθαι: cf. **19,** 49/50 infra

18, 4 ἀξιοί V   4/5 ἐφ' ὧν V edd: corr dubitanter sed optime de Boor   6 ἐπιδίδοσιν V: corr All in mg Ba 264 sui   9 ζην (sine acc) V   Ἰώνων: cum Comb (quem Be secutus est) scripsi, cf. Comb Comm. ineditum ad locum et Const. Porph., *De Them.*, III,25–27 = 67/68 ed. Pertusi (ὅλον δὲ τὸ τῶν Θρᾳκησίων θέμα ἐκ γενῶν συνίσταται τοιῶνδε .... Ἰώνων. καὶ Ἴωνες μὲν καλοῦνται οἱ κατοικοῦντες Μίλητόν τε καὶ Ἔφεσον): ἰώαννην (sic acc) V: Ἰωάννην All e Ba 264 suo quod nomen miro modo 'Ianninorum' Latine vertit: Ἰωάννου de Boor Genesii loco 4,35 = 86,69/70 nisus (εἰς τὸ τῶν Θρᾳκησίων θέμα διαδραμών, μέχρις Ἰωάννου τοῦ Θεολόγου τῆς ἐπαρχίας κατήντησεν); attamen in Genesio non de provincia Symbatio concessa, sed de Chrysocheiris barbari incursione late patente

tion. The emperor straightaway called off the expedition and returned to the capital.

18. So skilfully was Providence guiding Basil toward her desired goal that immediately after the expedition's return the emperor adopted him (for as it happened Michael had not a single offspring of his own) and bestowed upon him the most splendid dignity of *magistros*. The Logothete Symbatios, bursting with resentment at this, and unable to behold the man who filled him with envy forging ahead with great strides every day, resigned from the duties that had been his up to that time, for—so he intimated—he was no longer able to live in the capital; and he requested the office of *strategos* of the Ionians, that is, of the <theme of the> Thracesians. The emperor granted him his wish and promoted him to the rank of *strategos* of the aforementioned theme. After a short time passed, affairs began to take a dangerously unsteady course and the state, swaying to and fro, searched for a protector, because the emperor preferred to busy himself with other things rather than to deal competently and appropriately with affairs of state.

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res agitur; advertas etiam in hoc Genesii loco vocem ἐπαρχία vim dioecesis ecclesiasticae (Ephesi), potius quam provinciae seu thematis obtinere θρακησήων V
11 διελόντος V : -θ- add V^1 sv 14 πραγμασιν (sine acc) V: ⟨τοῖς⟩ πράγμασιν dubitanter proposuit Kambylis

χρῆσθαι, (πρότερον δὲ τὰ πολλὰ λανθάνειν διὰ τὸ τὸν κοινωνὸν τῆς ἀρχῆς Καίσαρα ἀεὶ τὰ κατεπείγοντα διοικεῖν καὶ αὐτῷ σχεδὸν ἀνακεῖσθαι τὰ πράγματα καὶ τὴν μέριμναν πᾶσαν τῆς κοσμικῆς διοικήσεως), ἐγίνοντο καταβοήσεις τε καὶ διαγογγυσμοὶ κατὰ τοῦ βασιλέως παρά τε τῆς συγκλήτου ⟨βου⟩λῆς καὶ τοῦ πολιτεύματος καὶ παρὰ πάντων σχεδὸν τῶν ὄντων ἐπὶ τῶν διοικήσεων καὶ μεταχειριζομένων τὰ πράγματα, ἔτι δὲ καὶ παρὰ τῶν στρατευμάτων καὶ παντὸς τοῦ πλήθους τοῦ ἀστικοῦ. ἃ διὰ τῶν οἰκειοτάτων ὁ βασιλεὺς γνούς, καὶ μόλις οἷον ἐπὶ βραχὺ ἀνανήψας, καὶ ἐπιγνοὺς τὴν οἰκείαν περὶ τὰ κοινὰ οὐ μόνον ἀμέλειαν καὶ ῥαθυμίαν ἀλλὰ καὶ ἀνεπιτηδειότητα καὶ ἀφέλειαν, καὶ ἐπανάστασιν ἢ ἀπόστασιν παρὰ τοῦ πλήθους εὐλαβηθείς, ἔγνω κοινωνὸν τῶν πραγμάτων προσλαβέσθαι καὶ τῆς ἀρχῆς· καὶ ἐπεὶ πρὸ ὀλίγου υἱοποιησάμενος ἦν τὸν Βασίλειον, ᾔδει δὲ αὐτὸν οὐ μόνον ἀνδρείᾳ, ἀλλὰ καὶ συνέσει τῶν πολλῶν διαφέροντα καὶ ἱκανὸν ἀναπληροῦν αὐτοῦ τὸ ἐν τῇ κυβερνήσει τοῦ κοσμικοῦ σκάφους ὑστέρημα, ἅμα καὶ τῆς θείας ἐναγούσης εἰς τοῦτο προνοίας αὐτόν, βεβαιοῖ πρὸς τοῦτο τὴν γνώμην αὐτοῦ, ὥστε βασίλειαν * * * καὶ δὴ θεοῦ συνεφαπτομένου τῆς βουλῆς καὶ τοῦ

FP 18, 30/31 κυβερνήσει τοῦ κοσμικοῦ σκάφους: Const. Porph., *DAI*, **1**/7–8 (τὴν κοσμικὴν ὁλκάδα .... κυβερνᾶν); cf. **32**, 2 infra 32 βεβαιοῖ — 38 βασιλεύοντος; 39 ἕκτην — 40/41 ἐπινεμήσεως: cf. Leon. VI, *Or. funebr. in Basilium*, 56,3–8 edd. Vogt-Hausherr; Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 537 AB; Liutpr., *Antapod.*, I,8 = 8,15/16 et III,32 = 89,2–4 ed. Becker = I,204–206 et III,524/5 ed. Chiesa; TC, 4,43 = 207,13–17; Genes., 4,26 = 79,51/52; 27 = 79,57–66; Ps.-Leon. Gramm., 245,19 — 247,3; GMC, *MT*, 30 = 831,23 — 833,6; GMCB, *MT*, 14 = 13,31 — 14,20, cf. etiam vers. cod. *Vat. gr. 163* = totum cap. 27, pp. 429/430 ed. Featherstone; Ps.-Sym., *MT*, 43 = 679,15 — 680,3; Zon., *Epit. hist.*, XVI:7,16 = III,415,1–3

18, 16 τῄς V 17 ἀνακῆσθαι V μεριμναν (sine acc) πασᾶν V 19 συγκλήτουλῆς V: corr apographa 30 ἱκανὸν V 32/33 βασίλειαν cum V scripsi cuius lectionem etiam de Boor recepit: βασίλειον coni All: Βασίλειον βασιλέα ... (lacuna punctis indicata) Comb (fortasse e Scyl., *B*, 13 = 129,63/64, καὶ βασιλείας τιμῇ .... κατακοσμεῖ τὸν Βασίλειον) quem Be secutus est: Βασίλειον βασιλέα ⟨ἀναρρηθῆναι⟩ Kumaniecki, *Byzantion*, 7 (1932), 236, lectionis V nescius 33 post βασίλειαν lacunam statui

18

This had largely gone unnoticed in the past, because the caesar, who shared power with him, always attended to essential matters and himself assumed almost the entire burden of conducting affairs as well as the responsibility for administering the universal state; <but now> outcries and mutterings were heard from the senate and the establishment, indeed from practically everyone involved in the administration and management of affairs, as well as from the army and all the populace of the city. The emperor learned of this through his closest intimates; sobered, as it were, though with difficulty and <only> for a short while; acknowledged both his own negligence and indolence and his ineptitude and incompetence in matters of state; and, fearing a popular uprising or defection, decided to coopt a colleague in the handling of affairs and in the exercise of authority. Since he had shortly before adopted Basil and was aware that Basil stood out from the rest both in prowess and in wisdom and was capable of making up for his own shortcomings in steering the ship of universal state; since, furthermore, divine Providence herself urged him to this end, he confirmed his intention in the sense that imperial * * * And, God lending His

πράγματος, κατ' αὐτὴν τὴν ἡμέραν τῆς ἁγίας Πεντηκοστῆς, ἐν ᾗ τοῦ πατρὸς ὁ Παράκλητος πρὸς τοὺς τοῦ Χριστοῦ καὶ θεοῦ ἡμῶν ἐφοίτησεν μαθητάς, ἐν τῷ περιβλέπτῳ καὶ ἐπωνύμῳ τῆς τοῦ θεοῦ Σοφίας ναῷ | τὸν βασίλειον ὁ Βασίλειος περιτίθεται στέφανον, 240B χειρὶ μὲν τοῦ τότε Μιχαὴλ βασιλεύοντος, ψήφῳ δὲ καὶ κρίσει Χριστοῦ τοῦ ἀεὶ βασιλεύοντος. ἕκτην πρὸς ταῖς εἴκοσιν εἶχεν ὁ Μάϊος μήν, τῆς τεσσαρεσκαιδεκάτης κατὰ Ῥωμαίους ἐπινεμήσεως.

19. Μαθὼν δὲ τὸ γεγονὸς ὁ Συμβάτιος κατὰ τὴν ἀπονεμηθεῖσαν αὐτῷ στρατηγίδα διάγων, οὐκ ἠδυνήθη τὸν διατήκοντα φθόνον αὐτῷ ἀνθρωπίνως ὑπενεγκεῖν, ἀλλὰ συναπομανέντα σχὼν καὶ Πηγάνην ἐκεῖνον τὸν πατρίκιον, ὃς τῇ⟨ς⟩ κατὰ τὸ Ὀψίκιον ἡγεῖτο στρατηγίδος, εἰς ἀπόστασιν βλέπουσι καὶ μοῦλτον ἐξ ἀπονοίας ἔγνωσαν συνιστᾶν. ἀνα‖πείσαντες δὲ καὶ τὰ ὑπ' 83ᵛ V αὐτοῦ⟨ς⟩ στρατεύματα εἰς ἔργον ἐξάγουσι τὰ βουλεύματα, εὐφημοῦντες μὲν τὸν Μιχαὴλ ὡς βασιλέα διὰ τὸ ἐκ τούτου τὰ πλήθη ἐπάγεσθαι καὶ μὴ δοκεῖν πτέρναν ἀποστασίας αἴρειν κατὰ τοῦ αὐτοκράτορος, δυσφημοῦντες * * * ὕβρεσι. φρυαξάμενοι δὲ

37–41 : d. 26 m. Maii a. 866

FP 19, 1 Μαθὼν —— 29 ἀποστέλλεται : cf. Ps.-Leon. Gramm., 247,8 —— 248,14 (paulo aliter); GMC, *MT*, 31 = 833,10 —— 834,16 (paulo aliter); GMCB, *MT*, 15 = 14,21 —— 15,8 (paulo aliter), cf. etiam vers. cod. *Vat. gr. 163* = totum cap. 28, p. 430 ed. Featherstone; Ps.-Sym., *MT*, 44 = 680,7 —— 681,3 (paulo aliter); cf. autem Phot., *Ep.* 28,8–12 ad Iohannem metr. Heracl. = I,78 edd. Laourdas-Westerink (= *Ep.* 229 ed. Balettas); ad rem cf. **34** infra 2 τὸν διατήκοντα —— 3 φθόνον : cf. Ps.-Joan. Chrys., *Hom.* I,3 *In Ps. 50*, *MPG*, 55, col. 569,27/28, ex quo Joan. Damasc., *Sacra Parall.*, Litt. Φ, tit. 12, col. 420A; cf. etiam ad **34,** 1 infra 9 πτέρναν —— αἴρειν : cf. Ps 40 (41):9; Jn 13:18

I 19, 1 Μαθὼν —— 29 ἀποστέλλεται : cf. Scyl., *B*, 13 = 129,68 —— 130,81

18, 38 ψήφω in rasura V 40 μάϊος V τεσσαρεσκαιδεκάτῆς V **19,** 1 τὴν : τὸν V : corr V¹ 3 αὐτῷ : αὐτόν dubitanter de Boor : num οὕτως scribendum? 4 πατρικιον (sine acc) V τῇ in fine versus V : corr All e Ba 264 suo : om Comb 6/7 ὑπ' αὐτοῦ V All : corr Comb, cf. **1,** 5 supra et appar. ad locum 8 μεν (sine acc) V 10 post δυσφημοῦντες lacunam statui : inter

helpful hand in the design as well as in the deed itself, the imperial crown was placed upon Basil's head in the celebrated temple named after the Wisdom of God on the very day of the Holy Pentecost on which the Paraclete of the Father descended upon the disciples of Christ our Lord. It was placed there by the hand of Michael who was reigning at that time, but through the decree and choice of Christ who reigns forever. The day was the twenty-sixth of May of the fourteenth indiction according to the Romans.

19. When Symbatios, who had taken up residence as *strategos* in the theme assigned to him, learned of this event, he could no longer bear, as part of the human condition, the envy that was eating out his heart, and made the patrician Peganes, who was *strategos* of the Opsikian <theme>, an accomplice in his madness. They contemplated defection, and in their insanity decided to stage a rebellion. They suborned the troops under their command and carried out their plans by acclaiming Michael as emperor (for by this device the many could be won over and the rebels would not appear to raise the banner of revolt against the ranking emperor), while heaping abuse * * * insults.

δυσφημοῦντες et ὕβρεσι voces δὲ τὸν Βασίλειον καὶ μυρίαις πλύνοντες manu propria inseruit All in mg Ba 264 sui aut e Xylandri ed. Cedreni (1566) p. 466 (*Vat. R. I, I 620*) aut e *Vat. gr. 161*, fol. 117ʳ (namque ambo manu versabat), quas voces postea in textum suum recepit; cf. Cedren., *Synops.*, II,200,19 et Scyl., *B*, 13 = 130,72/73; ex All pendent edd rell : post ὕβρεσι lacunam, ut videtur, statuit etiam de Boor

ταῖς τοιαύταις ἀπονοίαις κατὰ τὸν τοῦ θέρους καιρόν, καὶ πολλοὺς ἀγροὺς τῶν κατὰ τὴν βασιλίδα δυνατῶν πυρπολήσαντες, καὶ ναῦς οὐκ ὀλίγας τῶν πρὸς τὴν βασιλεύουσαν ποιουμένων τὸν πλοῦν ἐν τοῖς ὅρμοις κατασχόντες καὶ κατακαύσαντες, ὡς ἔφθασεν ὁ χειμὼν διαλύονται, διαδιδρασκόντων λάθρᾳ καὶ κατ' ὀλίγους τῶν κοινωνῶν τοῦ τολμήματος. ὃ συνιδόντες οἱ τοῦ δράματος ἀρχηγοὶ φυγῇ τὴν σωτηρίαν λαβεῖν ἐπειράθησαν· καὶ ὁ μὲν Συμβάτιος εἰς τὸ τῆς Πλατείας λεγομένης Πέτρας φρούριον ὑπεισέρχεται, ὁ δὲ Πηγάνης κατέχει τὸ Κοτυάειον. | ἀλλ' εἰς οὐδὲν τῆς τοιαύτης 241B
ἐπινοίας ἀπώναντο· ὑπὸ γὰρ τῆς τοῦ βασιλέως ληφθέντες χειρὸς δέσμιοι πρὸς αὐτὸν ἀναφέρονται. καταλαμβάνουσι δὲ τοῦτον ἐν τοῖς τοῦ ἁγίου Μάμαντος παλατίοις διάγοντα· οὓς ἰδών, καὶ πολλὰ τῆς ἀπονοίας καὶ ἀταξίας ὀνειδίσας τε καὶ λοιδορησάμενος, καὶ διὰ μαστίγων πρότερον ἐπεξελθὼν ἱκανῶν, ὕστερον ἐκδότους ταῖς τοῦ νόμου ποιναῖς ἐποιήσατο. καὶ ὁ μὲν Συμβάτιος ἀμφοτέρων τῶν ὀφθαλμῶν καὶ τῆς μιᾶς χειρὸς στερηθεὶς εἰς ἐξορίαν ἐκπέμπεται, ὁ δὲ Πηγάνης καὶ αὐτὸς τῇ τῶν ὀφθαλμῶν ὑποπεσὼν ἐκκοπῇ καὶ τῇ τῶν ῥινῶν διὰ ξίφους ἀνατομῇ, πρὸς ἐξορί⟨αν⟩ καὶ αὐτὸς ἀποστέλλεται· οὓς ὁ γενναῖος βασιλεὺς Βασίλειος, ὅτε τὴν μόναρχον ἐξουσίαν ἐδέξατο, καὶ τῆς ὑπερορίας ἀνεκαλέσατο καὶ ταῖς πρὸ τῆς ἀποστασίας δωρεαῖς ἐφιλοτιμήσατο, καὶ μηδὲ ἴχνος μνησικακίας πρὸς αὐτοὺς ἐνδειξάμενος καὶ ὁμοδιαίτους πολλάκις ἐποιεῖτο καὶ λόγοις παρεμυθεῖτο, καὶ ἔργοις εὐεργετῶν ῥᾷον αὐτοὺς ἐποίει φέρειν τὸ ἐκ τῆς ἀνοίας ἀτύχημα.

11–14: aestate a. 866   14/15: autumno et hieme a. 866/867   17–21 vere-aestate a. 867   29–32: paulo post m. Sept. a. 867?

19, 11 τοιαῦταις ἀπονοιαις (sine acc) V   15 διαλυονται (sine acc) V κατολίγους V   17 ἐπηράθησαν V   18 πλατίας V: corr All in mg Ba 264 sui, fortasse e Cedren., *Synops.*, II,200,22, cf. Πλατεῖαν Scyl., *B*, 13 = 130,76; ad rem cf. **19,** 10 supra   20 ἐποινοίας V: num ἀπονοίας scribendum? cf. 34 infra (ἀνοίας)   26 των (sine acc) V   27 τῇ: τὴ V   28 ἀκκοπῇ V   28/29 ἐξορί in fine versus V: corr apographa   32 μὴ δὲ V

Throughout the summer, they displayed their insolence in similar acts of folly; they also set aflame many <crops in> fields belonging to magnates who resided in the imperial city, and they seized and burned a large number of ships in <various> harbors, that were on their way to the capital. When winter came, <however,> their <troops> melted away, as small groups of accomplices in their insolent deed began surreptitiously to scatter in all directions. When the ringleaders of the undertaking saw this, they attempted to seek safety in flight. Symbatios slipped into the fortress of the so-called Plateia Petra, while Peganes occupied Kotyaeion. This scheme came to naught, for they were seized by troops sent out by the emperor <Michael> and were brought to him in chains. They met with him while he was residing in the palace of Saint Mamas. When he saw them, he upbraided them and reviled them greatly for their rebellious folly, and, after first punishing them with a sound whipping, he handed them over for the penalty of law to be exacted. Symbatios was deprived of both eyes and of one hand and was sent into exile; Peganes, too, had his eyes gouged out and his nose cut off with a knife and was banished as well. When the magnanimous Emperor Basil assumed sole power, he recalled both men from banishment and generously bestowed upon them <the estates> granted them before the revolt. He showed not a trace of resentment toward them, entertained them often at table, offered them words of consolation, and made, by <such> deeds of beneficence, the misfortune attendant upon their folly easier to bear.

ἀλλὰ ταῦτα μὲν ὕστερον· τότε δὲ καὶ ἡ πρὸ πεντήκοντα καὶ τριακοσίων ἐτῶν προόρασις καὶ προφητεία τὸ τέλος ἐλάμβανεν Ἰσαὰκ τοῦ διορατικωτάτου τῶν ἱερέων καὶ μονα‖χῶν, ὅς, ἐξ Ἀρσακιδῶν 84r V καὶ αὐτὸς καταγόμενος, δι᾽ ὁράματος ἔμαθεν ὅτι μετὰ τοσοῦτον χρόνον τὸν μεταξὺ ἐκ τῶν ἀπογόνων Ἀρσάκου μέλλει τις ἐπὶ τὰ τῆς Ῥωμαϊκῆς βασιλείας σκῆπτρα ἀναβιβάζεσθαι. γίνεται δὲ | 242B κατ᾽ εὐχὴν τὸ πρᾶγμα τοῖς τε ἐν τέλει καὶ τῷ δήμῳ παντὶ καὶ στρατοπέδῳ καὶ στρατηγοῖς καὶ τοῖς ὑπὸ τὴν ἀρχὴν ἐν ἁπάσαις ταῖς χώραις καὶ πόλεσιν ἅπασι πλήθεσι· πάντες γὰρ ἐπιστῆναι τοῖς πράγμασιν ηὔχοντο ἄνδρα καὶ τῆς ἐλάττονος τύχης πεῖραν δεξάμενον καὶ ἐγνωκότα τοὺς κατὰ τῶν πενήτων ὑπὸ τῶν ὑπερεχόντων κονδυλισμοὺς καὶ τὰς ἀδίκους ἐξ αὐτῶν ἀφαιρέσεις καὶ τὰς ὥσπερ ἀναστάσεις τῶν ταπεινοτέρων καὶ τοὺς παρὰ τῶν ὁμοφύλων ἀνδραποδισμούς, ἃ πάντα ἐπὶ τῆς τοῦ Μιχαὴλ βασιλείας ἔσχε καιρόν, διὰ τὸ πρὸς ἄλλοις μᾶλλον εἶναι τὸν βασιλέα ἢ περὶ τῶν τοιούτων ἐθέλειν σκοπεῖν.

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35 ὕστερον: incerto tempore, post m. Sept. a. 867 35–40 τότε δὲ: secundum nostrum fuit haec revelatio Isaac monacho ca. finem m. Maii a. 867 ostensa

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FP 19, 35 ἀλλά — ὕστερον: cf., e.g., Plut., *Iul. Caes.*, 4:9; Const. Porph., *De imag. Edessena*, 75**, 25/26 ed. Dobschütz; cf. etiam **29,** 30 — **30,** 1 infra 35 τότε — 40 ἀναβιβάζεσθαι: de hoc vaticinio temporibus Basilii (Graece?) compilato cf. Leon. VI *Or. funebr. in Basilium*, 54,27/28 edd. Vogt-Hausherr; ad locum nostrum forsitan etiam Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 568 A pertinet; cf. insuper Vardanem Vardapet, *Hawak'umn Patmute'an*, = p. 85 ed. Venetae (1862) et versionem Gallicam in J. Muyldermans, *La domination arabe* . . . .(1927), 139/140; Lazarum P'arpets'i, *Patmut'iwn Hayots'*, 29–37 edd. Ter-Mkrtch'ean-Malkhasean quem locum Gallice vertit V. Langlois, *Collection* . . . ., II (1869), 274–277; Thomam Artsruni, *Patmut'iwn Tann Artsruneats'*, I,11 = 74 ed. Patkanean necnon loci versionem Anglicam a R. W. Thomson, *Thomas Artsruni* . . . . (1985), 139/140 paratam; cf. etiam G. Der Sahagian in *BZ*, 20 (1911) 165–176 et N. Adontz in *Byz*, 9 (1934) 246–260 49 διά — 50 σκοπεῖν: cf. **18,** 13–15 supra

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I 19, 40 γίνεται — 49 καιρόν: cf. Scyl., *B*, 14 = 130,82–86

19, 36 προόρασις: πρόρασιν V: πρόρασις Ba 232: πρόρρησις All e Ba 264 sui coniectura; ex All pendent edd rell: corr de Boor 38 ἔμανθεν V 39 τίς V 42 ἐν ἁπάσαις scripsi, cf. ἅπασι paulo post: ἀν ἀπάσαις V (cf. tamen ἀκκοπῇ pro ἐκκοπῇ 28 supra): ἀνὰ πάσαις apographa edd

This, however, happened later. At the time, the prophetic vision was being fulfilled, which Isaac, priest and monk blessed with the keenest of insights, had beheld three hundred and fifty years earlier. Himself tracing his origins back to the Arsacids, he learned from a vision that after a lapse of that many years, a descendant of Arsakes was to be elevated to the Roman throne. This <idea> was welcomed by high officials, by the entire populace <of the capital>, by the army and by its strategoi, and by all the subjects throughout the entire countryside and in all the cities of the empire. For all wished that the direction of <public> affairs be entrusted to a man who knew from experience what it meant to occupy a lower station in life; how maltreated the poor were by the rich, how unjustly despoiled by them, and how the lowly were made to "rise up and move," so to speak, and were enslaved by people of their own kin. All these <evils> were rampant during the reign of Michael, because that emperor, unwilling to attend to matters of this kind, preferred to concern himself with other things.

20. Μᾶλλον δέ, ἐπεὶ ἐνταῦθα τοῦ λόγου ἐγενόμην, οἴομαι δεῖν τὴν μὲν κατὰ τὸν βασιλέα Βασίλειον ἱστορίαν σχολάσαι ἐπὶ μικρόν, ἄνωθεν δὲ ἀναλαβόντα δηλῶσαι διὰ βραχέων, ὡς οἷόν τε, οἷος ἦν ὁ βίος τῷ βασιλεῖ Μιχαὴλ καὶ οἵοις πράγμασι ἔχαιρεν καὶ ἐπὶ τίσι τὸν χρόνον καὶ τὴν πᾶσαν σπουδὴν καὶ τὰ δημόσια κατανήλισκεν χρήματα, ἵν' ἐντεῦθεν εἰδέναι λογιζόμενος ἔχοι πᾶς ὁ βουλόμενος ὅτι καὶ τὸν Βασίλειον θεία ψῆφος σαφῶς ἦν ἡ ἐπὶ τὸ ἄρχειν καλέσασα (ἀδύνατον γὰρ ἦν ὡς εἶχεν ἔχοντα συστῆναι τὰ πράγματα) καὶ ὅτι μετὰ ταῦτα αὐτὸς ὁ Μιχαὴλ καθ' ἑαυτοῦ τὰ ξίφη ἠκόνησεν καὶ τὰς τῶν ἀνελόντων αὐτὸν ἐτόνωσεν δεξιὰς καὶ εἰς τὴν οἰκείαν σφαγὴν διηρέθισεν· τοσοῦτον ἑαυτὸν τῶν καθηκόντων ἐξεδιῄτησεν, καὶ τοσοῦτον πρὸς πᾶσαν | παράνομον ἐξεβακχεύθη 243B πρᾶξιν, καὶ οὕτως τά τε θεῖα ἐξωρχήσατο καὶ πρὸς τοὺς τῆς πολιτείας ὁμοῦ καὶ τῆς φύσεως νόμους ἐξύβρισεν. συστησάμενος γὰρ περὶ ἑαυτὸν ἀσελγῶν καὶ μιαρῶν καὶ παμπονήρων ἀνθρώπων χορὸν δυσσεβῆ καὶ τὴν τοῦ βασιλικοῦ μεγέθους ἀτιμάσας σεμνότητα, περὶ κώμους καὶ μέθας καὶ ἔρωτας ἀσελγεῖς || καὶ αἰσχρὰ διηγήματα, ἔτι δὲ περὶ ἡνιόχους καὶ ἵππους καὶ ἅρματα 84ᵛ V καὶ τὴν ἐντεῦθεν μανίαν καὶ παρακοπὴν τῶν φρενῶν ὁ ἄθλιος διημέρευεν, καὶ εἰς τοὺς τοιούτους ἀνθρώπους ἀφειδῶς ἐξεκένου τὰ δημόσια χρήματα. καὶ τὸ δὴ σχετλιώτατον, ὅτι καὶ αὐτὰ τὰ τῆς πίστεως ἡμῶν σύμβολα χλευάζων καὶ κερτομῶν, ἀντιτύπους τῶν σεμνῶν ἱερέων ἐκ τῶν περὶ αὐτὸν μίμων καὶ

FP 20, 7 θεία ψῆφος: cf. Const. Porph., *De cerim.*, 198,17/18 = II,7,28 ed. Vogt et 200,15/16 = II,9,11/12 ed. Vogt (ἐκ θείας ψήφου προεχειρίσθης) 9 καὶ ὅτι — 10 ἠκόνησεν: cf. TC, 4,44 = 210,4/5 9 καθ' ἑαυτοῦ — 10 δεξιάς: cf. Jos. Flav., *Bell. Iud.*, I,520 (=6,119,4/5 ed. Niese); fortasse ex *Excerpt. Const.* parte deperdita. Cf. etiam **36,** 30/31 infra 18 ἔτι δέ — 21 χρήματα: cf. TC, 4,21 = 172,10–13

I 20, 11 τοσοῦτον — **27,** 49 ἐδέξατο: cf. Scyl., *B*, 14/15 = 130,86—131,14 (qui hoc loco brevior est, cum similia in priore libro adamussim TC, 4 enarraverit)

20, 7 θεῖα V 10 ἀρελόντων V αὐτὸν V: corr Vˣ ἐτώνωσεν ut videtur V: corr V¹ de Boor; cf. etiam Ios. Flav. in appar. fontium ad **20,** 9/10 supra (τετονῶσθαι δεξιάν) et **36,** 30/31 infra (τονώσας τὰς δεξιάς): ἐστόμωσε male All e Ba 264 sui falsa coniectura; ex All pendent edd rell 17 περικώμους V 18 ἐσχρὰ V 20 διήμερευεν V ἀφειδὼς V

20. In fact, since my account has taken this turn, I think that I should go back to the very beginning, letting the history of Emperor Basil rest for a moment, and reveal in as succinct a manner as possible what kind of life Emperor Michael had made for himself, what kind of activities he found most enjoyable, and on what sort of people he spent his time, all his energy, and public monies. Anyone who so desires should thus be able to draw his own conclusions from this and realize that it was clearly Divine Decree that had summoned Basil to assume power (for it was impossible that matters could have gone on the way they were), and that once this happened it was Michael alone who sharpened the swords against himself, who gave strength to the right hands of his slayers, and who provoked them to his own slaughter: so far did he stray from his duties, so frantically did he indulge in all kinds of lawless deeds, so totally did he debase things divine and so insolently break the laws of both society and nature. For this wretch surrounded himself with an impious band of wanton, foul, and depraved men; he dishonored the gravity of imperial majesty and spent his days in carousing, drinking, wanton lust and shameful tales, and moreover with charioteers, horses, and chariots, <falling into> the madness and frenzy of mind that comes from such pursuits; and he extravagantly squandered public monies upon such men as these. Most shocking of all, he scoffed at and mocked the very sacred rites of our faith; for he set up the mimes and buffoons with whom he surrounded himself as counterparts to the honorable priests. Thus he

γελοίων καταστησάμενος, μυκτηρισμὸν καὶ χλεύην ἐτίθει ταῦτα καὶ καταγέλωτα. διηγήσομαι δέ τινα ἐξ αὐτῶν, οὐ πολλά, ἵνα ἀπὸ τῶν ὀλίγων γνῶτε καὶ τὰ λοιπά.

21. Ὅτι μὲν οὖν ἁρματηλάτης καὶ ἡνίοχος ἦν, ἐπὶ τοῦ δίφρου τῶν ἵππων μεθ' ἡνιόχου στολῆς καθεζόμενος καὶ πρὸς τοὺς διαύλους τῶν δρόμων τοῖς ἀντιτέχνοις διαμιλλώμενος ἔνδον τε τῆς βασιλευούσης καὶ τῶν βασιλείων καὶ ἔξω κατὰ τὰ ἐν τῷ ⟨ναῷ⟩ τοῦ μάρτυρος Μάμαντος βασιλικὰ ἐνδιαιτήματα, καὶ ὅτι πάμπολλα χρήματα εἰς ταῦτα ἀνήλισκε, θεωρικῶν γινομένων τῶν στρατιωτικῶν, καὶ ἀπὸ τῶν πολεμικῶν τάξεων εἰς τὰς θυμελικὰς ὀρχήσεις καὶ λέσχας ὁ Ῥωμαϊκὸς ἐξεχεῖτο πλοῦτος, καὶ εἰς ἀσελγεῖς καὶ | παρανόμους βακχείας καὶ ἔρωτας ἀσώτως καὶ ῥύδην ἐξ- 244B
εφοροῦντο οἱ βασιλικοὶ θησαυροί, ὡς πᾶσι γνώριμον καὶ καταφανὲς καθεστὼς παρήσειν μοι δοκῶ· ὅτι δὲ τὰ θεῖα κατέπαιζεν, καὶ ἀπὸ τῶν συνόντων αὐτῷ μιαρῶν καὶ ἀσελγῶν ἀνδρογύνων καὶ πατριάρχην ἕνα ὠνόμαζεν καὶ μητροπολίτας ἐκ τούτων ἀφώρισεν ἕνδεκα, ὡς αὐτοῦ συμπληροῦντος τὸν δωδέκατον ἀριθμόν, τοῦτο

FP 21, 1 ὅτι — 3 διαμιλλώμενος; 7 θυμελικάς — 8 πλοῦτος: cf. *Exc. de virt. et vit.*, II, 325,32–326,4 ed. Roos (e Cassio Dione LIX,2,5,1/2) 1/2 ἐπὶ τοῦ δίφρου .... καθεζόμενος: cf. *Exc. de legationibus* 85,26 ed. de Boor, ἐπί .... δίφρου καθήμενος (sc. Phraates, M. Antonii hostis; e Cassio Dione) 6 θεωρικῶν — 7 στρατιωτικῶν: cf. Demosth., III *Olynth.* 11 8 λέσχας: ad sensum cf. Phot., *Lexic.* s.v. λέσχη = II, 498 ed. Theodoridis (πολλὴ ὁμιλία, φλυαρία); cf. etiam Sudam Λ 309 = III,252,26 ed. Adler (Suda Photium exscripsisse videtur) 11 ὅτι δέ — **22,** 16 διήνυον: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 528 AC (ubi Γροῦλλος proprio suo nomine Θεόφιλος vocatur et protospatharii dignitate investitur), 529 D; TC, 4,38 = 200,15 — 201,17; Genes., 4,19 = 73,57–61; Ps.-Sym., *MT*, 18 =661,13 — 662,13 (e TC, 4,38) 14/15 τοῦτο δὴ διηγήσομαι: cf. Plut., *Brut.*, 33:1; *Pelopid.*, 35:4; cf. **37,** 1 infra

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I 21, 1 ἡνίοχος ἦν: cf. *Vit. Irenae abbat. in Chrysoballanto*, 40 = 50,29–52,1 ed. Rosenqvist (ἡνίοχος γὰρ ἦν) 11 τὰ θεῖα κατέπαιζεν: cf. eandem *Vitam*, 39 = 50,9 ed. Rosenqvist (διαπαίζων γὰρ τὰ θεῖα); sed cf. etiam Scyl., *M*, 21 = 109,27 (τὰ θεῖα διαπαίζων) et *B*, 14 = 131,96 (κατέπαιζε δὲ καὶ τὸ θεῖον)

20, 24 post καταστησάμενος vocem χορούς dubitanter add de Boor
21, 4 βασιλεύουσης V ⟨ναῷ⟩ post ἐν τῷ (quod in fine versus exhibet V) add de Boor (cf. TC, 4,35 = 197,9 ναὸν τοῦ ἁγίου Μ. et ibid., 35 = 197,22—198,1

made these <sacred rites> the object of sneering, jest, and derision. I shall recount some of these deeds— not very many—so that you might infer those remaining from the few related here.

21. That he was a charioteer and a driver, that he sat in a chariot driven by horses in the cloak of a driver, and that he vied with other contestants in a double course both within the capital and its imperial palace and without, in the imperial residences near the church of the martyr Mamas; and that he wasted vast sums of money for this purpose, so that <monies destined for the pay of> the soldiery were turned into <funds earmarked for> spectacles; that Roman wealth rather than being spent on military contingents was squandered on theatrical dances and foolish talk; and that the imperial treasury was plundered profligately and with abandon to support these wanton revelries and acts of love forbidden by laws—all that I have decided to pass over, since it is known and obvious to all. However, I shall indeed recount how he mocked things divine, how he gave the title of patriarch to one of his company of foul and profligate catamites, and how he set apart eleven of them to be metropolitans, himself bringing

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τοῦ μάρτυρος Μ. ναόν) 5/6 πάμπολα V 7 καὶ ἀπὸ: malim καὶ ⟨ὅτι⟩ ἀπὸ 8 ὀρχήσας V πλούτος V 11 καθεστός de Boor, sed cf. etiam **15**, 23 supra (τὸ καθεστώς) 13 ὠνόμαζεν V 14 ἕνδεκα V τὸν δωδέκα τὸν ἀριθμῶν V (similiter All Comb Barberiniani): τὸν δώδεκα ἀριθμόν male Be (lectionem Comb reiciens), sed cf. δωδέκατον l. 20 infra: de Boor secutus est Be

δὴ διηγήσομαι. τὸν γὰρ ἐναγῆ καὶ μιαρώτατον ἐκεῖνον Γροῦλλον τὸ τοῦ πατριάρχου ἐπιφημίσας ὄνομα καὶ ἀρχιερατικῇ τοῦτον χρυσοστίκτῳ καὶ ὑπερλάμπρῳ κοσμήσας στολῇ καὶ ὠμοφόριον περιθείς, καὶ ἐν τάξει μητροπολιτῶν ἑτέρους ἕνα πρὸς τοῖς δέκα, ὡς εἴρηται, ἐκ τοῦ αὐτοῦ τῶν ὁμογνωμόνων αὐτῷ συνεδρίου σκευάσας, καὶ δωδέκατον ἑαυτὸν Κολωνείας ὀνομάσας ἀρχιεπίσκοπον, καὶ κιθάραν ἕκαστον ἔσωθεν τῆς ἱερατικῆς στολῆς ἐπιφέρεσθαι δούς, καὶ ταύτας κάτωθεν ὑπηχεῖν προστάξας, οὕτω σὺν αὐτοῖς ‖ τὴν ἱερὰν δῆθεν παίζων καὶ κατορχούμενος ἐπετέλει 85r V μυσταγωγίαν καὶ λειτουργίαν, μετὰ τῶν παμμιάρων ὁ μιαρώτατος, μετὰ τῶν βεβήλων ὁ ἐναγής. καὶ ὅτε μὲν μυστηριώδης δῆθεν εὐχὴ ἐ⟨λέ⟩γετο, ἠρέμα τὰς κιθάρας ἔδει ὑποφωνεῖν· ὅτε δὲ ἱερέως ἐκφώνησιν ἢ λαοῦ ἀμοιβαίαν ἀπόκρισιν ὁ χρόνος ὑπέβαλλεν, ἐπὶ μέγα τὰς κιθάρας τῷ πλήκτρῳ κρουομένας ἔδει ἠχεῖν καὶ ἐξάκουστον αὐτῶν τὴν μελῳδίαν καθίστασθαι· εἶτα τοῖς σκεύεσι τοῖς ἱεροῖς, ἅτινα λίθοις τιμίοις καὶ μαργάρων κατεκοσμεῖτο φαιδρότησιν, ἐξ ἀργύρου καὶ χρυσοῦ | κατεσκευασμένοις, 245B ἃ καὶ λελειτουργηκότα πολλάκις τῇ θείᾳ μυσταγωγίᾳ ἐτύγχανεν — ἐν τούτοις τοίνυν σίνηπι καὶ ὄξος ἐμβαλόντες, οὕτω μετεδίδοσαν τοῖς ὁμοίοις μετὰ πολλοῦ τοῦ μεταξὺ γέλωτος καὶ

FP 21, 15 Γροῦλλον: cf. Plut., *Bruta anim. rat. uti sive Gryllus* = *Mor.*, 985 D—992 A, ubi Γρύλλος olim Ulyssis sodalis in suem a Circe mutatus suinae modum vitae extollit 19 ὡς εἴρηται: cf. **20**, 21–25 supra 20 Κολωνείας (sic etiam TC, 4,38 = 201,2) i.e. urbis coli; ad paronomasiae sensum eruendum cf. Genes., 4,19 = 73,59/60, δυσωνύμοις ἐνθρονιζομένων .... μητροπόλεσι

21, 15 Γροῦλλον] cum V hic et ubique scripsi; Γρῦλλον hic et in capp seqq Be ex notis marginalibus in Comb qui lectiones Ba 232 adducit; sed Ba 232 utpote a V descriptus nullius aut pauci est momenti: γρῦλος vel γλῦρος V in TC, 4,38: Γρύλλος Plut. 17 ὁμοφόριον V 21 ἕκαστον V 26 ἐ⟨λέ⟩γετο apographorum coniecturam recepi (e Ba 264 pendent All edd rell): ἐγετό V: ἐγένετο dubitanter de Boor: fortasse ἐγίνετο scribendum (idem sentit Kamb) ἠρέμα V 27 ἱερεώς V 28 ὑπέβαλεν V, fortasse recte πλίκτω V: -ρ- add V[1] sv 29 εἶστα V 32 τη (sine acc) V μυσταγωγήα V 33 σίνηπι V quod retinui οὔτω V 34 πολλοῦν V in fine versus: πολλοῦ γε dubitanter de Boor

their number up to twelve. For he bestowed the name of patriarch upon that most accursed and abominable Groullos, adorned him with the most splendid episcopal vestments embroidered with gold, and put a pallium over his shoulders. He accoutred the other eleven who came from the same congregation of like-minded individuals, as has been said, with the insignia of the metropolitans' rank, and gave to himself, as to the twelfth among them, the name of Archbishop of Guttown. Then he gave each of them a lute to be carried hidden inside the priestly robe, and ordered that the lutes be struck in response from underneath <the robes>. In such a fashion did he pretend to celebrate the sacred rites and the liturgy, while in fact he engaged in jest and mockery—the most foul one together with the wholly foul, the accursed one together with the profane. And during the mock recital of the silent prayer the lutes were to respond softly, but when the moment called for the priest's prayer to be said aloud or for a response by the congregation, these lutes were to be struck with plectra, induced to give a loud sound and their melody was to be made audible <to all>. Moreover, into the sacred vessels encrusted with precious stones and splendid pearls, which were wrought of silver and gold, and which perhaps had served during the celebration of the divine mysteries—into these, then, they would put mustard and vinegar which they would administer <as communion> to others of their ilk, interjecting bursts of laughter, obscene

ῥημάτων αἰσχρῶν καὶ σχημάτων ἀποτροπαίων καὶ βδελυρῶν. εἶεν.

22. Τοῦ δὲ ἁγιωτάτου πατριάρχου Ἰγνατίου ποτὲ μετὰ πάσης τῆς περὶ αὐτὸν ἐκκλησιαστικῆς δορυφορίας καὶ τάξεως λιτανείας πρόοδον πρὸ τῆς Πόλεως ποιουμένου καὶ πρός τινα πορευομένου θεῖον ναὸν μετὰ τῆς εἰωθυίας ἱερᾶς μελῳδίας καὶ καταστάσεως, συνέβη καὶ τὸν δυσσεβῆ καὶ βέβηλον τοῦ βασιλέως φατριάρχην Γροῦλλον, ἱερατικὴν στολὴν ἀμπεχόμενον καὶ ὄνῳ ἐποχούμενον, μετὰ τῶν δυσσεβεστέρων αὐτοῦ μητροπολιτῶν καὶ πάσης αὐτοῦ τῆς σκην⟨ικ⟩ῆς τε καὶ σατυρικῆς χορείας καὶ τάξεως ἀκόλουθα τῶν οἰκείων πράξεων θυμελικῶς ἐπιτραγῳδοῦντας καὶ ᾄδοντας, ἐξεναντίας χωρεῖν. ὡς δὲ πλησίον ἐγένοντο, τοῖς ὤμοις τοὺς φελόνας μετεωρίσαντες καὶ τὰς κιθάρας εὐτονώτερον κρούσαντες, καὶ ῥήματα καὶ ᾄσματα πορνικὰ κατὰ τὸν φθόγγον τοῦ μέλους τοῦ ἱεροῦ ἀντεπᾴδοντες, καὶ πανικῶς τε καὶ σατυρικῶς σκιρτῶντες καὶ κυμβαλίζοντες, καὶ ὡς ἀντιτέχνους τοὺς ἱερεῖς καὶ τὸν ἀρχιερέα θεοῦ μυκτηρίσαντες, τὴν διαβολικὴν χορείαν καὶ πορείαν διήνυον. πυθόμενος δὲ ὁ τοῦ θεοῦ ἀρχιερεὺς καὶ μαθὼν οἵτινές εἰσι καὶ παρὰ τίνος καὶ ἐπὶ ποίᾳ προφάσει συνέστησαν, πολ||λὰ 85^{v} V
καταστενάξας καὶ | ἀποκλαυσάμενος τὸν κορυφαῖον τούτων καὶ 246B
αἴτιον, καὶ μετὰ δακρύων τοῦ θεοῦ δεηθεὶς στῆσαι τὴν τοιαύτην βλασφημίαν καὶ ὕβριν καὶ διασκεδάσαι παρὰ τὸν ᾅδην τοὺς δυσ-

1–23: ante d. 23 m. Oct. a. 858

FP 22, 8 σατυρικῆς et 13 πανικῶς τε καὶ σατυρικῶς: cf. Plut., *Ant.*, 24,3 (εἰς Σατύρους καὶ Πᾶνας); Ps.-Sym., *MT*, 18 = 661,14 13 πανικῶς: *TLG* teste vox praeter nostrum apud Nic. Chon., *Hist.*, 271,5 ed. van Dieten tantum invenitur σατυρικῶς: eodem teste vox praeter nostrum apud Mich. Psellum, *Orat. min.*, *Or.* 30, l. 153 (p. 116 ed. Littlewood) tantum occurrit 20 διασκεδάσαι — 20/21 δυσσεβεῖς: cf. Ps 140 (141):7; Is 9:11(10)

21, 35 και (sine acc) V **22,** 1 ἰγνατιοῦ V 2 αυτὸν (sine spir) V 3 ποιούμενον V: corr All 4 ναον (sine acc) V εἰωθείας V 6 Γροῦλλον] cf. appar. crit. et appar. fontium ad **21,** 15 supra 8 σκηνῆς V edd: corr de Boor, TC, 4,21 = 173,2–3 (σκηνικαῖς . . . . πράξεσι) et 45 = 210,16 (τὰ . . . . σκηνικά) adductis 9 ἐπὶ τραγωδοῦντας V 10 ἐξεναντίας cum V scripsi

words and abominable and disgusting gestures. So much for that.

22. On one occasion, the most holy Patriarch Ignatios, accompanied by the full ranks of his ecclesiastical retinue, went out of the city in a public procession, singing litanies, and was making his way toward some holy temple while observing the customary rules of sacred chant. It also happened that Groullos, the emperor's impious and profane "factionarch," attired in priestly garb and mounted on an ass, was coming from the opposite direction; he, too, was accompanied by his metropolitans, even more impious than himself, and by all of his dancing ranks of satyr-like impersonators who were singing, in a vulgar theatrical display, <words> appropriate to their own deeds. As they came nearer, they threw chasubles over their shoulders, struck their lutes more vigorously, responded with words and songs worthy of a brothel while following the melody of the sacred chant, and leaped and sounded the cymbals in the manner of the god Pan and of the satyrs. Having thus mocked their competitors, so to speak—that is, the priests and their prelate—they went on with their devilish revel and travel. The high priest of God asked who they were and by whom and for what purpose they had been gathered. When he learned the answer, he groaned loudly, mourned for their chief who had been at the root of all this, made a tearful entreaty that God put an end to such blasphemy and outrage and scatter the impious at the grave's

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10/11 φελῶνας V 11 κοιθάρας V 12 μέλλους V 14 ἱεροῦς in fine lineae V: ἱεροὺς apographa All (e Ba 264 suo): corr Comb: fortasse ἱεροὺς ⟨ἄνδρας⟩ legendum, cf. **23**, 33 infra 16 οἵτινες V 17 παρατίνος V ἔπι V προφθάσει V: corr Ba 264 e quo All 18 κατεστενάξας V ἀποκλαυσώμενος V: corr Ba 264 e quo All τοῦτων V: τοῦτον All (e Ba 264 suo): corr Ba 232 e quo Comb

σεβεῖς, ἵνα μὴ βεβηλῶνται τὰ ἅγια καὶ τὰ μυστικὰ καὶ σεπτὰ διασύρωνται, τῆς προκειμένης ὑμνῳδίας ἐχόμενος τὴν πορείαν διήνυεν.

23. Ἄλλοτέ ποτε ἐπὶ φαυλισμῷ δῆθεν τοῦ ἀοιδίμου τούτου Ἰγνατίου τοῦ πατριάρχου καὶ τῆς οἰκείας μητρὸς ἐμπαιγμῷ ὁ ἀνόητος καὶ παραπλὴξ βασιλεὺς τοιοῦτόν τι ἐδραματούργησεν. ἐν τῷ ὑπερλάμπρῳ Χρυσοτρικλίνῳ ἐπὶ τοῦ βασιλείου θρόνου προκαθεσθεὶς καὶ τὸν αἰσχρότατον Γροῦλλον μετὰ τῶν ἀρχιερατικῶν ἐνδυμάτων ὡς εἰς ὄνομα τοῦ ἀληθοῦς πατριάρχου πλησιαίτατα ἑαυτοῦ παρακαθισάμενος, καὶ τὴν ἀρχιερεῖ θεοῦ πρέπουσαν ἀπονέμων τιμήν, καὶ μετὰ τοῦ τῆς κεφαλῆς καλύμματος ἐπικρύψασθαι τὴν ἐξάγιστον γενειάδα πεποιηκώς, τὴν ἰδίαν μητέρα διά τινος τῶν θαλαμηπόλων εὐνούχων δηλοῖ, ὡς· "ὁ ἁγιώτατος πατριάρχης Ἰγνάτιος ἐνταῦθα μετ' ἐμοῦ συγκαθέζεται, καὶ εἰ βούλει λαβεῖν τὴν εὐχὴν αὐτοῦ, ἐλθέ, καὶ μετ' ἐμοῦ τυγχάνεις αὐτῆς." ἐκείνη δὲ οἷα φιλευσεβὴς γυνὴ καὶ φιλόθεος, πόθον πολὺν καὶ πίστιν ζέουσαν πρὸς τὸν ἁγιώτατον κεκτημένη Ἰγνάτιον, σπουδαίως ἐκδραμοῦσα ὡς ἤκουσεν καὶ μηδὲ ἀτενίσαι δι' αἰδῶ δυναμένη, ἔξω δὲ πάσης κακίας καὶ ὑπονοίας τυγχάνουσα καὶ μηδέν τι φαῦλον ὑποτοπήσασα, προσέπεσε τοῖς ποσίν, ὡς ἐδόκει, τοῦ ἁγίου ἐκείνου | ἀρχιερέως καὶ ὑπὲρ αὐτῆς ἐδέετο εὔ- 247B
χεσθαι. ὁ δὲ παμμίαρος ἐκεῖνος τῆς καθέδρας ὀλίγον ὑπεγερθεὶς καὶ ἀπ' αὐτῆς τοὐναντίον ἀποστραφείς, ὀνώδη ψόφον ἀπὸ τῶν μυσαρῶν ἐγκάτων ἀφεὶς πρὸς αὐτὴν ἀπεφθέγξατο, ὅτι· "ἵνα μὴ

1–3 : secundum nostrum Theodora inter d. 15 Mart. a. 856 et m. Aug.–Sept. a. 857 ut ludibrio imperatori et Grullo esset in Chrysotriclinum est advocata

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FP 22, 21 μή — ἅγια : cf. Lv 19:8; Nu 18:32; Sph 3:4; Mal 2:11; Eze 22:26; 24:21; 25:3; 1 Macc 3:51 **23,** 1 Ἄλλοτε — 30 καθήκοντα : cf. TC, 4,39 = 201,17 — 202,4; Ps.-Sym., *MT*, 20 = 663,18 — 664,4 (e TC, 4,39)

22, 22 πορειαν (sine acc) V **23,** 1 ἐπιφαυλισμῶ V του (sine acc) V 2 ἰγνατίου V 4 ὑπὲρ λάμπρω V 5 Γροῦλλον] cf. appar. crit. et appar. fontium ad **21,** 15 supra 11 ἁγιωτατος (sine acc) V ἐμου (sine acc) V 15 μὴ δὲ V 16 αἰδὼ V 20 τοὐναντίον : τοῦ ναντίον V : εἰς τοὐναντίον coni de Boor, fortasse recte (post -ῆς vox εἰς in dictando excidisse potuerit)

<mouth>, so that things holy be not profaned, nor things secret and revered disparaged. He then took up the hymnody and continued on his way.

23. On another occasion, presuming to humiliate Patriarch Ignatios of glorious memory and to pour derision upon his own mother, the emperor, out of his senses and demented as he was, staged the following performance. He seated himself prominently upon the imperial throne in the most splendid Chrysotriklinos and had the most disgraceful Groullos, clad in episcopal vestments, sit close by his side, and impersonate the true patriarch. He granted him the honors owed to the archpriest of God, made him conceal his accursed beard under his hood,* and announced to his own mother through one of the eunuchs of her bedchamber, "The most holy Patriarch Ignatios is sitting here with me; if you wish to receive his blessing, do come and we shall both obtain it." The empress mother, being a pious and God-loving woman, filled with great affection toward the most holy Ignatios and with an ardent faith in him, rushed forth eagerly as soon as she heard the message. She had no evil or suspicious thought in mind; out of respect she could not bring herself so much as to raise her eyes; she surmised no foul play, and thus she fell at the feet of, as she believed, that famous holy archpriest and besought him to say a prayer on her behalf. The most abominable Groullos rose a little from the throne, turned his rear toward her, emitted an ass-like noise from his foul entrails and said to her: "So that you will not say, Milady, that we

*The true Patriarch Ignatios was a castrate and therefore beardless.

λέγῃς, κυρά, ὡς οὐδὲ κἂν τούτου σε ἠξιώσαμεν." τοῦ δὲ βασιλέως
ἀνακαγχάσαντος καὶ αὐτοῦ τοῦ παμβεβήλου παμμέγεθες ἐκγε-
λάσαντος, ‖ καὶ πολλὰ καταφλυαρησάντων, ἢ μᾶλλον τῷ παρα- 86r V
φόρῳ τῆς γνώμης ἀλογώτατα ἐξοιστρησάντων, ἐπιγνοῦσα τὸ
πλάσμα καὶ τὴν ἀπάτην ἡ βασιλὶς καὶ πολλὰ τῶν παρόντων
καταστενάξασα καὶ πλείστας ἀρὰς τῷ υἱῷ ἐπιρρίψασα, τέλος
ἐξεῖπεν πρὸς αὐτόν, ὅτι· "ἰδού, κακὸν τέκνον, ὁ θεὸς τὴν χεῖρα
αὐτοῦ ἀφείλετο ἀπὸ σοῦ, καὶ ἐδόθη σοι ἀδόκιμος νοῦς ποιεῖν τὰ
μὴ καθήκοντα." καὶ ταῦτα εἰποῦσα καὶ μετ' ὀδυρμοῦ καὶ θρήνων
τὰς οἰκείας τρίχας ἐκτίλλουσα, ἀνεχώρησεν. τοιαῦτα τὰ τοῦ γεν-
ναίου βασιλέως νεανιεύματα, καὶ τοιαύτη αὐτοῦ ἡ περὶ τὰ θεῖα
καὶ τοὺς ἱεροὺς ἄνδρας ὁσιότης τε καὶ εὐλάβεια.

24. Τοιούτων δὲ καὶ χειρόνων πολλῶν καθ' ἑκάστην παρὰ
πάντα τὸν τῆς βασιλείας αὐτοῦ χρόνον παρ' αὐτοῦ γινομένων,
ἐπεὶ καὶ μετὰ τὸ προσλαβέσθαι καὶ ἀνυψῶσαι τὸν Βασίλειον περὶ
τὰ ὅμοια ἀνεστρέφετο, ὁρῶν ταῦτα καὶ ἀκούων ἐκεῖνος λίαν
ἐδυσφόρει καὶ ἠνιᾶτο καὶ τὴν ἑαυτοῦ ζωὴν ἀπελέγετο. βουλόμενος
δὲ πᾶσαν τὴν δυνατὴν ἐπιφέρειν βοήθειαν καὶ μηδὲν τῶν εἰς
ἐπανόρθωσιν δοκούντων τείνειν παραλιπεῖν, πρότερον μὲν δι' ἑ-
τέρων | ἐπειρᾶτο ἀπὸ τῶν τοιούτων ἀποτρέπειν αὐτὸν καὶ πρὸς τὸ 248B
δέον ἐπαναγαγεῖν, ἔπειτα ἐθάρρησέν ποτε καὶ αὐτὸς δι' ἑαυτοῦ
μετ' εὐνοούσης γνώμης καὶ προαιρέσεως νουθετῆσαι τὸν βασιλέα
καί, εἰ δυνατόν, ἀποστῆσαι τῶν τοιούτων ἀσεβημάτων· καὶ

FP **23, 23** ἀνακαγχάσαντος: cf. Plut., *Ant.*, 20,2 (ἀνακαγχάζων, i.e., Antonius) 28 ὁ θεός — 29 σοῦ : cf. Ex 33:23 29 ἀδόκιμος — 30 καθήκοντα : cf. Ro 1:28 (cf. etiam Ro 1:27 vicinum ubi Apostolus masculos in masculos turpitudinem operantes valde increpat) **24,** 5 ἑαυτοῦ — ἀπελέγετο : cf. TC, 4,41 = 206,5 5 βουλόμενος — 29 ἀπεστρέφετο : cf. TC, 4,44 = 208,5–10

23, 22 λέγῃ All nescio unde καντούτου V : κἀν τούτῳ coni Ba 264 e quo All (κἄν); ex All pendent Comb (κᾂν) Be (κάν) : corr Ba 232 de Boor 28 κακον (sine acc) V 30 καὶ[3]: add V[1] in compendio sv 31 ἐκτήλλουσα V 31/32 γενναιου (sine acc) V 33 εὐλαβεία V **24,** 3 ἐπεὶ: initium novi capitis hic posuisse videtur V 9 διέαυτοῦ V

did not deem you worthy at least of this thing." The emperor guffawed, while that wholly profane individual roared with laughter; and they uttered much nonsense against her, or rather indulged in senseless ravings that came from their deranged minds. As the empress realized the ruse and the deceit, she groaned deeply, <condemning> those present, heaped many maledictions upon her son, and at the end said to him: "Behold, evil child, God has withdrawn His hand from thee and a reprobate mind was given to thee 'to do those things which are not convenient.'"* Having said this she retired, pulling at her hair with wailing and lamentations. Such were the spirited acts of the noble emperor and such was his piety and reverence toward things divine and toward holy men.

24. These and many worse things were happening daily throughout the whole of Michael's reign, and he continued in the same ways even after he had elevated Basil and associated him with himself. Seeing and hearing all this, Basil was deeply aggrieved and distressed, and was despairing of his own life. Since he wanted to render all possible help, and not fail to try anything likely to lead to improvement, he first attempted through other people to divert Michael from such <deeds> and to guide him back on the right path; then he himself ventured to admonish the emperor with well-meaning purpose and intent, and, if possible, to keep him away from such sacrilegious acts. Adopt-

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*That is, 'to commit shameful acts.' The translation used here reproduces the King James Version of Rom 1:28.

τοιάδε πρὸς αὐτὸν μεθ' ὑποπεπτωκότος καὶ ταπεινοῦ διελέχθη τοῦ σχήματος· "δίκαιόν ἐστιν, ὦ δέσποτα καὶ βασιλεῦ, τοσούτων εὐεργεσιῶν τε καὶ δωρεῶν παρὰ σοῦ με καταπολαύσαντα καὶ εἰσηγεῖσθαι τὰ δέοντα καὶ ὑποτιθέναι τὰ ἄριστα καὶ ὑπομιμνήσκειν τὰ λυσιτελῆ καὶ σωτήρια. μισούμεθα, γίνωσκε, δέσποτα, μισούμεθα" (συγκατεμίγνυεν γὰρ καὶ ἑαυτὸν διὰ τὸ ἀνεπαχθές, καίτοι μηδενὸς τῶν ἀτόπων αὐτῷ κοινωνῶν) "παρά τε τῆς Πόλεως πάσης καὶ τῆς συγκλήτου βουλῆς, καὶ παρὰ τῶν ἀρχιερέων θεοῦ ἐπάρατοι καθεστήκαμεν, || καὶ πάντες ἡμᾶς 86ᵛ V διαβάλλουσι καὶ κακίζουσιν. ὅτε δὲ καὶ τὸ ἐξ ἀνθρώπων εἰς οὐδὲν λογισώμεθα, δεδοικέναι καὶ τὴν ἀπὸ θεοῦ ἀγανάκτησιν χρή, καὶ φοβεῖσθαι μὴ πειραθῶμεν αὐτοῦ ὀργιζομένου καὶ χαλεπαίνοντος." ἀλλὰ ταῦτα λέγων πέτρας ἔσπειρεν καὶ αἰγιαλῷ προσελάλει καὶ σμήχειν ἐῴκει Αἰθίοπα· οὕτω δευσοποιὸς ἡ πονηρία γέ-

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FP 24, 12 μεθ' ὑποπεπτωκότος — 13 σχήματος: ad ὑποπεπτωκότος, cf. Const. Porph., *Exc. de legationibus* (-τως), *Exc. de virt. et vitiis* (-των); *DAI* (-τος); Nic. Greg., *Hist.*, I,13,17; 93,23; 111,14 Bonn; eundem, *Ep.* 21,36 = 68 ed. Leone (ubique: ὑποπεπτωκότι χρησάμενοι σχήματι); ad ταπεινοῦ, cf. Joan. Chrys., *In cap. 14 Genes. Hom.* 35,2 = *MPG*, 53, col. 323,14 (μετὰ εὐτελοῦς σχήματος); eundem, *In Joannem Hom.* 12,2 = *MPG*, 59, col. 82,39 (μετ' εὐτελοῦς σχήματος καὶ ταπεινοῦ); eundem, *Hom.* 8,3, *habita postquam presb. Goth.* = *MPG*, 63, col. 504,6 (μετὰ ταπεινοῦ τοῦ σχήματος) et praecipue Theod. Daphnoph., *Ep.* 11,15/16 ex ore Const. Porph. ad Gregorium Naz. missam= 143 edd. Darrouzès- Westerink necnon *Vitam B S. Athanasii Athon.* a Daphnopatae quodam quasi coaevo scriptam, 14,7/8 = 140 ed. Noret (ambo μετ' εὐτελοῦς .... καὶ ταπεινοῦ τοῦ σχήματος) 24 πέτρας ἔσπειρεν: cf. Liban., *Declam.* 26,39 = 6,535,11 ed. Foerster (ταῦτα λέγων πέτρας ἔσπειρον) et E. Salzmann, *Sprichwörter .... bei Libanios* (1910), 92/93; cf. etiam Plat., *Leg.*, VIII,838 e 8; Ael. Aristid., *Or.* 3,370 = 1,3,420,22 edd. Lenz-Behr (= *Or.* 46,230,5 = II,302 ed. Dindorf); Isid. Pel., *Epp.*, III:67 = *MPG*, 78, col. 777 C; Theoph. Sim., *Ep.* 5,8 = 3 ed. Zanetto; Phot., *Ep.* 27,7 ad Athanasium mon. = I,77 edd. Laourdas-Westerink (= *Ep.* 251, p. 554 ed. Balettas); Leutsch-Schneidew. I,343 (= Plut. 1); II,48 (= Diog. III:71 cum nota); 202 (Mac. VII:6); 611 (Apost. XIV:20) 24/25 αἰγιαλῷ προσελάλει: cf. Liban., *Declam.* 51,8 = 7,732,2/3 ed. Foerster (αἰγιαλοῖς ἐδόκουν προσομιλεῖν); Leutsch-Schneidew. I,14 (= Zenob. I:38); 186 (= Diog. I:37); 345 (= Plut. 23); II,4 (= Diog. I:14); 263 (= Apost. I:84) 25 σμήχειν — Αἰθίοπα: cf. Lucian., *Adv. indoct.*, 28 = II,133,24/25, ed. Macleod; Sudam, Αι 125 = 2,165,19 ed. Adler; Leutsch-Schneidew. I,118 (= Zenob. I:46); 187 (= Diog. I:45); 344 (= Plut. 7); II,4 (= Diog. I:19 cum nota); 140 (= Mac. I:62); 258 (= Apost. I:71) δευσοποιὸς ἡ πονηρία: cf.

ing a submissive* and humble bearing, he reasoned with him in these words: "Master and Emperor, it is appropriate for me, who have enjoyed so many acts of beneficence and gifts from you, to advise what is proper, to counsel the best of things, and to propose what is profitable and salutary. We are hated, know this, Master, we are hated"—he included himself so as not to be offensive, though he took no part in Michael's wickedness—"by the entire city and the senate, and accursed by the archpriests of God; and all reprove and reproach us. And while we may consider the opinion of men to be of no account, still we must dread God's indignation and fear lest we should experience His anger and wrath." But in saying these things, he seemed only to sow upon rocks, to talk to the seashore, and to wash a

*Or: conciliatory, flattering

Dinarch., *In Aristog.* 4; sed potius e lexicis haustum, cf. Sudam Δ 291 = II,27,19 ed. Adler et locos parall. ibi adductos

12 τοιᾶδε V 14 σου V 24 ἕσπερεν V 25 αἰθιόπα V

γονε παρ' αὐτῷ, καὶ οὕτως ἐξεκεκώφει πρὸς πάντα λόγον σωτήριον, βύων τὰ ὦτα ὡσεὶ ἀσπὶς πρὸς ἐπᾴσματα. οὐ μόνον γὰρ οὐ μετεβάλλετο πρὸς τὸ ἄμεινον, ἀλλὰ καὶ αὐτὸν ἤδη ἐμίσει καὶ ἀπεστρέφετο, καὶ σὺν τοῖς θιασώταις αὐτοῦ καὶ συνοργιασταῖς διαβάλλων καὶ μυκτηρίζων ταῦτα, τὴν πρὸς αὐτὸν | ἀλλοτρίωσιν 249B ὑπῃνίττετο, εἶτα καὶ παρεδήλου τρανότερον. ὅπερ δὴ συννοήσαντες ἐκεῖνοι οἱ μιαροὶ καὶ ἀλάστορες, κατ' αὐτοῦ συνεκινοῦντο καὶ συνετάττοντο καὶ τὰς διαβολὰς πιθανῶς ὑπεκίρναντο, αὐθάδειαν μὲν καλοῦντες αὐτοῦ τὴν σεμνότητα, καὶ τὸ μὴ μετέχειν τῶν ἡδονῶν δύσνοιαν ὀνομάζοντες, καὶ τὸ μὴ συνεξαμαρτάνειν, καταφρονεῖν. καὶ "πῶς γὰρ ἂν εἴποι σε ἀγαπᾶν," ἔλεγον, "ὁ μὴ χαίρων οἷς χαίρεις αὐτός, μηδὲ συσπουδάζων ἐκπορίζειν σοι τὰ καθ' ἡδονήν;" οἷς δὴ μᾶλλον ὑπενδιδοὺς ὁ βασιλεὺς καὶ πειθόμενος, θάνατον τῷ Βασιλείῳ ἐτύρευεν, καὶ ἀφορμὴν ἐζήτει τῆς ἀναιρέσεως εὔλογον, ἀλλ' οὐχ εὕρισκεν. εἰς τοσοῦτον δὲ προῆλθεν τὰ τῆς μανίας αὐτοῦ, ὥστε πρὸς τὴν λαθραίαν χωρῆσαι ἀναίρεσιν καί τισι τῶν ἀπὸ τοῦ παλαμναίου συνεδρίου, οἷς τὰ πάντα ἐθάρρει, προτρέψασθαι, ὅταν εἰς θήραν ἐξέλθωσι, προφάσει τοῦ τὸ θηρίον βαλεῖν ἀκοντίσαι τὴν λόγχην κατ' αὐτοῦ καὶ οὕτως αὐτὸν διαχρήσασθαι· ὅπερ εἷς, ὥς φασι, πεποιηκὼς καὶ

39–45: hanc coniurationem (fictam ut videtur, cf. ὥς φασι in 45 et 50) adversus Basilium paulo ante d. 1 m. Sept. a. 867 collocat noster

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FP 24, 26 ἐξεκεκώφει : cf. Synesii *Ep.* 4 (5), 14,16 ed. Garzya 26 ἐξεκεκώφει — 27 ἐπᾴσματα : cf. Ps 57 (58):5 29 συνοργιασταῖς: vox rara, cf. Nic. Chron., *Orat.*, 54,3; 181,32 ed. van Dieten 34 καὶ τό — 38 ἡδονήν : cf. TC, 4,44 = 209,4–6 40 εἰς τοσοῦτον — 54 ἐξηγόρευσεν : cf. TC, 4,44 = 209,18 — 210,2; Genes., 4,28 = 80,77–79; GMC, *MT*, 34 = 836,4–8 (aliter); Ps.-Sym., *MT*, 48 = 683,17–20 (partim e TC, 4,44)

24, 26 ἐξεκεκώφει cum V et Synesii *Ep.* 4 (5) codd praestantioribus scripsi, cf. 14,16 ed. Garzya : ἐξεκώφει Synesii codd nonnulli All (e Ba 264 suo) ex quo pendent edd rell : ἐξεκεκώφητο proposuit de Boor, L. Dindorfii coniectura ad Synes. *Ep.* 4 in novo Stephani Thesauro III,466 C collata 33 ὑπεκίρναντο scripsi, cf. **4**, 3 supra (συνανεκίρνατο V) et Arist., *Insomn.* 2 = 460 a 30 ὑποκιρναμένων (cum varia lect. ὑποκριναμένων) : ὑπεκρίνατο V : ὑπεκρίναντο coni All (quod recipiendum putat Kamb); ex All pendent edd rell : ὑπεκρίνοντο dubitanter de Boor

blackamoor white, so imbued with vice had Michael become and so deaf had he grown to every salutary counsel, stopping his ears, just like the adder <does> against the voice of charmers. For after that, not only did he not mend his ways, but he began to hate Basil and to turn away from him. He first intimated, and later more transparently hinted at, his estrangement from him by disparaging and mocking <Basil's counsels> in the company of his fellow-revelers and co-celebrants in his rituals. And when those scoundrels and rogues realized this, they moved in concert and conspired against Basil. They served their calumnies in a believable mixture, calling his gravity, arrogance; his unwillingness to take part in their lascivious pleasures, malevolence; and they called his refusal to share in their sinful deeds, "contempt." "How," they would say, "can he claim that he loves you, he who does not delight in things in which you yourself delight, and who does not exert himself along with you in catering to your pleasures?" The emperor, yielding by degrees to these men until he was persuaded by them, began to brew a potion of death for Basil, and cast about for some plausible pretext for slaying him, but he could find none. Yet his madness advanced to such a pitch that he went so far as to plan a secret murder; he urged some members of his abominable conventicle in whom he had utter confidence that, when they would go out on the hunt, they should hurl a spear at Basil on the pretense of striking the game, and thus dispatch him. And one of them did just

34 μεταίχειν V 35 εἰδονῶν V 37 μὴ δὲ V 38 δῆ V 41 an αὐτῷ scribendum? 43 ὅτ' ἂν V θῆραν V 45 ὡς φασὶ V

ἀφεὶς τὸ ἀκόντιον αὐτοῦ μὲν ἥμαρτεν, καὶ παραδραμὸν τὸ δόρυ
προσεπάγη τῇ γῇ, αὐτὸν δὲ ὁ ἵππος αἴφνης τὸν χαλινὸν ἐνδακὼν
καὶ συναρπάσας κατὰ τοῦ κρημνοῦ ἀπεδίσκευσεν, ὡς ἀπ' ἐκείνου
τοῦ πτώματος καὶ τὸ τέλος ἐλθεῖν ἐπ' αὐτόν· ὅτε δὴ ἀνόνητα
μεταμελόμενος, ὥς φασι, || τοῖς συμμύσταις ἐπέσκηπτεν μὴ τολ- 87r V
μῆσαι κατὰ τοῦ ἀναιτίου ἐπιχειρεῖν τοῦ λοιποῦ, εἰ μὴ [τολμῆσαι
κατα] * * * τὸν ὅμοιον ὄλεθρον πεσεῖν καὶ αὐτοί· καί τινα τῶν
εὐλαβῶν προσκαλεσάμε|νος μετὰ τῶν λοιπῶν ἀτοπημάτων αὐτοῦ 250B
καὶ ἀνομιῶν καὶ τοῦτο ἐξομολογούμενος ἐξηγόρευσεν.

25. Ὡς δ' οὐκ εἶχεν λοιπὸν εὑρεῖν ὁ βασιλεὺς πρὸς τὸ ἀνελεῖν αὐτὸν πόρον ἢ πρόφασιν, εἰς ἑτέραν ἦλθε βουλὴν πονηράν τε καὶ ἄθεσμον. ἐβουλεύσατο γὰρ ἐπεμβαλεῖν τοῖς σκήπτ⟨ρ⟩οις καὶ ἕτερον σύγκληρον. καὶ δὴ τὸν κατ' ἐπωνυμίαν Βασιλικῖνον ἐκεῖνον, ἕνα καὶ αὐτὸν τοῦ παλαμναίου συνεδρίου τυγχάνοντα, φαῦλον καὶ μιαρὸν θηλυδρίαν τε καὶ φιλόκομον, ἀπὸ τῆς Νικομήδους ὁρμώμενον, ὁμόγνιον ἀδελφὸν τοῦ κατὰ τὸν Καπνογένην Κωνσταντίνου, τοῦ δὶς τὴν τοῦ ὑπάρχου μετὰ ταῦτα ἐγχειρισθέν-

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FP **25,** 4 καὶ δή — 23 Βασίλειον: cf. TC, 4, 44 = 208,10 — 209,1; Ps.-Leon. Gramm., 249, 9 — 250, 2; GMC, *MT*, 33 = 835, 10 — 836, 3; GMCB, *MT*, 16 = 15,24 — 16,1, cf. etiam vers. cod. *Vat. gr. 163* = cap. 30,7–18, p. 431 ed. Featherstone; Ps.-Sym., *MT*, 47 = 682, 20 — 683, 15; Zon., XVI:7,19–24 = III,415,9 — 416,8 (e GMCB?)

24, 46 παραδραμὼν V 47 ἐνδωκῶν V: corr apographa 48 ἀπεκείνου V 49 δὴ: δὲ V All (e Ba 264 suo) Comb in textu: καὶ coni Comb in mg ed. suae (cf. etiam Comm. eius ineditum ad locum) quem Be secutus est: corr de Boor ἀνόητα V All (e Ba 264 suo) Comb in textu: corr Comb in mg ed. suae quem Be secutus est, cf. **26**, 28/30 infra (μετεμελεῖτο .... ἀνόνητος .... μετάνοια) 50 ὡς φασὶ V ἐπέσκῆπτεν V, ubi Ĥ (maiusc.) in rasura inseruit V[x] 51/52 μὴ [τολμῆσαι κατα] (κατα sine acc in fine versus V): crucem inter μὴ et τολμῆσαι inseruit et τ.κ. seclusit de Boor "ut e versu praecedente repetitum": pro τολμῆσαι vocem θελήσαιεν ponendam dubitanter proposuit Be 52 ante τὸν ὅμοιον lacunam statui, quae e.g. vocabulis <μέλλοιεν εἰς> impleri possit 53 post εὐλαβῶν fortasse ⟨μοναχῶν⟩ addendum, cf. **10**, 7/8 (τινὶ τῶν εὐλαβῶν γυναικῶν); **11**, 30 (εὐλαβής .... μοναχός) supra et **74**, 8 (εὐλαβοῦς μοναχοῦ); **76**, 15 (εὐλαβοῦς μοναχοῦ); **96**, 11 (εὐλαβῶν μοναστῶν) infra (in **48**, 25 ὑπό τινος τῶν ... εὐλαβῶν non de Christiano, sed de homine pio Mahometis haeresim profitente res agitur) 54 ἐξομολογουμενος (sine acc) V: ἐξομολογήσατο καὶ All e Ba 264 sui coniectura; ex All pendent edd rell **25,** 1 εὑρεν V 3 σκήπτοις V: corr apographa 4 κατὲπωνυμίαν V

this, so they say, and threw a javelin; the weapon missed Basil, and flying past him, fixed itself in the ground; but the assassin's horse suddenly champed at the bit, carried him away, and hurled him down from the cliff, so that from this fall he came face to face with his end. At that, repenting in vain, so they say, he bade his accomplices henceforth never to dare assail a guiltless man, lest * * * they themselves come to the same ruin. Then, having summoned a pious <monk>, he owned up to this <deed>, confessing it along with the rest of his crimes and transgressions.

25. As, then, the emperor could find no means or pretext for murdering Basil, he embarked on another wicked and unlawful scheme: he resolved to introduce yet another colleague and give him a share of the throne. Indeed, that notorious Basilikinos (such was his nickname), who also was a member of the murderous conventicle, being a worthless scoundrel, effeminate, and particularly vain about his hair—he hailed from Nicomedia and was the brother of Constantine, nicknamed Kapnogenes, who afterward was twice invested with the office

τος ἀρχήν (τότε δὲ ἐν τοῖς ἐλαύνουσιν εἰς τὴν βασιλικὴν τριήρη κατειλεγμένος ἐτύγχανεν) — τοῦτον οὖν τὸν δυσώνυμον Βασιλικῖνον ἐνδύει ποτὲ τὴν πολυύμνητον βασιλικὴν πορφύραν καὶ τὸν περίοπτον καὶ ἐπίφθονον στέφανον, χλαμύδα τε πάγχρυσον καὶ τὰ κοκκοβαφῆ καὶ διάλιθα πέδιλα καὶ τἆλλα τῆς βασιλείας ἐπίσημα, ἐξάγει τε αὐτὸν πρὸς τὴν σύγκλητον τῆς χειρὸς ἅμα κρατῶν καὶ ὑπουργῶν αὐτῷ, ὡς ὁ Νέρων ἐκεῖνος πάλαι τὸν πολυθρύλητον †Ἔρωτα,† καί φησιν ἐπὶ λέξεως·

"ἴδετε πάντες ὑμεῖς, καὶ θαυμάσατε.
ἆρα οὐ πρέπει αὐτὸν εἶναι βασιλέα;
πρῶτον μὲν εἶδος ἄξιον τυραννίδος,
τὸ δεύτερον δὲ συμφυὲς πέλει στέφος,
ἅπαντα δ' ἁρμόζουσι πρὸς τὴν ἀξίαν." |

καὶ ὅτι· "πόσον ἦν κάλλιον τοῦτόν με ποιῆσαι βασιλέα ἢ τὸν

10–23: ca. d. 1 m. Sept. 867

FP 25, 15 Νέρων — 16 Ἔρωτα: fontem ex quo noster locum hausit vv.dd. non invenerunt; de Vita Neronis Plutarchea nunc deperdita cogitabat Jenkins in *Bull. de la Cl. des Lettres et des Sciences mor.et pol., Acad. Royale de Belgique*, 5 e Série, 34 (1948), 75 = idem, *Studies on Byz. Hist.* (1970) I,75; Ἔρωτα eundem ac Sporum fuisse quem Nero "uxoris loco diu habuit" in Comm. inedito ad locum coni Comb et diebus nostris v.d. Jenkins et m.d. Shanzer; notabiles sunt hae opiniones, praesertim cum secundum nostrum Michael III imp. leges naturae violaverit (**20,** 14) amoribus ἀσελγέσι indulserit (20, 17), dissolutos hermaphroditos in usu habuerit (**21,** 12) et Basilicinus suus effeminatus homo fuerit (**25,** 6), et cum ea quae a Cassio Dione de spadone liberto Sporo Neronis uxore eorumque nuptiis referuntur (62,28,2–3a; cf. etiam 63,13,1–2) partim in *Excerpt.* Constantinianis (*De virt. et vit.*, II, 250 = pp. 350,23–351,6 ed. Roos) e Dione sint repetita, pace v.d. de Boor in *BZ* 23 (1914) 98. De Sporo cf. etiam Plut., *Galb.*, 9,3 et praesertim Sudam nostri coaevum, Σ 965 = IV,420,16 ed. Adler (Νέρωνος ἐρώμενος); an Sporo liberto cognomen erat Ἔρως, a libertis illius temporis saepe usurpatum? 17 ἴδετε: cf. Eur., *Aeolus* Fragm. 15,1 (= *TGF* p. 367 ed. Nauck, ἴδοιμι) 19 πρῶτον — τυραννίδος: Eur., *Aeolus* Fragm. 15,2 (= *TGF* p. 367 ed. Nauck, ubi loci parall., ex quibus Joan. Stobaeus, *Anthol.*, 65,1 ed. Meinecke = IV,21,1 ed. Hense; *Etymol. Magnum* 295,43 ed. Gaisford; *Etymol. Gudianum* 163,28 ed. Sturz; et David Armenius *In Porph. Isag.* c. 16 = *CAG*, 18,2, p. 143,22 ed. Busse [qui versum *Phoenissis* tribuit] sunt notandi 19 πρῶτον — 21 ἀξίαν: cf. TC, 4,44 = 208,18–20 (ex quo Scyl., *M*, 23 = 113,36–38); Anthol. Graecae *Append. Novam*, VI, ep. 270, p. 322 (e Cedreno Scyl. imitatore, cf. *ibid.*, pp. 557 et CCLXX) Versum Euripidi apud auctt. antiquos unus Athenaeus, *Deipnosoph.*, 13,566 b, apud auctt. byzantinos unus Stobaeus (ut

of eparch (but who at that time was enlisted among the oarsmen on the imperial trireme)—it was upon this ill-named Basilikinos, then, that Michael once put the celebrated imperial purple, the splendid, enviable crown, the mantle of sheer gold, the scarlet boots encrusted with precious stones, and the rest of the imperial insignia; and he led him forth before the senate, clasping his hand and waiting upon him, just as the famous Nero of old led forth the notorious Eros[?]; and he said in exactly these words:

"Behold ye and keep marveling:
Is it not meet to make him king?
'His looks are worthy of the throne,'
The crown, it calls his brow its own;
The dignity fits him alone."

And, "How much better would it have been had I made this Basiliki-

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supra in hoc lemm.) adiudicant. Versus origo Euripidea apud reliquos auctt. byzantinos (qui eum ut minimum 39vies adducunt) nusquam indicatur, salvo fortasse Eust. Thess., *Comm. In Il.* ad 3,170 = I,628,15 ed. Van der Walk (κατὰ τὸν τραγικόν); alii versum pro loco communi habent (ut Phot., *Bibl.*, cod. 80,59b 9 ex Olympiod. = I,175 ed. Henry, ὡς τὸ τοῦ λόγου; Theod. Prodr., *Carm. hist.*, 43a, 14 = p. 400 ed. Hörandner, φασίν), alii antiquo auctori anonymo (ut Georg. Acropol., *Hist.*, 65 = 136,29 ed. Heisenberg, φησί τις τῶν παλαιῶν) aut comico cuidam (ut Mich. Attal., *Hist.*, 99,15 Bonn = 75,7 ed. Pérez-Martín, κατὰ τὸν κωμικόν) eum tribuunt. Insuper constat auctt. byzantinos versum nostrum e Porphyr., *Isag.* 1b,36 = *CAG*, 4,1, p. 4,1 ed. Busse ut minimum undecies mutuatos esse (ut e.g. Joan. Damasc., *Dialect.*, 10 = I,74,6 ed. Kotter, λέγεται καὶ ἡ μορφή, καθ' ὃ εἴρηται, "πρῶτον — τυραννίδος;" Theod. Stud., *Ep.* 525,6 = II,783 ed. Fatouros, ὑπάρχων καὶ κατὰ ἰδέαν ἄξιος τυραννίδος καὶ κατὰ γένος ὑπέρλαμπρος). Porphyrius enim in opusculo suo quo tirones trivii erudiri solebant versu nostro sine auct. nomine utitur, ut explicet, quae differentia inter εἶδος et γένος intercedat. Rebus sic stantibus fons loci nostri pro certo erui non potest, nisi fortasse initio nostri (17 ἴδετε) cum initio *Fragm.* Stobaeani (4 ἴδοιμι) collato Stobaeum fontem praebuisse existimes.

25, 6 φιλόκομον cum V scripsi: φιλόκωμον coni Comb quem Be de Boor secuti sunt; sed φιλόκομον cum θηλυδρίαν concinit 9 ἐν secludendum putavit de Boor, TC, 4, 40 = 204, 9 et nostri **9**, 50/51 supra (τούτοις καταλεγέντα) et **35**, 8 infra (ἐκκλησίᾳ καταλέγει) nisus 10 οὖν : δὴ All (e Ba 264 sui coniectura); ex All pendent edd rell 12 χλαμυδα (sine acc) V 13 πέδηλα V All (e Ba 264 suo) Comb : corr Be ταλλᾶ V 15 ὀνε̃ρων V 15/16 πολυθρήλητον V : πολυθρήλλητον Ba 264, ex quo πολυθρύλλητον All Comb : corr Be 16 †'Ἔρωτα† crucibus inclusi, cum dubium sit, unde hoc nomen in textum irrepserit: ἔρωτα 'hominem amatum' intendere aut ἐρώμενον conicere (cf. Sudam in **FP** ad **25**,16) non ausim 18 ἄρα V 20 δευτερον (sine acc) V

Βασίλειον." ταῦτα πάντες οἱ κατὰ τὰ βασίλεια ἰδόντες τε καὶ ἀκούσαντες ἔμειναν ἀχανεῖς, ἐκπληττόμενοι τὴν παράλογον ἐξ ἀφροσύνης τοῦ βασιλέως ἐμβροντησίαν τε καὶ παρακοπήν. οὕτως ἦν ὁ ἄνθρωπος ὑπὸ τῆς κατακοροῦς μέθης καὶ τῶν ἀθέσμων καὶ ἀσελγῶν πράξεων ὅλος τῶν δεόντων ἐξεστηκὼς καὶ φρενοπλὴξ καὶ παράφορος.

26. Πλὴν οὐ τὸ μειλίχιον μόνον καὶ λυαῖον καὶ τρυφηλόν τε καὶ ἀνειμένον καὶ ἁπαλὸν καὶ παρακεκινηκὸς ἐκ τῆς μέθης ἐκέκτητο τοῦ χαρι‖δότου Διονύσου, ὃν μιμεῖσθαι ᾤετο καὶ ἐσπούδαζεν, 87ᵛ V
ἀλλὰ καὶ ὡς ὠμηστὴς πάλιν κατ' αὐτὸν ἐκεῖνον εἶχεν τὸ ἐρινυῶδές τε καὶ τιτανικόν, καὶ πολλάκις κωμικὴ παννυχὶς εἰς τραγῳδίαν συμφορῶν ἐτελεύτησεν. ἔκ τε γὰρ τῆς μέθης παροινῶν καὶ ἐκ τῆς εὐωχίας παρανομῶν εἰς ἅπαν ἐξώκειλε δυσσεβές. ὅτε οὖν ὅλος τοῦ ἀκράτου καὶ τῆς μέθης ἐγένετο καὶ πάντῃ τὰς οἰκείας φρένας ἀπώλεσεν, πρὸς φόνους ἐχώρει καὶ πρὸς ἀναιτίων ἀνθρώπων ἀλλοκότους ποινὰς καὶ σφαγάς, καὶ τοῖς ὑπηρέταις ἐνεκελεύετο· "τὸν δεῖνα," φησί, "καὶ δεῖνα λαβόντες τῷ δημίῳ παράδοτε, καὶ ἑτέρου τοὺς ὀφθαλμοὺς ἐξορύξατε, καὶ ἄλλου τὰς χεῖρας καὶ τοὺς πόδας ἐκκόψατε. καὶ οὗτος κεφαλικῶς τιμωρείσθω, κἀκεῖνος γινέσθω πυρίκαυτος." οὓς λαβόντες οἱ ὑπη-

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FP 26, 1 μειλίχιον: cf. Plut., *De cohib. ira*, 9 = Mor., 458 B μειλίχιον — 4 ὠμηστής: cf. Plut., *Ant.*, 24,3/4; *De cohib. ira*, 13 = Mor., 462 B 4/5 ἐρινυῶδες τε καὶ τιτανικόν: cf. Plut., *De cohib. ira*, 9 = Mor., 458 C (ἐρινυῶδες καὶ δαιμονικόν) 6 ἔκ τε — 30 ἀνῃρημένων: cf. TC, 4,44 = 209,7–14; Liutpr., *Antapod.*, I,9 = 8,21–26 et III,32 = 89,8–13 ed. Becker = I,211–215 et III,529–534 ed. Chiesa (paulo aliter); Ps.-Sym., *MT*, 48 = 683,20 — 684,4 (e TC, 4,44)

25, 23 βασιλειον (sine acc) V τὲ V 24 ἐκπλῆττόμενοι V 27 ὅλος: ὅλως All (e Ba 264 sui coniectura); ex All pendent edd rell **26,** 1 πλὴν : hic novi capitis signum abest in V 3 χαριδότου: sic V (ut in Plut. loco parall.) quod retinui διονυσου (sine acc) V 4 ὠμηστὴς V: ὠμός τις coni Comb, locc. parall. in Plutarcho nescius 7 εὐτυχίας (υ ut videtur in rasura) παρανόμως (circumflexo supra ω eraso) V edd: εὐωχίας παρανομῶν scripsi (εὐωχίας παρανοῶν scribere illiciebar; εὐωχία bis alibi in nostro occurrit, cf. **12**, 6/7 supra et **101**, 7 infra) 8 ὁλος (sine acc) V δεσεβές V 10 ἀλοκόπους V 11 δεινα (sine acc) V τω (sine acc) V 12 ἑτέρους V apographa, quod fortasse recipiendum putat Kamb: corr All 14 γινέσθαι ut videtur V: corr V[1] πυρίκαυστος All (e Ba 264 suo); ex All pendent edd rell

nos emperor rather than Basil!" When everyone throughout the palace saw and heard these things, they remained aghast and astounded at the emperor's reason-defying madness and the derangement that had come from <all> his folly. Thus, by reason of his unbridled drunkenness and his lawless and wanton deeds, this fellow had overstepped the bounds of propriety in every way, became demented and was madly reeling about.

26. Now, from his drinking Michael acquired not only the gentle, the releasing, the tender, the relaxed, the soft, and the mind-altering qualities of Dionysos the giver of joy, whom in his own fancy he eagerly imitated, but also, being a man-eater, again like Dionysos, he became possessed of qualities associated with the Furies and Titans. Often his comic nocturnal carousings would come to a tragic and calamitous end. For when he was well in his cups on account of drinking and defied the laws on account of carousing, he would stray into every sort of impiety; but when he was wholly besotted with unmixed wine and out of his senses altogether, he would proceed to murders, to absurd punishments and to butcherings of guiltless people. He would give orders to his attendants: "Seize such and such a man," he would say, and "give him over to the executioners; gouge out the eyes of another, and cut off the hands and feet of yet another. Let this one be punished with beheading and let that one be burned alive." The

ρέται, καὶ τὸ ἔξω τῶν φρενῶν αὐτὸν τυγχάνειν ὅταν ἐξῆγε τὰς ἀποφάσεις γινώσκοντες, | ἐμφρούρους μὲν αὐτοὺς ἐποίουν, ταῖς 252B ποιναῖς δὲ οὐ καθυπέβαλλον. πολλάκις δέ, εἰ ἔτυχέν τις πρὸς ὃν οὐκ εἶχον ἡδέως ἀλλ' ἀπεχθῶς, ἀπεχρῶντο τῇ βασιλικῇ κελεύσει καὶ τῇ τιμωρίᾳ τὸν ἀθῷον ἐξεδίδουν κατάδικον. εἶτα ὁ δείλαιος ἐκεῖνος καὶ ἄθλιος τότε μὲν οὐδ' ἐν οἷς ἐστιν εἰδώς, παρὰ τῶν κατευναστῶν τῷ βασιλικῷ προσανεκλίνετο σκίμποδι καὶ τῷ γείτονι τοῦ θανάτου ὕπνῳ ὡς ἀνδράποδον ἐξεδίδοτο· ἕωθεν δέ, τοῦ ὕπνου τοὺς ἐκ τοῦ οἴνου ἀτμοὺς καὶ τὴν παχεῖαν ἐκείνην ἀχλὺν μόλις ἀπὸ τοῦ ἐγκεφάλου διασκεδάσαντος, ἐξεγειρόμενος οὐδὲν τῶν ἐν τῇ ἑσπέρᾳ ἐμέμνητο, καὶ ἐζήτει πολλάκις τινὰς ἀφ' ὧν ἐν τῇ μέθῃ κατεψηφίσατο καὶ τῷ θανάτῳ ἐξέδωκεν· μανθάνων δὲ παρὰ τῶν δορυφόρων τε καὶ ὑπηρετῶν ἃ ἐν τῇ ἑσπέρᾳ κατ' αὐτῶν ἀπεφήνατο, μετεμελεῖτο καὶ ἔστενεν. καὶ ἄλλοτε μὲν εὑρίσκοντο οἱ ζητούμενοι, ἄλλοτε δὲ ἀνόνητος ἦν αὐτῷ ἡ ἐπὶ τοῖς ἀνοσίοις τῶν ἔργων μετάνοια, τῶν ἐκδοθέντων ἀνῃρημένων. πάλιν δὲ τῆς ἑσπέρας καταλαβούσης, καὶ νεανικῶς τοῦ πότου πόρρω τῶν νυκτῶν μετὰ τῶν ἀκολάστων ἔργων καὶ λόγων προκόπτοντος, ἐν τοῖς ὁμοίοις ἐγίνετο. ἃ τίς ἀκούων τε καὶ ὁρῶν, εἰ καὶ λιθίνην καρδίαν ἐκέκτητο || ἢ παντάπασιν ἀναίσθητος ἦν, μὴ πρὸς ὀργὴν ἐκι- 88ʳ V νήθη καὶ διεθερμάνθη ποτὲ πρὸς τὴν τῶν ἀναιτίως ἀπολλυμένων ἐκδίκησιν; μηδὲ τὸν πραότατον πάντων ἀνθρώπων Δαβὶδ ἀνασχέσθαι οἶμαι τὴν τοσαύτην τοῦ καθάρματος παροινίαν· ἠλιθιότης γὰρ καὶ ἀναλγησία, οὐ μακροθυμία, ἐνταῦθα λογίζεται ἡ φειδώ. | 253B

FP 26, 21/22 γείτονι — 22 ὕπνῳ : cf. *Il.*, 14: 231; *Od.*, 13: 80 et **9**, 26 supra 33 λιθίνην καρδίαν : cf. Eze 11:19; 36:26 36 πραότατον — Δαβίδ : cf. Ps 131 (132):1

26, 15 τὸ cum de Boor scripsi : τὼ V : τῷ apographa All (e Ba 264 suo); ex All pendent edd rell ὅτ'ἂν V 17 καθυπεβαλον (sine acc) V 18 εἶχεν V : corr All 20 τὸ τε V 23 παχείαν V 25 ἑσπέραν ἐμέμνητο V : ἑσπέρ⟨ᾳ⟩ ἀνεμέμνητο dubitanter Kamb 27 παρα (sine acc) V τὲ V 32 λόγον ut videtur V : corr V[1] 33 ἀκοῦων V 36 μὴ δὲ V

attendants would seize the men; but since they knew that the emperor was out of his mind when he was issuing his decrees, they would hold the men under arrest without subjecting them to punishment. Often, however, when there happened to be someone toward whom their feelings were not kind, but hostile, they abused the emperor's command and delivered the innocently condemned man to vengeance. Later on, <Michael's> chamberlains would lay the pitiful wretch, by then dead to the world, down on the imperial couch and would hand him, brute that he was, over to sleep, that neighbor to death. But next morning, sleep having barely scattered away the vapors and the heavy mist produced by wine from his brain, he would awaken and, remembering nothing of what had happened the night before, would often ask for some of those <men> whom in his drunkenness he had condemned and delivered to death; and he would repent and wail upon learning from his bodyguards and attendants of the verdicts he had pronounced against these people the previous night. Sometimes those <who were> inquired after would be found; but at other times, the emperor's repentance of his wicked deeds was of no avail to him, since those given over had <already> been put to death. But when evening came again and the heavy drinking and licentious words and deeds continued late into the night, he would go on in the same manner. And who, upon hearing and seeing these things, even if he had a heart of stone or were altogether obtuse, would not ever be roused to anger and fired up to avenge those guiltless victims? I do not think that even David, the meekest of men, would have condoned the drunken conduct of this reprobate. For in such circumstances mercy is not reckoned as long-suffering, but as folly and insensibility.

27. Ἤδη δὲ πάντων σχεδὸν τῶν ἀποθέτων χρημάτων ἐν τοῖς τοιούτοις ἀναλωθέντων αὐτῷ, ἀνάγκη ἐπήρτητο τοὺς ἐν τέλει πάντας φανερῶς ἀποσφάττεσθαι καὶ δημεύεσθαι τὰς οὐσίας αὐτῶν, ἵν' ἔχοι πόρον ὁ βασιλεὺς ἡνιόχοις καὶ πόρναις καὶ ἀσελγέσιν ἀνθρώποις χαρίζεσθαι. ἑβδομήκοντα γὰρ καὶ ἐννακόσια κεντηνάρια κεχαραγμένου χρυσοῦ, χωρὶς ἀργύρου τοῦ τε ἀσήμου καὶ ἐπισήμου, καταλιπόντος Θεοφίλου τοῦ πατρὸς αὐτοῦ ἐν τῷ φύλακι τηρούμενα τῷ βασιλικῷ, ἔτι δὲ καὶ Θεοδώρας τῆς τούτου μητρὸς ἄλλα προσθείσης τριάκοντα καὶ ἀπαρτισάσης τὸν χίλια τῶν κεντηναρίων ἀριθμόν, ἐν οὐδὲ ὅλοις τεσσαρεσκαίδεκα χρόνοις, ἀφ' οὗ τὴν τῶν ὅλων ἐξουσίαν οὗτος ἐδέξατο, πάντα διεφόρησεν καὶ ἀνάλωσεν, ὡς μηδὲν ἕτερον μετὰ τὸν αὐτοῦ θάνατον εὑρεθῆναι πλὴν τρία καὶ μόνον κεντηνάρια. καὶ πῶς δὲ οὐκ ἔμελλον ἐπιλιπεῖν, κἂν ἐκ ποταμῶν ἐπέρρει, οὕτως ἀσελγῶς καὶ ἀσώτως διασκιδνάμενα; ἡνιόχου γάρ ποτε παιδίον δεξάμενος τοῦ οὕτω καλουμένου Χειλᾶ ὁ⟨λό⟩κληρον αὐτῷ κεντηνάριον ἐδωρήσατο. ἀλλὰ καὶ τῷ πατρικίῳ Ἱμερίῳ, ὃν Χοῖρον αὐτὸς μὲν ὁ βασιλεὺς διὰ τὴν τῆς ὄψεως ὠνόμαζεν ἀγριότητα, διὰ δὲ τὸ χοιρῶδες τοῦ βίου μᾶλλον καὶ ῥυπαρὸν ἄξιος ἦν τῆς τοιαύτης προσρήσεως — τούτῳ τοίνυν αἰσχρολογοῦντί ποτε κατενώπιον αὐτοῦ καὶ ταῖς ἀπὸ σκηνῆς φλυαρίαις καταχρωμένῳ ἔκ τε τοῦ παντελῶς

10/11: reapse 14 annos non "rerum omnium potestatem" Michael tenuit, sed, GM, 9,44, *MT* = 801,6/7 ed. de Boor et TC, 4,44 = 210,13–15 testibus, 14 annos cum matre Theodora regnavit (842–856), et 11 tantum annos (aut 11 annos et 3 menses) μόνος αὐτοκρατόρησεν sive μόναρχος fuit, i.e., ab a. 856 usque ad a. 867 (secundum accuratiorem computationem, solum 10 annos et 2 menses, i.e., usque ad d. 26 m. Maii a. 866, quo die Basilium in imperium consociavit, cum quo annum unum et 4 menses regnavit)

FP 27, 5 ἑβδομήκοντα — 12 ἀνάλωσεν: cf. *Exc. de virt. et vit.*, II,323,9–13 ed. Roos (e Cassio Dione LIX,2,6) 5 ἑβδομήκοντα — 10 ἀριθμόν: cf. TC, 4,20 = 172,2–6; Genes., 4,11 = 64,88–93; GMCB, *MT*, 5 = 7,30–34 (e Genes., 4,11); Ps.-Sym., *MT*, 14 = 659,4–6 (aliter) 10 ἐν οὐδέ — 11 ἐδέξατο: cf. GM, 9,44, *MT* = 801,6/7 ed. de Boor; TC, 4,44 = 210,13–15 (paulo aliter); GMC, *MT*, 1 = 810,20–811,1; Ps.-Sym., *MT*, 1 = 647,4/5 11 τῶν ὅλων ἐξουσίαν: cf. **102**, 17 infra 12 ὡς — 13 κεντηνάρια: cf. **28**, 12–14 infra; TC, 4,21 = 173,18/19; Ps.-Sym., *MT*, 15 = 659,22 — 660,1 (e TC, 4,21 falso promptum) 15 ἡνιόχου — 16/17 ἐδωρήσατο: cf. TC, 4,21 = 172,21–23 17 ἀλλά — 26 ἀνύσαντι:

27. By then Michael had almost entirely expended his reserve funds on things of this sort; and there was a manifest and impending danger that all the magistrates would perforce have to be slain and their property confiscated, so as to provide the emperor with the means to bestow favors upon charioteers and harlots and profligates. For while his father Theophilos had left ninety-seven thousand pounds of minted gold (apart from silver, both coined and uncoined), that were kept in the imperial coffers, and while his mother Theodora had added yet another three thousand, producing the round sum of one hundred thousand pounds, Michael had managed to squander and spend all of this in the not quite fourteen years since he had assumed supreme power, so that after his death nothing else was found except a mere three hundred pounds. And how could funds not have run out, even if they had flowed in as if from rivers, when they were being so wantonly and prodigally dissipated? Once when Michael became godfather to the child of the charioteer nicknamed Cheilas, he made him a gift of a whole hundred pounds. Then there was the Patrician Himerios, whom the emperor himself called "the Hog" on account of the fierce expression of his countenance, <although> in fact he deserved such a designation more on account of his swinish and sordid way of life; now, once when this man was indulging in foul language in the presence of the emperor and making inappropriate use of

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cf. TC, 4,21 = 172,15–21 (paulo aliter); Ps.-Sym., *MT*, 14 = 659,8–15 (e TC, 4,21)

27, 1 σχεδὼν V   ante ἐν τοῖς vocabulum ἐπιλειπόντων e huius cap. vv. 14 et 35 (ἐπιλιπεῖν et ἐπιλειπόντων) supplevit Comb quem Be secutus est   2 αὐτῶν V edd : corr de Boor   4/5 ἀσέλγεσιν V   5 ἐμδομήκοντὰ V   13 μόνον : μόνα e **28**, 13 infra ut videtur prompsit Comb quem Be secutus est   14 post ἐπέρρει rasura 1–2 litt. in V   ἀσελγῶν V   16 ὀκλῆρον V : corr apographa   κεντινάριον V   17 ἡμερίῳ V edd : corr de Boor (cf. Ἱμέριος V in loco parall. TC, 4,21)   18 ὀψεως (sine acc) V   18/19 χειρῶδες V   19 τοῖς τοιαύτῆς V

ἀπερυθριᾶσαι καὶ μηδὲν τῶν ἐπονειδίστων ὀκνῆσαι — καὶ ψόφον ἀκόλαστον ἀπὸ τῆς | μιαρᾶς ἀφέντος γαστρός, οὕτως βαρὺν καὶ 254B σφοδρῶς καταιγίζοντα ὥστε καὶ τὸ φαῖνον φατλίον ἀποσ⟨β⟩εσθῆναι, πεντήκοντα λιτρῶν ἐπιδόσει ἐτίμησεν, ὡς Ἡρά‖κλειόν τινα 88ᵛ V τοῦτον ἆθλον ἀνύσαντι. καὶ πρὸς τοὺς ἄλλους δὲ τῶν ὁμοίων αὐτῷ οὕτως ὑπέρμε⟨τ⟩ροι αἱ δόσεις ἦσαν αὐτοῦ. ταῦτα δὲ εἰ μὲν εἰς στρατιώτας καὶ προμάχους καὶ ἀριστεῖς ἢ εἰς τοὺς ἐπ' ἄλλῳ τινὶ τῶν ἀγαθῶν διαφέροντας ἑτοίμως οὕτως προΐετο, μεγαλοψυχίας ἄν τις καὶ ἐλευθεριότητος καὶ τρόπου φιλοτίμου ἐνόμισε σύμβολα· ὅτε δὲ εἰς μίμους καὶ ἡνιόχους καὶ ὀρχηστὰς καὶ βω⟨μο⟩λόχους καὶ κόλακας καὶ βδελυρίας ἁπάσης μεστοὺς ἀφρόνως διεσκορπίζετο, εἰς δέ τι⟨να⟩ τῶν σπουδαίων προήει οὐδ' ὀβολός, ἀσωτίας πάντως καὶ παρανοίας καὶ ἐμπληξίας λογίσαιτ' ἄν τις εἶναι τεκμήρια. καὶ τούτων ἐπιλειπόντων ἤδη ἀνάγκη ἦν, ἧπερ εἴρηται, καὶ ναοὺς περισυλᾶσθαι καὶ εὐαγεῖς οἴκους αἰχμαλωτίζεσθαι καὶ πάντας τοὺς πλέον τῶν ἄλλων κεκτημένους εἰς χρήματα ἀναιρεῖσθαι καὶ ἀποσφάττεσθαι. δι' ἃ δὴ

FP 27, 26 καὶ πρός — 35 τεκμήρια: cf. *Exc. de virt. et vit.*, II, 323,3–9 ed. Roos (e Cassio Dione LIX,2,4) 31–33 μίμους .... καὶ ὀρχηστὰς καὶ βω⟨μο⟩λόχους .... διεσκορπίζετο: cf. Plut., *Ant.*, 21,2 (μίμων — κατανηλίσκετο) et 24,2 (ὀρχηστῆς et βωμολοχίᾳ) 36 ἧπερ εἴρηται: cf. 2–4 supra 38 δι' ἅ — 42 αὐτόν: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 540 A; TC, 4,44 = 210,7–10; Genes., 4,28 = 80,79–84; Ps.-Leon. Gramm., 250,10 — 251,21; GMC, *MT*, 34 = 836,11 – 837,22; GMCB, *MT*, 16 = 16,6–35; Ps.-Sym., *MT*, 48 = 684,9—685,11 Zon., XVI:7 = III,416,8 — 417,9 (e Ps. Sym. aut Logothetae versione quadam?)

I 27, 38 δι' ἅ — 42 αὐτόν: cf. Scyl., *B*, 15 = 131,8–12 (cf. etiam 114,50–52, e TC, 4,44 = 210,7–10)

27, 22 μὴ δὲν V ὀκρῆσαι V 23 ἀφέντι dubitanter proposuit de Boor (cf. etiam Ps.-Sym., *MT*, 14 = 659,12 ἀφιέντι), sed locus tot anacoluthis scatet ut vix hac sola medela sanari possit 24/25 ἀποσεσθῆναι V Ba 264 Allatianus quo inductus ἀποσεισθῆναι coni All: corr Ba 232 ex quo ut videtur pendet Comb; cf. etiam locum parall. in TC, 4,21 = 172,20 (καταςβέσαι) 25 πεντήκωντα V ἐπίμησεν (ἐπί e praecedente ἐπιδόσει sumpto) V 27 ὑπέρμεροι V αὐτοῦ: an αὐτῷ scribendum? 29 οὕτως: an αὐτῷ scribendum? 31 ὀρχιστάς V 32 βωλόχους V: corr apographa 33 δετί τῶν σπουδαίων V: δέ τι τ. σ. apographa edd: corr Kamb, cf. **1**, 2 supra (τῶν σπουδαιοτέρων) et **87**, 11 infra (τῶν σπουδαίων), i.e. "virorum praestantiorum" 34 ὀβολὸς V καὶ

fooleries from the stage, he also let go with an indecent sound from his foul belly (for he was utterly shameless and shrank from no disgraceful act); a sound that roared and erupted so violently that it even made a lamp-wick's flame go out. <For this> the emperor honored him with a gift of fifty pounds, as though the man had performed some Herculean labor. Just as excessive was the largess the emperor bestowed upon others cut out of the same cloth as Himerios. If these sums had been expended with the same readiness upon the soldiery, stalwart defenders and men outstanding for their valor, or upon those excelling in some other good, one would have considered them signs of magnanimity and liberality and of a generous turn of mind; but inasmuch as they were being foolishly squandered on mimes and charioteers, on dancers and buffoons, on flatterers and people filled with every sort of loathsome vice, and not a farthing was forthcoming for any man of quality, such behavior had to be considered as sure proof of prodigality, drunken madness, and stupidity. And since by that time funds were running out, the need arose, as has been said, to despoil churches, seize pious foundations, and put to death and slaughter all

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παρανοίας iteravit V : an καὶ παρανοίας καὶ παροινίας (cf. **26**, 37 supra) scribendum? 36 ἥπερ V : ἥπερ Ba 232 All (e Ba 264 suo) : ὥσπερ coni Comb quem Be secutus est : corr de Boor

πάντα συμφρονήσαντες τῶν ἐν τέλει οἱ δοκιμώτατοι καὶ τὸ ἔμφρον τῆς συγκλήτου βουλῆς, διὰ τῶν προκοιτούντων τοῖς βασιλεῦσι στρατιωτῶν ἐν τοῖς παλατίοις τοῦ ἁγίου μάρτυρος Μάμαντος ἀναιροῦσιν αὐτόν, ἐκ τῆς ἄγαν οἰνοφλυγίας ἀνεπαισθήτως τὸν ὕπνον τῷ θανάτῳ συνάψαντα. ὥσπερ γὰρ τοὺς σκορπίους καὶ ἔχεις μόνον ἰδόντες καὶ πρὶν ἢ τρῶσαι ἀναιροῦσιν οἱ ἄνθρωποι διὰ τὴν ἐνυπάρχουσαν αὐτοῖς κακίαν, οὕτω καὶ τῶν ἀνδρῶν τοὺς | ἰώδεις καὶ φονικοὺς πρὸ τοῦ τρῶσαι καὶ ἀνελεῖν σπουδάζουσιν 255B ἀποκτεῖναι οἱ ἐκ τούτων προσδοκῶντες τὸν κίνδυνον. καὶ οὗτος μὲν οὕτω βιούς, αἰσχρῶς τε καὶ ὀλεθρίως ἑαυτῷ καὶ τοῖς πράγμασι, τοιοῦτον καὶ τὸ τέλος ἐδέξατο, τῶν προβεβιωμένων ἐπάξιον.

28. Προάγεται δὲ εὐθὺς ἐπὶ τὴν πάντων ἀρχὴν ὁ μέχρι τότε δευτερεύων ταύτης Βασίλειος, καὶ παρά τε τῆς ἐντίμου βουλῆς καὶ τῶν ὑ⟨πο⟩βεβηκότων ταγμάτων καὶ παντὸς τοῦ στρατεύματος καὶ τοῦ ὄχλου τοῦ ἀστικοῦ ὁ καὶ πρὸ τούτου δι' ἱκετηριῶν καὶ εὐ-

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41/42 : d. 23/24 m. Sept. a. 867

FP 27, 42 ἐκ τῆς — 43 συνάψαντα : cf. Ps.-Leon. Gramm., 251,2/3; GMC, *MT*, 34 = 837,2–3; GMCB, *MT*, 16 = 16,17/18, cf. vers. cod. *Vat. gr. 163* = cap. 32,12/13, p. 432 ed. Featherstone; Ps.-Sym., *MT*, 48 = 685,1 43 ὕπνον τῷ θανάτῳ συνάψαντα : Homerica locutio oblique designatur : cf. **9**, 26 et **26**, 21/22 supra 47 οἱ — κίνδυνον : cf. Genes., 4,28 = 80,83/84 49 τοιοῦτον — 50 ἐπάξιον : cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 540 A **28,** 1 Προάγεται — 4 ἀστικοῦ : cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 540 A; Ps.-Leon. Gramm., 253,3–5; GMC, *B*, 1 = 839,5–7; GMCB, *B*, 87 (sic) = 17,20–24; Ps.-Sym., *B*, 2 = 687,6/7 3 ὑ⟨πο⟩βεβηκότων ταγμάτων : cf. Const. Porph., *De imag. Edessena* 79**, 21 ed. Dobschütz (ἐκ τῶν ὑποβεβηκυιῶν τάξεως [leg. τάξεων]); TC, 2,20 = 72,7; 3,34 = 130,11 (τινας sive τις τῶν ὑποβεβηκότων)

I 27, 47/48 καὶ οὗτος — 49 ἐδέξατο : cf. Scyl., *B*, 15 = 131,12–14
28, 1 Προάγεται — 6 ἀρχήν : Scyl., *B*, 15 = 131,14–17

27, 40 των (sine acc) V 42 οἰνοφλυλίας (sic spir) quod in scribendo in -γίας corr V 46 πρὼ V 49 προβεβιωμενων (sine acc) V **28,** 3 ὑ|βεβηκότων V : corr apographa (cf. etiam appar. fontium ad locum) : βασιλικῶν Scyl., *B*, 15 = 131,15/16 4 προστούτου V

those who possessed more property than the others. Wherefore the most worthy among the magistrates and the wise members of the senate banded together and caused Michael to be slain in the palace of the holy martyr Mamas by the guards posted in front of the imperial bedchamber and he passed imperceptibly from sleep to death in his drunken stupor. For just as people destroy scorpions and vipers on sight, before they strike, on account of the evil inherent in them, so do those who anticipate danger from virulent and murderous men hasten to slay them before they can strike to kill. And Michael, who had lived thus, shamefully and ruinously for himself and the affairs of state, met such an end, worthy of his previous life.

28. Basil, who up to that time had been second in command, was forthwith promoted to supreme rule and was proclaimed sole emperor by the honorable senate, the subordinate troops from the capital [?]*, the whole army and the populace of the city—the man whom they had

*Or: "the lower-ranking orders"

χῶν ἐπιζητούμενος ἀναγορεύεται αὐτοκράτωρ Βασίλειος. ὃς ἅμα τῷ παρελθεῖν ἐπὶ τὴν τῶν ὅλων ἀρχήν, καὶ ἑαυτὸν καὶ τὰς ‖ τοῦ 89r V κράτους ἡνίας θεῷ ἀνατέθεικεν, εὐξάμενος ἐπὶ λέξεως τάδε· “Χριστὲ βασιλεῦ, τῇ σῇ κρίσει τὴν βασιλείαν δεξάμενος, σοὶ καὶ ταύτην καὶ ἐμαυτὸν ἀνατίθημι.” προσκαλεσάμενος δὲ αὐτίκα τοὺς τῆς γερουσίας προκρί⟨τους καὶ⟩ τοὺς ἐν ἀξιώμασιν προΰχοντας μετ' αὐτῶν, τὸν τῶν βασιλείων θησαυρῶν ἀνέῳξε φύλακα· καὶ οὐδὲν ἕτερον ἐκ τοῦ τοσούτου τῶν χρημάτων πλήθους εὑρέθη πλὴν τρία καὶ μόνα, καθὼς ἤδη καὶ πρὸ ὀλίγου μοι εἴρηται, κεντηνάρια. ζητήσας οὖν ὁ βασιλεὺς τὴν τῆς ἐξόδου καταγραφήν, καὶ ταύτην εὑρὼν παρὰ τῶν εὐνούχω⟨ν τινὶ⟩ γέροντι, τῷ ⟨ἀπὸ⟩ πρωτοσπαθαρίων Βασιλείῳ, καὶ γνοὺς ὅπου ταῦτα ἐχώρησεν, βουλὴν περὶ τούτου τοῖς ἀρίστοις προὔθηκεν· ὧν ἡ ψῆφος ὁμοφώνως συνᾴδουσα αὐτοὺς ἐκείνους τοὺς κακῶς ταῦτα λαβόντας

5: d. 24 m. Sept. a. 867 9: brevi tempore post d. 24 Sept. a. 867

FP 28, 5 ὅς — 9 ἀνατίθημι: cf. Genes., 4,29 = 80,87 8 Χριστέ — 9 ἀνατίθημι: cf. Christophor. Protasecr., *Exhort. post lud. bapt. habita* = p. 669 ed. Matranga = *Medioevo greco*, 0 (2000), 75,97–100 ed. Ciccolella 12 εὑρέθη — 14 κεντηνάρια: cf. **27**, 12/13 supra

I 28, 9 προσκαλεσάμενος — 24 κεντηνάρια: cf. Scyl., *B*, 15 = 131,17 — 132,28

28, 5 αὐτοκράτωρ Βασίλειος: an αὐτοκράτωρ βασιλεύς legendum? 6 παρενθεῖν V 7 ἐπιλέξεως V 10 γεροῦσίας V προκρί⟨τους καὶ⟩ τοὺς ἐν cum de Boor scripsi qui Scyl., *B*, 15 = 131,18 secutus est (καὶ τοὺς ἐν ἀξιώμασι προὔχοντας): πρόκρίτοὺς· ἐν V All (e Ba 264 suo): προκρίτους καὶ ἐν coni Comb quem Be secutus est 10/11 προύχοντας V 11 μετ' αὐτῶν, cum V distinxi (ubi μετ' αὐτῶν ·) τὸν: τῶν V: corr V^1 12 πληθους (sine acc) V 14 κεντινάρια V 15 παρὰ τῶν εὐνούχω⟨ν τινὶ⟩ γέροντι scripsi Scyl., *B*, 15 = 131,22 nisus (παρά τινι γέροντι εὐνούχῳ): παρὰ τῶν εὐνούχω γέρόντα V: παρά τῳ εὐνούχῳ γέροντι proposuit de Boor, fortasse recte: παρὰ τῶν εὐνούχων γέροντι coni Ba 232: παρά τινι τῶν εὐνούχων γέροντι coni Ba 264 e quo All; ex All pendent edd rell 15/16 τῷ ⟨ἀπὸ⟩ πρωτοσπαθαρίων Βασιλείῳ scripsi: τῶ πρωτοσπαθαρίων βασιλείω V: τῶν πρωτοσπαθαρίων Βασιλείῳ All (e Ba 264 suo): τῷ πρωτοσπαθαρίῳ Βασιλείῳ Comb e Ba 232 ut videtur, quem Be secutus est: τῷ πρωτοσπαθαρίων Βασιλείῳ forsitan e margine in textum irrepsit 16 ὅπου: ὅποι dubitanter proposuit de Boor, Scyl., *B*, 15 = 131,22 nisus (ὅπῃ) 17 προύθηκεν V ὧν corr V^1: ὡς V

been calling for through supplications and prayers even before this event. No sooner did Basil attain power over all things than he offered himself and the reins of the state to God in a prayer which ran word by word as follows: "O Christ the King, now that I have received the empire by Thy decree, I offer it and myself to Thee." Then he immediately summoned the foremost members of the senate and the most prominent dignitaries and, together with them, opened the chamber for safekeeping the imperial treasures. Nought was found there of what had been so vast an amount of money, except, as I have just said, a mere three hundred pounds. The emperor searched for the register of disbursements, and found it with a certain elderly eunuch, the former[?] *Protospatharios* Basil. Having discovered where these sums had gone, he submitted the matter to the best men for deliberation. They ruled in full accord and unanimity that the people who had wrongly obtained these sums should restore them to the public

ἀντιστρέψαι πρὸς τὸν δη⟨μό|σιον⟩ *** τὸ ἄγαν ὑποθραύου- 256B
σα δίκαιον τὰς ἡμισείας ὧνπερ ἔλαβον ἕκαστον ἀντιστρέψαι πρὸς τὸ βασιλικὸν ταμιεῖον ἐκέλευσεν. καὶ οὕτως συνέβη κἀκείνοις, εἰ καὶ ἀνάξιοι πάσης φιλοτιμίας ἐτύγχανον, οὐκ ὀλίγον ἔτι περιλειφθῆναι τῆς δωρεᾶς, καὶ τῷ βασιλικῷ θησαυροφυλακίῳ τριακόσια ἐπισυναχθῆναι κεντηνάρια, ἀφ' ὧν ἐν τοῖς ἐπείγουσιν ἤρξατο χορηγεῖν καὶ δεόντως ὁ βασιλεὺς διοικεῖν.

29. Κατὰ δὲ τὴν ἡμέραν καθ' ἣν ⟨ἐπὶ⟩ τὴν αὐτοκράτορα ἦλθεν ἀρχὴν ὁ Βασίλειος, ὥσπερ ἐνδεικνυμένου θεοῦ τὴν ἐπὶ τὰ κρείττω τῶν Ῥωμαϊκῶν πραγμάτων μεταβολήν, συνέβη πολλῶν ἐπινικίων ἀγγελίαν τὴν βασιλεύουσαν ταύτην καταλαβεῖν καὶ ἀνάρρυσιν πλήθους αἰχμαλώτων ἀγγελθῆναι Χριστιανῶν. πρόοδον οὖν ὁ βασιλεὺς ἐπὶ τὸν μέγαν τοῦ θεοῦ ναὸν τὸν τῆς ἐκείνου Σοφίας ἐπώνυμον ποιησάμενος καὶ τὰς περὶ πάντων ὁμοῦ εὐχαριστίας αὐτῷ ἀποδούς, ἐν τῷ ὑποστρέφειν ὑπάτευσεν καὶ χρήματα πολλά, οὐκ ἐκ τῶν δημοσίων (οὐδὲ γὰρ ἦν), ἀλλ' ἐκ τῶν οἰκείων, ἃ ἐκέκτητο πρότερον, τοῖς ὑπηκόοις διένειμεν. καὶ ἡ τούτου δὲ σύζυγος Εὐδοκία ἡ βασιλὶς ἅμα τοῖς υἱοῖς Κωνσταντίνῳ

1–10: paulo post d. 24 m. Sept. a. 867 5/6: inter d. 24 m. Sept. et d. 31 m. Dec. a. 867

FP 28, 19 τὸ ἄγαν — 20 δίκαιον : cf. **45,** 8/9 infra **29,** 2 ἐνδεικνυμένου — 3 μεταβολήν : cf. Plut., *Galb.,* 16,1 (ἀποδεικνύναι μεγάλην μεταβολήν 5 ἀνάρρυσιν — Χριστιανῶν : cf. fortasse Mas'ūdī, *Tanbīh,* 192,4/5 (de commutatione captivorum a. 867 sub Basilio imp.) 9 οὐκ — 10 οἰκείων : cf. Plut., *Galb.,* 16,1 (ἐκ τῶν ἰδίων, οὐκ ἐκ τῶν δημοσίων)

I 29, 6 πρόοδον — 10 διένειμεν : cf. Scyl., *B,* 15 = 132,28–31

28, 19 πρὸς τὸν δη⟨μόσιον⟩ *** τὸ ἄγαν ὑποθραύουσα δίκαιον cum de Boor scripsi qui loco Scylitzae, *B,* 15 = 131,23 — 132,26 fretus (ψήφου .... δοθείσης .... ἀντιστρέψαι τὰ ληφθέντα πρὸς τὸν [sic libri mss fere omnes; τὸ perperam Thurn] δημόσιον, ὁ Βασίλειος τοῦ ἄγαν ὑπενδιδοὺς τὰ ἡμίση) lacunam sic fere explendam censuit : ⟨μόσιον τὰ ληφθέντα ἐπέτρεψεν, ἡ δὲ τοῦ βασιλέως ἠπιότης (vel ἐπιείκεια)⟩ τὸ ἄγαν ὑποθραύουσα δίκαιον : πρὸς τὸν δὴ τὸ ἄγαν ὑποθραύουσα δίκαιον V apographa : πρὸς τὸ δημόσιον ὁ βασιλεὺς τὸ ἄγαν ὑποθραύων δίκαιον coni All; ex All pendent edd rell; fortasse lacuna ope **45,** 8/9 infra

treasury * * * deviated somewhat from an overly strict construction of the law, and commanded each one of those people to return one-half of what they had received to the imperial treasury. As a result, unworthy as they were of any generosity, these individuals retained a not insignificant portion of the donations <bestowed upon them>, while thirty thousand pounds were <thus> gathered into imperial coffers. From these sums the emperor began to meet the most urgent expenses and to administer things suitably.

29. It so happened that on the very day when Basil assumed supreme power, news reached our capital announcing great victories and the ransoming of many Christian prisoners: it was as if God wished to signify the change for the better in Roman affairs. The emperor went in public procession to the great temple of God that bears the name of His Wisdom, gave thanks to Him for each and every thing, and on the way back made a display of consular largesse by distributing vast sums among his subjects, not from public funds (for there were none) but from his own private means that he had earlier acquired. His spouse Eudokia the empress, too, displaying

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(ἡ . . . . βασιλέως φιλανθρωπία τὴν τῶν νόμων αὐστηρίαν παρέθραυσε) partim sic explenda: πρὸς τὸν δη⟨μόσιον, ἀλλὰ ἡ τοῦ βασιλέως φιλανθρωπία τῶν νόμων⟩ τὸ ἄγαν ὑποθραύουσα δίκαιον   20 ἕκαστον V : ἕκαστοι coni All; ex All pendent edd rell   24 κεντινάρια V   **29, 1** ἡμεραν (sine acc) V   ⟨ἐπὶ⟩ add All ex quo pendent edd rell   2 ⟨ἀν⟩ῆλθεν proposuit Kamb fortasse recte   3 κρείτω V   4 ἐπινικιῶν V   7 ἐκεῖνου V

καὶ Λέοντι ὑπατεύσασα πολλὰ τῇ πολιτείᾳ χρήματα ἀπὸ τῶν ἑαυτῆς ἐδωρήσατο. πλὴν || [89v V] εἰ καὶ τότε ἔτι ἐσπάνιζε χρημάτων ὁ βασιλεύς, ὥσπερ εἴρηται, ἀλλὰ μετὰ ταῦτα προσεγένετο καὶ ἕτερον χρημάτων πλῆθος αὐτῷ ἱκανόν, τοῦτο μὲν θεοῦ διὰ τὸν πρὸς τοὺς πένητας ἔλεον αὐτοῦ καὶ τὴν δικαιοσύνην πολλοὺς τῶν ὑπὸ γῆν θησαυρῶν ἐν | [257B] ταῖς ἡμέραις αὐτοῦ εἰς φῶς εὐδοκήσαντος προελθεῖν, τοῦτο δὲ καὶ ἀπὸ τοῦ ἐν τῷ εἰδικῷ εὑρεθέντος χρυσοῦ, ὃν ὁ προβεβασιλευκὼς Μιχαὴλ τὰ κάλλιστα τῶν ἔργων συγχωνεύσας, λέγω δὴ τὴν χρυσῆν ἐκείνην καὶ λαλουμένην πλάτανον καὶ τοὺς δύο ὁλοχρύσους γρῦπας καὶ τοὺς δύο χρυσοῦς σφυρηλάτους λέ⟨ον⟩τας καὶ τὸ ὁλόχρυσον ὄργανον καὶ ἕτερα τῶν ἐπὶ τῆς τραπέζης χρυσωμάτων ἔργα διάφορα καὶ τὰς βασιλικάς τε καὶ αὐγουστιακὰς στολὰς καὶ τὰς ἄρχουσι μεγάλοις ἁρμοζούσας ἐσθῆτας, πάσας τυγχανούσας χρυσοϋφεῖς — ἃ δὴ πάντα συγχωνεύσας, ὡς λέλεκται, εἰς τὰ καθ' ἡδονὴν αὐτῷ ἔμελλεν ἀποχρήσασθαι· προαναρπασθέντος δὲ ἐκείνου εὑρέθη ὁ χρυσός, καὶ χαραχθεὶς εἰς ἅπαντα γέγονε χρήσιμος τῷ βασιλεῖ. δεῖ γάρ, φησί, χρημάτων, καὶ ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων. ἀλλὰ τοῦτο μὲν ὕστερον.

FP 29, 14 ὥσπερ εἴρηται : cf. **29**, 9 supra   18 τοῦτο — 28 βασιλεῖ : cf. TC, 4,21 = 173,3–18 (paulo aliter); Ps.-Sym., *Th*, 4 = 627,12–14; *MT*, 15 = 659,15–22 (e TC, 4,21); GMC, *Th*, 5 = 793,9–14; Ps.-Leon. Gramm., 215,14–17   28 δεῖ — 29 δεόντων : Demosth., I *Olynth.* 20, quem locum noster potius ex Aphthonii *Progymn.*, IV = 7,11/12 ed. Rabe aut (quod minus probatur) e Ps.-Libanii *Progymn.*, IV, 3 = 8,117,4/5 ed. Foerster sive e Nicolai *Progymn.*, IV,2 = *Rhetor.Gr.*, I, 279,20/21 ed. Walz quam ex ipso Demosthene hausit   30 ἀλλά — **30**,1 Τότε δέ : cf. Plut., *Iul. Caes.*, 4, 9 (ὕστερον in fine cap.); TC, 4,22 = 174,1/2; Const. Porph., *De imag. Edessena* 75**, 25/26 ed. Dobschütz; **19**, 35 supra

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I 29, 14 προσεγένετο — 30 ὕστερον : cf. Scyl., *B*, 15 = 132,31–39

29, 14/15 ἕτερον V : ἑτέρων coni Comb quem Be secutus est, sed cf. Scyl., *B*, 15 = 132,31/32 (πλῆθος χρημάτων ἀπροσδόκητον)   17/18 προέλθειν V   19 των (sine acc) V   an inter Μιχαήλ et τὰ κάλλιστα lacuna postulanda?   20 καὶ λαλουμένην V (et Ba 232 Combefisii!): καλουμένην All (e Ba 264 sui menda); ex All pendent edd rell   21 γρύπας V   χρυσοὺς V   22 λέ|τας V : corr apographa (Ba 232 in mg manu Holstenii?)   ἕτεραν V   26 λέμεκται ut videtur V : corr V[1]   27 ἔκεινου V   28 γάρ φησι V   29 ἐστι V   30 ἀλλὰ : initium novi capitis hic posuisse videtur V   30 ἀλλὰ : initium novi capitis hic posuisse videtur V

consular largesse together with the sons Constantine and Leo, made a large gift to the citizens from her private funds. Although, as has been said, the emperor was short of funds at that point, still a considerable quantity of additional wherewithal came into his possession at a later time. For one thing, it pleased God, on account of the charity and justice that the emperor had shown toward the poor, to cause many treasures buried underground to be discovered in the days of his rule; for another, <this was due> to the gold found in the <imperial> private treasury. This gold—the previous emperor Michael had had the most beautiful works melted down; I am referring to the famous and much talked about golden plane tree, to two griffins of pure gold, two lions of hammered gold, an organ of pure gold, and various other objects belonging to the gold plate used at table; the vestments of the emperor and of the empress, and the garments which were destined for high dignitaries, all of which were embroidered with gold—all of this he had melted down, as has been said, and was about to misuse it for his pleasures. He had been snatched away beforehand, however; the gold was found, minted and was used by the emperor for all kinds of purposes. For, as the saying goes, "money must be had and without it nothing proper can be done." But all this happened later.

30. Τότε δέ, ἐπείπερ ἐπὶ τῶν τῆς ἀρχῆς οἰάκων ὑπὸ τῆς προ-
νοίας προβιβασθεὶς ἐκάθισεν ὁ Βασίλειος, εὐθὺς ἀπὸ γραμμῆς,
φασίν, ἄξιος ἐσπούδαζε φανῆναι τοῦ μεγέθους τοῦ πράγματος, καὶ
νύκτωρ διηγρύπνει καὶ μεθ' ἡμέραν διεσκόπει, πάντα κινῶν λο-
γισμὸν καὶ πᾶν στρέφων βούλευμα, ὅπως ἀγαθοῦ τινος αἴτιος τοῖς
ὑπ' αὐτὸν ἅπασι γένοιτο καὶ ὅπως ἐπὶ τὸ ἄμεινον ἐμφανῆ καὶ
μεγάλην μεταβολὴν τὰ πράγματα δέξηται. καὶ πρῶτα μὲν ἐπὶ
τὰς ἀρχὰς ἀδωρότατα τοὺς πάντων ἀρίστους ἐκλεγόμενος
προεβάλλετο, οἷς ἦν καὶ οἴκοθεν, ἅτε ἀρίστοις οὖσι, καὶ ἀπὸ τῆς
ἀκριβοῦς τοῦ βασιλεύοντος ἐπισκέψεως πρῶτον | ἔργον καὶ σπού- 258B
δασμα τὸ πρὸ τῶν ἄλλων τὰς ἰδίας χεῖρας καθαρὰς ἀπὸ παντοίου
διαφυλάξαι λήμματος, εἶθ' οὕτως πασῶν τῶν ἀρετῶν πλέον
τιμῆσαι δικαιοσύνην, καὶ ἰσότητα πα||ρασκευάσαι ἐμπολι- 90r V
τεύεσθαι πανταχοῦ, καὶ τὸ μὴ καταδυναστεύεσθαι ὑπὸ τῶν πλου-
τούντων τοὺς πένητας, μηδὲ ἀδίκως ζημίᾳ τινὰ ὑποβάλλεσθαι,
ἀλλὰ ῥύεσθαι πένητα καὶ πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ,
καὶ κατὰ μικρὸν ἀναλαβεῖν τοὺς ἀνθρώπους ὥσπερ ἀπὸ τῶν

FP 30, 2 ἀπὸ γραμμῆς: cf. Libanii *Or.* 18: 40 et *Ep.* 251(254) = 2,253,12/13 et 10,239,4 ed. Foerster et varios Libanii aliorumque locos, de quibus E. Salzmann, *Sprichwörter .... bei Libanios* (1910), 65; Sudam, A 3271 = 1 293,3/4 ed. Adler; Leutsch-Schneidew. I, 210 (=Diogen. II: 83a cum nota); II, 145 (=Macar. II: 18) 4 νύκτωρ — διεσκόπει: cf. Himer., *Or.* 3,17 = l. 118/119 ed. Colonna et Phot., *Bibl.*, cod. 243, 357a 33 ed. Bekker = VI,68 Henry (νύκτωρ ἀγρυπνεῖ καὶ μεθ' ἡμέρας ἐσπούδακεν); cum haec Himerii Oratio apud Photium solum servata sit, suspicor nostrum a Photio locutionem mutuatum esse 8 ἀδωρότατα: cf. Liban., *Or.* 18: 182 = 2,316,6 ed. Foerster 11 τὰς ἰδίας — 12 λήμματος: cf. Plut., *Cat. Mai.* 10,6 (ἐφύλαττε καθαροὺς παντὸς λήμματος) χεῖρας καθαράς: cf. D.A. Tsirimbas, *Sprichwörter .... bei .... Alkiphron — Cl. Aelianus* (1936), 36/37 12 εἶθ' οὕτως — 44 ἐμπολιτεύεσθαι: cf. Leon. VI, *Or. funebr. in Basilium*, 58,23–30 edd. Vogt-Hausherr 16 ῥύεσθαι — αὐτοῦ: cf. Ps 34(35):10

I 30, 7 καὶ πρῶτα — 15 πένητας: cf. Scyl., *B*, 16 = 132,40–45

30, 1 οἱάκων V τῆς^2: τοῦς V 2 ἐκαθισεν (sine acc) V βασίλειοος V 3 πραγματος (sine acc) V 5 παν (sine acc) V 6 ὑπαυτὸν V ἅπασα V αμεινον (sine spir et acc) V 8 ὁ δωρότατα V, sed cf. Scyl., *B*, 16 = 132,41 (ἀδωροτάτους) 10 του (sine acc) V 12 εἰθ' V 13 καιοσύνην V: δι- add V^1 sv 15 μὴ δὲ V ὑποβαλλέσθαι V 17 των (sine acc) V

30. Now, in these days when Basil, exalted by Providence, had taken his seat at the helm of government, he strove right from the start, as they say, to appear worthy of the greatness of this event; he lay awake at night and kept watch during the day, he exerted all his thoughts and mustered up all his resolve, so that he might become the source of some good for all his subjects, and <public> affairs would take a manifest and significant turn for the better. To begin with, he selected and promoted the very best people for office without accepting the smallest gift in return. Since these men were the best, they considered, both on their own and on account of meticulous inquiry on the part of the emperor, that their obligation and duty was, first of all, to keep their own hands clean of any ill-gotten gain before <ensuring that> those of others <remained undefiled>; furthermore, to honor justice above all other virtues, to cause fairness to prevail everywhere, to see to it that the poor were not oppressed by the rich, nor that anyone suffered any harm unjustly, but rather that the poor and needy man should be delivered out of the hands of those who were stronger than he, and that little by little, people should revive who had already given

φθασάντων ἤδη λειποψυχοῦντάς τε καὶ ἐκλείποντας, καὶ ἀναρρωννύντας ἐπὶ τῆς ἀρχαίας ἅπαντας εὐετηρίας σπουδάζειν ἀποκαθιστᾶν. ὧν καὶ διὰ τὴν ἐξ ἀρχῆς πρὸς τὰ βελτίω ῥοπήν (τοιοῦτοι γὰρ πάντως οἱ ἐκλεγόμενοι) καὶ διὰ τὴν τοῦ κρατοῦντος περὶ ταῦτα σπουδὴν καὶ ἐγρηγορυῖαν πανταχόσε περίβλεψιν εἰς πᾶν τὸ δέον προθύμως ἀλλήλους ὑπερβαλέσθαι ἁμιλλωμένων, ἅπασα μὲν ἀδικία εὐθὺς ἀπὸ πάντων ἠλαύνετο, καὶ τὸ δίκαιον ἐπαρρησιάζετο, καὶ αἱ πρὶν ὑπὲρ τὰς Βριάρεω χεῖρες πρὸς τὰ ἀλλότρια ἐκτεινόμεναι ἐκνε⟨ν⟩αρκωμέναις ὥσπερ καὶ παρειμέναις ἐῴκεσαν, καὶ τὰ ἀσθενῆ πρὸ τούτου τῶν πενήτων μέλη ἐρρώννυτο διὰ τὸ ἀδεῶς ἕκαστον τὴν οἰκείαν βῶλον ἐργάζεσθαι καὶ τὸν ἴδιον ἀμπελῶνα καρποῦσθαι, καὶ τὴν ἐλαίαν καὶ τὴν συκῆν τὴν πατρῴαν μηδένα εἶναι τὸν τολμῶντα ὑπὸ τὴν ἑαυτοῦ ποιεῖσθαι ἐξουσίαν, ἀλλ' ἕκαστον ἐν τῇ συνήθει καὶ πατρῴᾳ τούτων σκιᾷ ἀναπαύεσθαι. καὶ οὕτω μὲν περὶ τὸν ὑπὸ χεῖρα πάντα λαὸν τῶν τε χωρῶν καὶ τόπων καὶ πόλεων τῆς ἑαυτοῦ ἐπικρατείας ὁ εὐσεβὴς διε|γένετο βασιλεύς. εἰ δέ τις οἷον ὄζος κακίας ἔν τινι στερεῶς εὖ 259B
μάλα † συναθροισθεὶς † ὑπὸ τῶν κατὰ μέρος ἀρχόντων μεταβληθῆναι ἢ τέλ⟨ε⟩ον ἐκκοπῆναι οὐχ οἷός τε ἦν, δι' αὐτοῦ ἐκείνου τοῦ

FP 30, 25 Βριάρεω χεῖρες: cf. e.g. Greg. Naz., *Or.* XVIII, *MPG*, 35, col. 992 C; *Or. de pace a. 927 cum Bulgaris facta*, ed. Jenkins in *Polychronion, Festschr. F. Dölger* (1966), 290; Sym. mag. et logoth., *Ep.* 79,3 ed. Darrouzès, *Epistoliers byzantins* . . . (1960), 144 26 ἐκνε⟨ν⟩αρκωμέναις — παρειμέναις: cf. Plut., *Coriol.*, 31:3 (ἐκνεναρκηκόσι κομιδῇ καὶ παραλελυμένοις) 28 τὸν ἴδιον — 32 ἀναπαύεσθαι: cf. Mic 4:4

I 30, 36 τέλεον — 44 ἐμπολιτεύεσθαι: cf. Scyl., *B*, 16 = 132,42/43

30, 18 τὲ V 18/19 ἀναρρωνύντας V 20 τα (sine acc) V ῥυπήν V 22 περὶ βλεψιν (sine acc; -ψ- in rasura) V 23 δεόν V 26 ἐκνεαρκωμέναις V 27 τοῦτου V ἐρώννυντο ut videtur V: tertium ν erasit V[1] 31 πατρῶαν V 32 ὑποχεῖρα V 34 κα|κακίας V 35 μαλα (sine acc) V συναθροσθεὶς V : corr V[1] : συναρθρωθεὶς dubitanter coni de Boor καταμέρος V 36 τέλον V : corr apographa

up the ghost, as it were, and were on the very brink of dying from all that had happened beforehand; to give all men renewed vigor and to endeavor to restore them to their former prosperity. As these officials vied with each other, each eagerly trying to outdo the other in carrying out all that was right—both on account of their innate bent toward the highest values (for such were the men selected in all cases) and on account of the zeal shown by their ruler in such things and of his vigilant watchfulness in all directions—straightaway all injustice began to be chased away from all <walks of life> and justice, to reassert itself with confidence; the hands, more numerous than the hands of Briareus, that had been stretched out for the property of others, were now numbed and paralyzed, as it were, while the once feeble limbs of the poor were gaining in strength. Now every man could till his plot of land and gather the fruit of his own vineyard without fear, because no longer was anyone daring enough to appropriate that man's ancestral olive or fig trees, and everyone could now safely rest in their familiar and ancestral shade. In such a way did the pious emperor treat all who lived under his rule in the countryside, inhabited places, and cities of his realm. And if an evil offshoot had become, as it were, firmly ingrown [?]* in someone, and local officials were unable to turn it around [?] or excise it entirely, that shoot was

*Perhaps "grown into a thick clump." Text and meaning uncertain.

βασιλεύοντος ἢ μετεβάλλετο ἢ ἀλλοίως πως τὴν ἰατρείαν ἐδέχετο. τέλεον γὰρ ἐξᾶραι πάντοθεν τὴν ἀδικίαν ὁ κράτιστος οὗτος φιλονεικῶν, πανταχοῦ τε διατάγματα ἐξέθετο καὶ κατὰ πᾶσαν χώραν ἐξέπεμψεν, δι' ὧν πᾶσα δόσις, μέχρι τότε τὸ εὔλογον ἔχε⟨ι⟩ν δοκοῦσα ‖ διὰ τὴν πονηρὰν ἀπὸ χρόνου συνήθειαν, 90v V
ἀνῃρεῖτο καὶ ἐξεκόπτετο, καὶ ἰσο⟨νο⟩μία πᾶσα καὶ δικαιοσύνη ὥσπερ ἀπό τινος ὑπερορίου φυγῆς ἐδόκει κατιέναι πρὸς τὸν βίον καὶ τοῖς ἀνθρώποις ἐμπολιτεύεσθαι.

31. Ἀλλὰ καὶ τοὺς εἰς τὸ κρίνειν ἐπιτηδείους, ἀπὸ μὲν μαθημάτων ἔχειν μαρτυρουμένους τὸ ἱκανόν, ἀπὸ δὲ γνώμης καὶ προαιρέσεως τὸ εὐσεβές τε καὶ ἀδωρόληπτον, ἀξιώμασί τε τῆς ταπεινοτέρας βαθμίδος ὑπεραίρων καὶ ἀνυψῶν καὶ ῥογῶν ἐνιαυσίων ἐκθέσεσι καὶ σιτηρεσίων ἄλλων καὶ φιλοτιμιῶν παροχαῖς δεξιούμενος, κατὰ πᾶσαν σχεδὸν ἀγυιὰν καὶ πᾶν εὐαγὲς ἐνδιαίτημα ἐγκατέστησεν. ἐξαιρέτως δὲ τὸ λεγόμενον τῆς Χαλκῆς λαμπρότατον τὸ πάλαι καὶ ἀξιάγαστον οἴκημα, τῷ χρόνῳ καὶ τῇ τῶν κρατούντων ῥαθυμίᾳ, ἴσως δὲ καὶ ἀπό τινων ἐμπρησμῶν, κατὰ μέρη πολλὰ διαρρυὲν καὶ τὴν ὀροφὴν πονήσασαν ἐσχηκός, αὐτὸς καὶ πόνῳ καὶ δαπάναις συχναῖς ἀπεκάθηρέν τε καὶ περιεποιήσατο καὶ | κοινὸν κατέστησεν δικαστήριον, Ἀρείου τε πάγου καὶ 260B
Ἡλιαίας σεμνότερον. οὐ μόνον δὲ διὰ τῆς τῶν κριτῶν ἐκλογῆς τε καὶ προ[σ]βολῆς τοὺς ἀδικεῖσθαι λέγοντας τῶν δικαίων τυγχάνειν προενοήσατο, ἀλλὰ καὶ διὰ τῆς παροχῆς τῆς καθ' ἡμέραν τροφῆς τῶν ἐπὶ τῇ παρὰ τῶν ἰσχυροτέρων βίᾳ ἑκάστοτε πρὸς τὴν βασιλεύουσαν ἀναγκαζομένων εἰσέρχεσθαι. δείσας γὰρ μὴ ἀπορίᾳ

39/40: tempore incerto, secundum nostrum potius regni initio 1–21: tempore incerto, secundum nostrum potius regni initio (cf. 34 χρόνοις δὲ ὕστερον) 9: Porta Aerea a populo combusta est m. Ian. a. 532 (tempore seditionis Νίκα)

FP 30, 38 ἐξᾶραι — ἀδικίαν: cf. Ps Sal 3:7 **31,** 6 πᾶσαν .... ἀγυιάν: cf. *Od.*, 2,388 (3,487,497; 11,12; 15,185,296, 471)

I 31, 1 Ἀλλά — 32 ἐπήμυνεν: cf. Scyl., *B*, 16 = 133,46–57

30, 37 μετεβαλετο (sine acc) V πῶς V 38 ἐξάραι V 41 ἔχεν V: corr

turned around [?] or in some other way cured by the emperor himself. For this best of rulers strove to uproot the last trace of injustice everywhere; he issued general edicts, which he would send out to every province, that abrogated and annulled all practice of offering gifts, a practice which until then, owing to an evil and inveterate custom, had been regarded as reasonable. Thus equal justice under law seemed to be returning to everyday life as if from some banishment abroad, and was resuming its place among men.

31. Furthermore, in well-nigh every street and every pious establishment the emperor installed men suitable to act as judges, men whose competence was proven by their learning and whose mind and character attested to their pious and incorruptible ways; he raised and elevated them from lower ranks by conferring dignities upon them and honored them by granting them yearly stipends and providing them with other allowances and largess. In particular he caused the so-called Brazen House to be cleared and restored at great personal effort and expense, for on account of the <ravages of> time and the indolence of previous rulers, and perhaps because of certain fires as well, several parts of this once splendid and most impressive structure had fallen into ruin, and the structure itself had a leaky roof. He set this building up to be a general court, more honorable than the Areopagus and the Heliaea. Not only through selection and promotion of judges did he provide that justice be dispensed to those who claimed to have been wronged; he did it also by offering daily sustenance to those who were obliged to visit the capital city whenever they sought redress for violence done to them by the mighty. Since he feared that,

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apographa 42 ἰσο⟨νο⟩μία All (e Ba 264 sui coniectura); ex All pendent edd rell: ἰσομία V: ἰσοτιμία coni Ba 232, fortasse recte 43 κατίεναι V **31,** 4 βαθμίδος cum acuto V quod retinui; sic etiam in cod. Lipsiensi *De Cerimon.*, foll. 31r et 126r (29,19 et 300,6 = I,23,23 et II,108,17 ed. Vogt) 5 σιτηρέσιων ἀλλων (sine acc) V 6 ἀγυιὰν V quod retinui 14 προσβολῆς V All (e Ba 264 suo): corr Comb

τῶν ἐπιτηδείων πολλάκις τινὲς πρὸ τοῦ πέρας τὴν κατ' αὐτοὺς ὑπόθεσιν δέξασθαι τῶν τῇδε ἀναχωρήσωσι, πρόσοδον ἀρκοῦσαν ἀφώρισεν, ἀφ' ἧς οἱ ἐγκαλοῦντες κατά τινων ἀπετρέφοντο, ἕως τὴν ἀπὸ τοῦ δικαστοῦ ἀπόφασιν ἔλαβον. οὐ ταῦτα δὲ μόνα πρὸς τὴν παντελῆ τῆς ἀδικίας ἐπενοήσατο ἐξολόθρευσιν, ἀλλὰ καὶ ἑαυτὸν εἰς τὸ τοιοῦτον μέρος ἐπέδωκεν· καὶ ὅταν ἔτυχεν τῶν στρατειῶν σχολάζων καὶ τοῦ χρηματίζειν ταῖς ἁπανταχόθεν πρεσβείαις, αὐτὸς τῶν βασιλείων ὑποκατιὼν καὶ εἰς τὸ διὰ [τὸ] τοὺς πανταχόθεν ‖ εἰς αὐτὸ συντρέχοντας, ὡς ἔοικεν, λεγόμενον Γενικὸν (91^r V) καθεζόμενος, τοὺς ὑπὸ τῶν εἰσπραττόντων τοὺς δημοσίους φόρους πολλάκις, οἷα συμβαίνει, διὰ τὸ μέγεθος τῆς ἀρχῆς ἀδικουμένους καὶ ὥσπερ εἰς κοινὸν πρυτανεῖον εἰς τὸ τοιοῦτον διαιτητήριον καταφεύγοντας καὶ τὰς οἰκείας ἐγκλήσεις προβαλλομένους μετὰ πόνου πολλοῦ καὶ συχνῆς ἐπιμελείας ἐξήταζεν, καὶ οὕτως τοῖς ἀδικουμένοις ἐπήμυνεν καὶ τοὺς ἀδικοῦντας ἔπαυεν διὰ τῆς νομίμου τιμωρίας τοῦ μηκέτι τολμᾶν τὰ τοιαῦτα ποιεῖν. χρόνοις δὲ ὕστερον λέγεταί ποτε κατελθεῖν εἰς τὴν τοιαύτην διατριβὴν πρὸς τὴν τῶν ἀδικουμένων ἐκδίκησιν· ὡς δ' ἔτυχεν | (261B) οὐδεὶς ἐγκαλῶν, ὑποτοπήσας ὑπό τινων τῆς πρὸς αὐτὸν εἰσόδου ἀνείργεσθαι, τοὺς περὶ αὐτὸν δορυφόρους ἀπέστειλεν ζητοῦντας κατὰ πολλὰ μέρη τῆς Πόλεως, εἴ τίς ἐστι κατά τινος ποιούμενος ἔγκλησιν· ὡς δὲ ἐπανῆλθον οὗτοι μηδένα μηδαμοῦ εὑρηκέναι

FP 31, 21 οὐ ταῦτα — 33 ποιεῖν : cf. Genes., 4,38 = 88,66 — 89,71 23 καὶ ὅταν — 33 ποιεῖν : de Iuliano Imp. iudicis vice causas diiudicante cf. Liban., *Or.* 18: 182 = 2,316,6–11 ed. Foerster 29 κοινὸν πρυτανεῖον : cf. Plut., *Thes.*, 24,3 31 μετὰ πόνου — ἐπιμελείας : cf. **1**, 8 supra

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I 31, 34 χρόνοις — 51 γραφῆς : cf. Scyl., *B*, 16 = 133,57–69

31, 21 ἔλαμον V 22 επενοήσατο (sine spir) V 23 ὅτ' ἂν V ετυχεν (sine acc) V 24 ἅπαν ταχόθεν V 25 [τὸ] : seclusit Be quem de Boor secutus est : τὸ retinendum et mox συντρέχοντας in συντρέχειν mutandum censet Kamb, fortasse recte

lacking the necessary means, some people might perchance have to depart from here before the judicial proceedings concerning their case were concluded, he set aside sufficient income to sustain the plaintiffs until they obtained a verdict from the judge. Not only did he devise these means for the utter suppression of injustice, but he also turned his own attention to this task. Whenever he happened to find respite from military campaigns and from granting audiences to embassies coming from all parts, he would go down from the imperial palace, take his seat in the "General Office"*—apparently so called because of the people who flocked to it from everywhere—and examine with painstaking effort and much care <the cases of> those who were seeking refuge in this establishment as in a general court, so to speak, for the purpose of submitting their complaints against the collectors of state taxes by whom they may have been perchance wronged (a thing that does in fact happen) on account of the extensive powers <residing in these collectors' authority>. In such a fashion would the emperor come to the aid of the wronged, and by invoking the penalty of law cause the perpetrators of injustice to desist and no longer dare to commit such acts. The story goes that years later the emperor once went down to the aforementioned place in order to advocate the rights of the wronged; as there were no plaintiffs present, he surmised that some people had prevented them from gaining access to him, and he sent out members of his bodyguard to inquire in many quarters of the city whether there was anyone wishing to submit a complaint against someone else. When they returned saying that they

*Literally: "Public Treasury"

λέγοντες ἐγκαλοῦντα κατά τινος, δακρῦσαί φασι τὸν γενναῖον ἐκεῖνον ὑφ' ἡδονῆς, καὶ οὕτω τὴν εὐχαριστίαν ἀποδοῦναι θεῷ. ὁρῶν δὲ ὅτι ἔστι τις τοῖς πονηροῖς εἰς τὸ ἀδικεῖν ἀφορμὴ ἀπὸ τοῦ διὰ τὸ σύντομον ⟨ἐν⟩ τοῖς τῶν ἀριθμῶν μορίοις καὶ μέρεσι, τοῦ ἡμίσεως καὶ ἕκτου καὶ δωδεκάτου τυχόν, κεχρῆσθαι τοῖς παλαιοῖς ⟨σημείοις⟩ ἐν ταῖς ἀναγραφαῖς τῆς τῶν φόρων εἰσπράξεως, ἠθέλησε καὶ τὴν τοιαύτην τῶν ἀδικεῖν βουλομένων περιελεῖν ἀφορμήν, καὶ διωρίσατο καὶ γράμμασι λιτοῖς, ἃ καὶ τοῖς ἀγροίκοις ἀναγινώσκειν ἔστιν ἐν δυνατῷ, καὶ ὁλογράφοις καὶ φανεραῖς ταῖς ψήφοις τῆς δηλουμένης ποσότητος τοὺς τῶν ἀπαιτήσεων γράφεσθαι κώδικας, οἴκοθεν τὸ εἰς τοῦτο τάξας ἀνάλωμα καὶ τῶν χαρτίων καὶ τῆς γραφῆς, πρὸς τὸ μὴ ἀδικεῖσθαι τοὺς πένητας. καὶ τοῦτο μὲν τοιοῦτον καὶ τοσοῦτον τῆς περὶ τὸ ὑπήκοον κηδεμονίας αὐτοῦ καθέστηκε γνώρισμα, καὶ ὅτι ὑπ' οὐδενὸς οὐδένα ἀδικεῖσθαι ἐβούλετο. καὶ τοιοῦτος μὲν ἦν περὶ τὰ πολιτικὰ καὶ δημόσια.

32. Μὴ βουλόμενος δὲ μηδὲ τῶν ἐκκλησιῶν τοῦ θεοῦ δοκεῖν ἀμελεῖν (πάντως γάρ, ‖ ὡς ἐν τῷ κοσμικῷ περιεχόμεναι σκάφει, 91v V ὑπὸ τὴν πρόνοιαν τοῦ κρατοῦντος καὶ αὗται τυγχάνουσιν, ἐκείνου | δὲ καὶ μᾶλλον, ἅτε θεοφιλοῦς καὶ πολλὴν περὶ τὰ θεῖα κεκτη- 262B μένου εὐλάβειαν) — ἐπεὶ οὖν καὶ ταύτας οἷον εἶναι ἐν σάλῳ τινὶ

42–51: tempore incerto

FP 31, 47 γράμμασι λιτοῖς: cf. *Litteras* Theophylacti patr. C/politani (obiit a. 956) ad Petrum princ. Bulgarorum ed. Dujčev in FGrHB 5 (1964), 185 (διὰ λιτῶν γραμμάτων, καθὼς ἠξίωσας); inter posteriores, cf. e.g. Mich. Attal, *Diatax.*, 1238 = p. 93 ed. Gautier (εὐαγγέλιον παλεὸν λιτόγρα(φον)) **32,** 2 κοσμικῷ .... σκάφει: cf. **18**, 30/31 supra 5/6 ἐν σάλῳ τινὶ καὶ ταράχῳ: cf. Athan., *Exp. in Ps.*, *MPG* 27, col. 344A (ἐν ταράχῳ καὶ σάλῳ); cf. etiam Sir 40:4; Plut., *Quaest. conv.* 6 = Mor. 722E; Greg. Nyss., *In inscr. Ps.*, 1,8 = 5,59,27 edd. McDonough-Alexander (in his omnibus ταραχή vel ταραχῇ)

I 32, 1 Μὴ βουλόμενος — 18 παρέσχετο: cf. Scyl., *B*, 16 = 133,70 — 134,75

31, 40 λεγοντες (sine acc) V 42 ἔστί τίς V 43 ⟨ἐν⟩ e Scyl., *B*,16 = 133,64 (ἀπὸ τῶν ἐν τοῖς ἀριθμοῖς μορίων) addidi quod iam de Boor dubitanter propo-

had found no one anywhere who was raising a complaint against anyone, that noble man of blessed memory, so the story continues, shed tears of joy and so gave his thanks to God. When he discovered that wicked men found a pretext for committing injustice by using, in the name of conciseness, ancient <shorthand> signs to denote parts and fractions of numbers—such as, for example, one-half, one-sixth, or one-twelfth—in drawing up registers of taxes due, he resolved to take away this pretext from those who might tend toward wrongdoing, and pronounced that these registers of taxes due should be written in uncial letters which even rustics would be able to read, and that the numbers denoting sums stated in these registers should be written out in full and in a clear fashion. From his own resources, he fixed the relevant fees for writing materials and for the writing itself, so that the poor would suffer no injustice. This, then, is significant and considerable proof of his care for his subjects and of his desire that no one be wronged at another's hands. Such an emperor was he in matters secular and public.

32. Nor did he wish to seem neglectful of the churches of God (these, too, being contained within the ship of universal state, are most assuredly subject to the protection of the ruler; and this applied especially to Basil, inasmuch as he was a God-loving man, greatly respectful of things divine). Because he saw that the churches, too, were, so

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suerat 44 δωδεκατου (sine acc) V 45 ⟨σημείοις⟩ e Scyl., *B*,16 = 133,65 (χρωμένων τοῖς παλαιοῖς σημείοις τῶν γραφέων) addidi quo loco iam de Boor in appar. suo usus est ("κεχρῆσθαι τοὺς γραφέας σημείοις τοῖς παλαιοῖς ex S?") ἀναγραφαις (sine acc) V εἰσπράξεων V 46 ἀδικεῖν in rasura V 50 -αι κώδικας in rasura V 51 post γραφῆς vocabula καὶ τῶν γραφέων ut videtur e Scyl., *B*,16 = 133,69 (καὶ τὴν τῶν γραφέων) add Comb quem Be secutus est 52 περι (sine acc) τὸ iteravit V: secundum τὸ expunxit V^x 53 γνωρισμα (sine acc) V **32,** 1 μὴ δὲ V 5 γοῦν V: οὖν V^1 e corr; cf. de Boor notam ad locum "γοῦν particulae usus in quattuor prioribus libris [i.e. TC, 1–4] satis frequentis in hoc libro vestigium nullum apparet" et ἐπεὶ οὖν **36,** 1 infra

καὶ ταράχῳ τυγχανούσας ἑώρα διὰ τὸ τῆς κοινῆς λύμης ὑπὸ τοῦ προάρξαντος καὶ ταύτας μεταλαχεῖν, καὶ ἐξωσθῆναι μὲν τῆς οἰκείας καθέδρας καὶ ποίμνης τὸν ἐννόμως τούτων κατάρχοντα, ἀντεισαχθῆναι δὲ ἕτερον, οὐδὲ τούτων ἠμέλησεν, ἀλλὰ διὰ κοινῆς συνόδου καὶ συνελεύσεως τῶν ἁπανταχόθεν ἀρχιερέων θεοῦ ταῖς ἐκκλησίαις τὸν σάλον κατὰ τὸ ἐνδεχόμενον ἔστησεν, τήν τε πρὸ τούτου ἑβδόμην ἁγίαν ἐπικυρώσας σύνοδον καὶ τοὺς περιλειπεῖς τῶν εἰκονομάχων αἱρετικῶν τῷ ἀναθέματι δοὺς καὶ τὸν γνήσιον νυμφίον τῇ ἐκκλησίᾳ καὶ τοῖς τέκνοις τὸν πατέρα κανονικῶς παρασχών, τὸν δὲ ἀντεισαχθέντα σχολάζειν κελεύσας ἕως τοῦτον πρὸς ἑαυτὸν μεταστήσει ὁ κύριος. καὶ οὕτω μὲν εὖ καὶ καλῶς καὶ τὰ κατὰ τὴν ἐκκλησίαν διέθετο, καὶ τὴν ἐνδεχομένην καὶ ταύτῃ γαλήνην τῇ οἰκείᾳ σπουδῇ καὶ προμηθείᾳ παρέσχετο.

33. Εὑρὼν δὲ καὶ τοὺς πολιτικοὺς νόμους πολλὴν ἀσάφειαν καὶ σύγχυσιν ἔχοντας διὰ τὴν ἀγαθῶν ὥσπερ καὶ πονηρῶν συναναστροφήν, λέγω δὴ τὴν τῶν ἀνῃρημένων καὶ πολιτευομένων ἀδιάκριτον καὶ κοινὴν ἀναγραφήν, καὶ τούτους κατὰ τὸ προσῆκον καὶ ἐνδεχόμενον προσφόρως ἐπηνωρθώσατο, τὴν τῶν ἀνῃρημένων ἀχρηστίαν περιελών, καὶ τῶν κυρίων ἀνακαθάρας τὸ πλῆθος, καὶ | 263B

7–9: d. 23 m. Oct. a. 858 Ignatius depositus, d. 25 m. Dec. a. 858 Photius ordinatus est 9–13: de duobus Conciliis confuse hic tractat noster: (1) de Photiano ad m. Aug.–Sept. a. 867 convocato et (2) de Ignatiano aa. 869/870 adversus Photium habito 12: Conc. Nicaenum a. 787 13–15: paulo post d. 24 m. Sept. a. 867 Photius a sede amotus, d. 23 m. Nov. a. 867 Ignatius iterum sede potitus est 15/16: obiit Ignatius d. 23 m. Oct. a. 877

FP 32, 7 ἐξωσθῆναι —— 16 κύριος: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 541 D——545 D; *Vit. Nicolai Stud.*, *MPG*, 105, col. 913 B; Ps.-Leon. Gramm., 255,1–5; GMC, *B*, 5 = 841,3–6; GMCB, *B*, 2 = 18,31–34; Zon., XVI:8,8/9 = III,418,12–16 11 σάλον —— ἔστησεν: cf. Joan. Chrys., *Hom.* 27(28),1 *In Matth.*, *MPG*, 57, col. 345,5 **33,** 1 πολλὴν —— 2 σύγχυσιν: cf. Plut., *Quomodo adul.* 21 = *Mor.* 62BC (πολλὴν . . . . σύγχυσιν καὶ ἀσάφειαν) 6 περιελών —— 8 περιλαβών: cf. Procheir. Nom., *Prooem.*, = 58,40/41; 49/50; 52; 59/60 ed. A. Schminck, *Studien* . . . . (1986) = II, 115–116 edd. Zepi (εἰς πλῆθος ἄπειρον ἡ τῶν νόμων γραφὴ ἐλήλακεν . . . . ταῦτα κεφαλαιωδῶς . . . . περιεστείλαμεν . . . . οὐδὲ γὰρ οἷόν τε ἀπείρων βιβλίων γραφὴν ἐν ταύτῃ συντομίᾳ περιληφθῆναι); cf. etiam Epanagog., *Prooem.*, = 6,32 ed. Schminck (ἀνακαθάρασα)

I 33, 1 Εὑρών —— 6 πλῆθος: cf. Scyl., *B*, 16 = 134,75–78

to speak, unsettled and troubled (for they, too, had been affected by the ruin wrought under the preceding ruler, and the man who ought legitimately to be governing them had been expelled from his throne and flock and another installed in his place), neither did he neglect these matters. By convoking a general council and assembling hierarchs of God from all parts, he restored stability to the churches insofar as it was possible. Then, after confirming the Seventh General Council, which had been held before his time, and after anathematizing what remained of the iconoclastic heretics, he restored her true bridegroom to the Church and their true father to the flock in observance of canonical rules, and bade the one installed in the place of the lawful patriarch to remain free of duties until the Lord should call that lawful patriarch unto Himself. Thus did he advantageously and properly settle the affairs of the Church and by his zeal and foresight provide her with all possible serenity as well.

33. He also found Civil Law in great disarray, lacking in clarity, because good laws had currency along with bad ones—I refer to the indiscriminate codifying of obsolete laws together with those in force. He amended the Civil Law, as far as was fitting and possible, in a suitable fashion, by abrogating the useless and the obsolete and clarifying the body of those <laws> that remained in force, and by compressing

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32, 11/12 προτούτου V 12 περιλιπεῖς Comb (ut videtur priscae aetatis scriptores respiciens) quem Be et de Boor secuti sunt; cf. quoque **40**, 34 et **46**, 2 infra 13 εἰκονομάχον V 16 καὶ [3] (ante τὰ) seclusit Comb quem Be secutus est; sed est retinendum, cum hic vim vocis "etiam" habeat 17 ἐκκλησαν cui ί sv add V

ὥσπερ ἐν συνόψει κεφαλαίοις διὰ τὸ εὐμνημόνευτον τὴν προτέραν ἀπειρίαν περιλαβών.

34. Ἀλλ' ἐπεὶ τοῖς ἀγαθοῖς ἀεὶ παραφύεται φθόνος ὡς τοῖς γλυκέσι μάλιστα τῶν ξύλων οἱ σκώληκες, καὶ τῇ κοσμικῇ εὐετηρίᾳ καὶ εὐθηνίᾳ βασκαίνοντα τὰ φαῦλα δαιμόνια διὰ πονηρῶν ἀνθρώπων πειρᾶται τὴν τῶν ἀγαθῶν συνταράξαι φοράν — ἐκ τούτων καὶ τούτῳ συσκευὴν ἐπιβουλῆς με⟨λε⟩τᾷ καὶ πρὸς φόνον ὁπλίζεται Συμβάτιος καὶ Γεώργιος μετὰ στίφους ἀποφράδων ἀνθρώπων καὶ δυσσεβῶν. οὐ συγχωροῦντος δὲ πάντως οὐδ' ἀνεχομένου θεοῦ τὴν κακίαν δι' ἐλαχίστου αὖθις ἀναπαλαῖσαι τὴν οἰ||κείαν ἧτταν καὶ ἀπελάσαι τὴν εὐνομίαν καὶ δικαιοσύνην ἀπὸ 92r V τῆς γῆς, κατάδηλος ἡ τούτων πονηρία καθίσταται ἀφ' ἑνὸς τῶν συνωμοτῶν. ἀκολουθησάντων δὲ τῶν ἐλέγχων ἐπήρτητο μὲν ἀπὸ τῶν νόμων αὐτοῖς ἡ ἐσχάτη τιμωρία, τουτέστιν μετὰ καὶ δήμευσιν καὶ τῶν ὄντων ἁπάντων ἔκπτωσιν καὶ ἡ τῆς ζωῆς αὐτῆς ἀλλοτρίωσις. ἀλλ' ἡ τοῦ γενναίου βασιλέως φιλανθρωπία μόνῃ ⟨τῇ⟩ τῶν ὀφθαλμῶν ἐκκοπῇ τὴν τιμωρίαν ὡρίσατο τέως τῶν

33,7/8: Procheir. Nom. vv. dd. aa. 870–879, Epanag. aa. 880–883 aut a. 886 tribuunt   34,4–16: aestate a. 866– hieme a. 866/7. Cf. ad **19**,11 supra

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FP 34, 1 φθόνος — 2 σκώληκες: cf. Ps.-Joan. Chrys., *Hom. In illud: Exeuntes* = *MPG* 61, col. 708,25–29 (ὥσπερ γὰρ σκώληξ τὴν καρδίαν τοῦ δένδρου .... ξηραίνει, ὡσαύτως ὁ φθόνος τὴν καρδίαν .... μαραίνει); eadem fere invenies in Joan. Damasc. *Sacris Parall.* Litt. Φ, tit. 12, col. 420A, cf. etiam ad **19,** 2 supra   3 βασκαίνοντα — δαιμόνια: locutio Plutarchea, cf. *Dion.* 2,6 (φαῦλα δαιμόνια καὶ βάσκανα); *Quaest. Rom.* 51 = Mor. 277A; *De stoic. rep.* 37 = Mor. 1051 C   6 Συμβάτιος καὶ Γεώργιος: videntur ambo e cap. **19** supra de Symbatio et Pegane rebellibus et propter facinus oculis orbatis hic denuo repetiti. Cf. Ps.-Leon. Gramm., 247,11; Ps.-Sym., *MT,* 44 = 680,9/10; GMC, *MT,* 31 = 833,13 (et *Vat. gr. 1807,* 64v a, 6 ab imo necnon *Vat. gr. 163,* 45r [bis]), ubi Georgius Peganes ut socius facinoris Symbatii Bardae generis adducitur

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I 34, 4/5 ἐκ τούτων — 11 ἐλέγχων; 15 τῶν ὀφθαλμῶν — 16 συμβουλῆς: cf. Scyl., *B,* 17 = 134,81–86

33, 7 ἐν ante κεφαλαίοις add Comb quem Be secutus est   **34,** 5 με⟨λε⟩τᾷ scripsi (quod iam de Boor suaserat) e Scyl., *B,* 17 = 134,82/83 (Γεωργίου καὶ Συμβατίου

their formerly immense bulk into chapters, as in a synopsis, so that they could be easily committed to memory.

34. Since, however, Envy tends to attach itself to good things as worms mostly do to sweet-tasting wood, and since despicable demons, begrudging the well-being and flourishing of the universal state, attempt through evil people to disturb the flow of these good things—because of all this, Symbatios and George, too, planned and contrived a plot against the emperor, and armed themselves for murder together with a band of nefarious and impious men. God, however, did in no wise allow or in the slightest condone that evil, once vanquished, should recover its ground and banish the rule of laws and justice from earth; and the wickedness of those men was revealed by one of the conspirators. Proof of guilt came next, and the ultimate penalty allowed by the laws was threatening the plotters—that is, confiscation and loss of all property followed by the privation of life itself. On that particular occasion, however, the noble emperor's clemency limited the penalty solely to the blinding of the ringleaders of this wicked

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ἐξαρχόντων τῆς μελέτης); cf. TC 4,43 = 207,11/12 (ἐπανάστασιν μελετᾶσθαι) et Const. Porph., *DAI*, **50**/148 (προδοσίαν μελετᾷ) cum **51**/182–183 (μελετήσουσίν τινα ἐπανάστασιν); cf. etiam, e.g., Ps.-Leon. Gramm., 216,19/20; 218,12/13; 250,6; 253,15; 279,18; 330,17/18, ubi μελετᾶν κατά τινος idem est ac "seditionem facere"; cf. etiam GMC, *MT*, 24 = 828,19: μετᾶ V: μετὰ (quod sensu caret) apographa edd 6 ἀπὸ φράδων V 7/8 ἀνευχομένου V : corr Ba 264 ex quo All edd rell : ἀνασχομένου coni Ba 232 in mg 8 διελαχίστου V ἀναπαλαίσαι V 11 συνομοτῶν V 14 μόνῆ V 15 ⟨τῇ⟩ suppl de Boor, quod v.d. Kambyli superfluum videtur ὦρίσατο V

προκαταρξάντων τῆς πονηρᾶς συμβουλῆς· καὶ πλέον δ' ἂν τὴν εἴσπραξιν ἐμετρίασεν, εἰ μὴ τὴν εἰς τούτους ἄκραν φιλανθρωπίαν ἐγίνωσκεν καὶ ἄλλους προτρέψασθαι πρὸς τὴν μίμησιν καὶ τότε εἰς ἀνάγκην ὑπαχθῆναι αὐτὸν καὶ βαρυτέρας ἀνταποδόσεως. διὰ τοῦτο τῇ λεχθείσῃ ποινῇ τούτοις τε μετανοίας παρέσχε καιρὸν καὶ τοὺς λοι|ποὺς τῶν πονηρῶν ἐσωφρόνιζεν. βουλόμενος δ' ἐπὶ 264B μᾶλλον ἀναστεῖλαι τὰς ὁρμὰς τῶν ἀδίκως ζητούντων ἀλλότριον θάνατον καὶ πᾶσαν αὐτῶν ἐλπίδα περιελεῖν, ἀνάγει πρὸς τὸ τῆς βασιλείας ἀξίωμα τοὺς τῶν παίδων καθ' ἡλικίαν προέχοντας, ἤδη βασιλικῶς ἀναγομένους καὶ παιδευομένους καὶ εἰς πᾶσαν ἐκλάμποντας ἀρχικὴν ἀρετήν, Κωνσταντῖνον καὶ Λέοντα, οἱονεὶ κραταιοτέρας ῥίζας καὶ πλείο⟨νας⟩ βαλλόμενος τῇ ἀρχῇ, καὶ τοὺς εὐγενεῖς τῆς βασιλείας ὄρπηκας ἐπὶ ταύτης ὑψῶν.

35. Ἀλλ' ἐπεὶ κατὰ τοῦτο τὸ μέρος ἐγενόμην τῆς διηγήσεως, βούλομαι καὶ περὶ τῶν λοιπῶν αὐτοῦ παίδων ἤδη διαλαβεῖν, ὅπως περὶ ἑκάστου αὐτῶν εὐσεβῶς ἐβουλεύσατο. κατὰ γὰρ τοὺς πάλαι τῶν εὐσεβῶν καὶ μακαρίων ἀνδρῶν, μᾶλλον δὲ καὶ ὑπὲρ ἐκείνους, πολύπαιδα καὶ καλλίπαιδα καὶ τοῦτον ἔδειξεν ὁ θεός. μετὰ χρόνον τοίνυν τινὰ μεταδίδωσι τοῦ στέφους καὶ Ἀλεξάνδρῳ τῷ τρίτῳ υἱῷ· τὸν δὲ τούτων νεώτατον Στέφανον, ὡς τὸν Ἰσαὰκ ὁ

26: Constantinus ca. a. 859 (secundum alios a. 863/4) natus, d. 6 m. Jan. a. 868 (aut a. 869), Leo d. 1 aut potius d. 19 m. Sept. (secundum alios, quod minus probatur, m. Dec.) a. 866 natus, d. 6 m. Ian. a. 870 in imperium consociantur 6: Alexander d. 23 m. Nov. a. 870 (quod verisimile, etsi cum nostro pugnat), secundum alios ca. a. 867 natus, m. Sept.–Nov. a. 879 in imperium consociatur 7 νεώτατον; hic fotasse errant *Vita Euthym.*, 1 = 5,21 ed. Karlin-Hayter et noster, namque Alexandri dies natalis potius a. 870 est ponendus 7–9: Stephanus m. Nov. aut Dec. a. 867 (quod paene contra leges naturae fuerit, si Alexandri nativitatem a. 867 ponas) aut 868 natus aetate puerili ad hypodiaconatum ordinatur, d. 18 aut 25 m. Dec. 886 ad patriarchatum provehitur. De temporibus nativitatum consociationum promotionum dissentiunt cum fontes tum vv. dd.

FP 34, 20 μετανοίας .... καιρόν: locutio patristica et hymnica 26 ἀρχικὴν ἀρετήν : cf. Himer., *Or.* 28,4 = l. 15 ed. Colonna et Himerii excerpta in Phot., *Bibl.*, cod. 243,374 b 16/17 = VI,118 ed. Henry; e Photio locutionem hausisse videtur noster Κωνσταντῖνον — 28 ὑψῶν et **35,** 6 μεταδίδωσι — 9 ἀφιεροῖ : cf. Genes., 4,29 = 80,94–97 **35,** 5 πολύπαιδα καὶ καλλίπαιδα: cf. 4 Macc 16: 10; sed

plot, and he would have shown even more moderation in exacting his punishment, had he not been aware that excess of clemency toward these men would spur others on to imitation, and in the end he would have been compelled to resort to even more severe retribution. This is why he chose the aforementioned punishment and thus offered the plotters time to repent, while instilling prudence into any evildoers that remained. To curb still further the impulses of those who sought the unjust death of their neighbor and to put an end to their hopes once and for all, he promoted to imperial dignity the eldest of his offspring, Constantine and Leo, who were already enjoying an imperial upbringing and education and were shining forth with all kinds of royal virtues. By thus elevating the noble offshoots of the imperial house to <supreme> power, he placed it, as it were, upon firmer and broader foundation.

35. Now that I have come to this point in my narrative, I wish to deal with his remaining children as well, and with his pious counsel concerning each of them. For God blessed him with many fair children, as He did the pious and blessed men of old—nay, even to a higher degree. After some time he had Alexander, his third son, crowned co-emperor as well; as for Stephen, the youngest of them, he

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potius Greg. Naz., *Or.* XLIII, *MPG*, 36, col. 505 A aut Basil. Min., *Comm.* ad locum, ed. Cantarella, *BZ*, 26 (1926), 24,5 7 τὸν δέ — 9 ἀφιεροῖ: cf. Leon. VI, *Or. funebr. in Basilium*, 64,8–17 edd. Vogt-Hausherr

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I **34,** 21 βουλόμενος — 26 Λέοντα: cf. Scyl., *B*, 17 = 134,86/87 **35,** 5 μετὰ — 10 καθιεροῖ: cf. Scyl., *B*, 17 = 134,88–91

34, 18 προτρέψεσθαι Comb fortasse recte, quem Be secutus est 21 βουλόμενος: supra hoc voc. duo puncta in V quae ibi fortasse paragraphi vice funguntur 22 ὁρμᾶς V 23 ἀγάγει V All (e Ba 264 suo): corr Comb 25 πεδευομένους V 26 οἰόνει V 27 πλείο V : πλείω coni Ba 232: corr All **35,** 1 Ἀλλ' ἐπεί: hic nullum isgnum novi capitis in V 7 τοῦτων V

Ἀβραάμ, προσάγει θεῷ καὶ τῇ τοῦ θεοῦ ἐκκλησίᾳ καταλέγει καὶ
ἀφιεροῖ. τὴν θήλειαν δὲ γονὴν ἰσάριθμον οὖσαν τῇ ἄρρενι ἐν
ἱερῷ σεμνείῳ τῆς πανευφήμου μάρτυρος Εὐφημίας καθιεροῖ καὶ
ὡς δῶρον δεκτὸν καὶ ἀνάθημα θεῷ ἀνατίθησι, καὶ σχήματι καὶ
καταστολῇ κοσμήσας ὁμοίως ταῖς καθαρῶς ‖ καὶ ἀμιάντως τῷ 92ᵛ V
ἀθανάτῳ νυμφίῳ νυμφευομέναις παρθένοις Χριστῷ. ταῦτα δὲ εἰ
καὶ τοῖς χρόνοις ὕστερον τυχὸν γέγονεν, ἀλλ' οὖν ἐνταῦθα κείσθω
| συνημμένα, ὥσπερ τῇ φύσει, οὕτω δὴ καὶ τῇ διηγήσει τῆς 265B
τετρακτύος τῶν ἀδελφῶν.

36. Ἐπεὶ οὖν τὰ οἰκ⟨εῖα κα⟩λῶς εἶχεν αὐτῷ καὶ κατὰ σκοπὸν εὐσεβῆ καὶ θεάρεστον, ἐκάλει δὲ αὐτὸν ἡ ζέουσα περὶ τῶν ὅλων φροντὶς καὶ πρὸς ὑπερορίους στρατείας, ὡς ἂν τοῖς ο⟨ἰ⟩κείοις πόνοις καὶ τῇ αὐτοῦ ἀνδρείᾳ καὶ γενναιότητι πλατύνοι μὲν τὰ ὅρια τῆς ἀρχῆς, πορρωτέρω δὲ συνώσῃ καὶ ἀπελάσῃ τὸ δυσμενές, οὐδὲ τούτων ἠμέλησεν, ἀλλὰ πρῶτα μὲν τοὺς στρατιωτικοὺς καταλόγους ἐλαττωθέντας ἐκ τοῦ περικοπῆναι τὰς διδομένας τούτοις φιλοτιμίας καὶ ῥόγας καὶ τὰ βασιλικὰ σιτηρέσια διὰ νέων συλλογῆς τε καὶ ἐκλογῆς ἀνεπλήρωσεν καὶ διὰ τῆς τῶν δεόντων παροχῆς τε καὶ ἐπιδόσεως ἔρρωσεν· ἔπειτα γυμνάσας

FP **35,** 9 τὴν θήλειαν — ἄρρενι : cf. Const. Porph., *De cerimon.*, 648,20–649,6, ubi quattuor filiarum Basilii nomina invenies (Anastasia, Anna, Helena, Maria) 11 δῶρον δεκτόν : cf. Sir 32(35):7; Is 56:7; Php 4:18 13 νυμφίῳ — παρθένοις : cf. Mat 25:1 **36,** 4 πλατύνοι — 5 ἀρχῆς : cf. **102,** 12/13 infra

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I **36,** 1 Ἐπεί — 9 ἀνεπλήρωσεν; 14/15 κατὰ βαρβάρων ἐστράτευσεν : cf. Scyl., *B*, 18 = 135,92–96

35, 8 ἀβραάμ V quod de Boor placuit ἐγκαταλέγει coni Comb quem Be secutus est; sed verbum ἐγκαταλέγω in nostro non invenitur 9 ἰσαρίθμον V 15 δηηγέσει V **36,** 1 τὰ οἰκ⟨εῖα κα⟩λῶς scripsi loco parall. Scyl., *B*, 18 = 135,92 εὖ διαθεὶς τὰ οἰκεῖα fretus; cf. etiam **56**,20 τὰ οἰκεῖα (res propriae fortunae); **4**,28; 36; **41**,22; **50**,42 τὰ οἰκεῖα (patriam suam); **54**,28 ἐκ τῶν οἰκείων (e propriae gentis hominibus); **29**,9/10 ἐκ τῶν οἰκείων (ex opibus propriis): τὰ οἴκλος V : litteram α supra versum posuit, secundum ο in ω mutavit eique acc. circumfl. suprascripsit V[1] : τὰ οἴ καλῶς Ba 232, in cuius mg alia manus ἰς · οἴκαδε coniecit : τὰ οἴκοι καλῶς All e Ba 264 sui coniectura (sed οἴκοι in nostro nusquam occurrit); ex All pendent edd rell de Boor 1/2 κατασκοπὸν V 4 ὀκείοις V

presented him to the Lord by enrolling him in the Church of God and consecrating him to it, as Abraham did with Isaac. His female offspring, who equaled the males in number, he consecrated in the holy convent of the all-renowned martyr Euphemia, dedicating them as an acceptable gift and offering to God, and adorning them with a habit and dress like that worn by the virgins wed in pure and undefiled fashion to Christ, the Immortal Bridegroom. This may have happened later, but let it be recorded here, linked as it is both to the <daughters'> natural bonds with their four brothers and to the latters' story.

36. Now that domestic matters were running well for the emperor and in accordance with his pious goals pleasing to God, his deep solicitude for the state as a whole summoned him to foreign campaigns, so that he might by his own efforts, courage, and excellence extend the boundaries of his realm, force out his foes, and drive them far off. Nor did the emperor neglect that task. First of all, since military contingents had been reduced in strength owing to the cutting off of liberalities, stipends and imperial provision-monies issued to soldiers, he replenished these contingents by gathering and selecting new recruits, and strengthened them by providing what was needed in the form of both regular and extraordinary contributions. Second, he trained the

τούτους ταῖς τακτικαῖς μελέταις, καὶ τοῖς ἐνδελεχέσι πόνοις ἐμπεί-
ρους τῆς πολεμικῆς ἀγωνίας πεποιηκώς, καὶ εὐταξίας ὅ τι μάλιστα
λόγον ἔχειν ἐθίσας καὶ πεφροντικέναι τοῦ εὐπειθοῦς, οὕτω μετ'
αὐτῶν ὑπὲρ τῶν φυλετῶν καὶ συγγενῶν καὶ ὑπηκόων κατὰ βαρ-
βάρων ἐστράτευσεν. ᾔδει γὰρ ὡς οὐδὲ τῶν βαναύσων καὶ χυ-
δαίων τούτων τεχνῶν οὐδεμίαν ἔστιν εἰδέναι πρὸ τοῦ μαθεῖν, οὐδ'
ἔστιν ὅστις διδασκάλου χωρὶς οὔτε ὑποδηματο⟨ρ⟩ράφος, μήτι
γε τῶν σπουδαιοτέρων τινὰ τεχνῶν κατωρθωκὼς φαίνεται. τὴν δὲ
πολεμικὴν ἐπιστήμην ἢ τέχνην εἰ δίχα μαθήσεως καὶ ἱκανῆς
ἐμπειρίας ἐξῆν εἰδέναι τῷ βουλομένῳ, οὐκ εἶχον ἄρα νοῦν, ἀλλ' ἐ-
λήρουν, οἱ πολλὰ περὶ τὸ μέρος τοῦτο πονή|σαντες ἐν τοῖς τακτι- 266B
κοῖς συγγράμμασι καὶ οἱ μέγιστοι τῶν αὐτοκρατόρων καὶ
στρατηγῶν, οἱ πολλὰ ἀπὸ πολλῶν τρόπαια συστήσαντες, ὧν οὐ-
δεὶς ἐθάρρησεν πώποτε μετ' ἀμαθοῦς καὶ ἀγυμνάστου λαοῦ εἰς
πολεμίων παράταξιν ἐμβαλεῖν. ἀλλ' οὐκ ἔστιν οὔτε τὸν μὴ μα-
θόντα εἰδέναι οὔτε τὸν μὴ ἀσκήσαντα καὶ γυ⟨μ⟩νασάμενον
ἀγωνίζεσθαι. διὰ τοῦτο καὶ ὁ γενναῖος οὗτος πρότερον γυμνάσας
καὶ καταρτίσας τὰ τάγματα τὰ στρατιωτικά, καὶ τὴν νεοσύλ-
λε‖κτον στρατιὰν ἀναμίξας τῇ παλαιᾷ, καὶ ταῖς ἁρμοζούσαις 93^r V
χορηγίαις καὶ δωρεαῖς λιπάνας αὐτῶν τὰ νεῦρα καὶ τονώσας τὰς
δεξιάς, οὕτω μετ' αὐτῶν προσέβαλε τοῖς ἐχθροῖς καὶ τὰ πολλὰ
τρόπαια ἔστησεν καὶ τὰς μυρίας νίκας ἀνείλετο.

FP 36, 12 εὐταξίας .... 13 εὐπειθοῦς: cf. Jos. Flav., *Bell. Iud.*, V,122 = 6,450,22 ed. Niese (δι' εὐταξίαν καὶ τὸ πρὸς τοὺς ἡγεμόνας εὐπειθές) 18 τὴν δέ — 27 ἀγωνίζεσθαι: cf. TC, 4,39 = 202,21 — 203,2 (de Theoctisto) 23 πολλά — συστήσαντες: cf. *De velit. bell., Prooem.* 30 = 35 edd. Dagron-Mihăescu, 37 = 148 ed. Dennis 30 τονώσας — 31 δεξιάς: cf. **20**, 10 supra 31 πολλά — 32 ἔστησεν : cf. v. 23 supra et **46**, 16; **51**, 32 infra

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36, 12 ὅτι V 13 ἔχειν : post ἕ rasura in fine versus in V 14 post κατὰ articulum τῶν addidit Scyl., *B*, 18 = 135,96, fortasse recte 16 τοῦτων V οὐδὲ μίαν ἐστιν V 17 ὑποδηματοράφος V 19 ἢ V μαθησέως V 22 των (sine acc) V 23 στήσαντες dubitanter coni de Boor; cf. quoque v. 32 infra (τρόπαια ἔστησεν) 24 ἀμαθοὺς V 25/26 μιμαθόντα V 26 γυνασαμένον V: corr apographa 27 διατοῦτο V 30 τωνώσας V: corr V^1 31 προσέβαλλε V All (e Ba 264 suo): corr Comb quem Be secutus est (cf. ἐστράτευσεν in loco parall. 15 supra)

recruits through exercises in tactics, made them toil without rest until they were thoroughly practiced in military drills, and imbued them with respect for discipline and regard for obedience. Only then did he set out with them on campaigns against the barbarians, in defense of <those who were> his fellow countrymen, kinsmen and subjects. For he knew full well that not even one of those vulgar and common crafts could be mastered before having been learned; and that there is no case of one's becoming an accomplished craftsman—not even a cobbler, not to speak of the more serious arts—without a teacher. Were it possible for everyone to learn military science or art without study and considerable practice, authors of works on tactics who devote so much labor to this topic would be merely ranting senselessly, as would the greatest among emperors and generals with many triumphs over many enemies to their credit: for none of them ever dared attack the enemy ranks with an undrilled and untrained army. In fact, as no one can know anything before learning it, so no one can go to battle without first having been trained and exercised. This is why our noble emperor first subjected his military units to exercise, put them in a state of preparedness, mingled the newly recruited troops with the experienced ones, and made their sinews supple and their right hands strong through the bestowal of appropriate gifts. Only then did he engage the enemy in their company and was able to celebrate many triumphs and win countless victories.

37. Διὰ βραχέων δὲ διηγήσομαι *** καὶ κατάστασιν Πόλεως ἐνευκαιρήσας καὶ σχολάσας πράξεσιν, ἔαρος ὑπολάμποντος τὰ ὅπλα ἀνείλετο καὶ μετὰ τῶν στρατιωτικῶν καταλόγων συνεξητάζετο, ἡγούμενος χρῆναι τὸν ὡς ἀληθῶς ἄρχοντα τοῦ οἰκείου προκινδυνεύειν λαοῦ καὶ ὑπὲρ τοῦ πᾶν ἀδεῶς διάγειν τὸ ὑποχείριον πόνους καὶ ταλαιπωρίας ἑκουσίους αὐτὸν ἀναδέχεσθαι. καὶ ἐπεὶ κατὰ τοὺς καιροὺς ἐκείνους ὁ τῆς Τεφρικῆς ἐξηγούμενος, ὃν Χρυσόχειρα κατωνόμαζον, ἐπ' ἀνδρείᾳ καὶ συνέσει διαφέρειν δοκῶν, σφόδρα παρελύπει τὰς ⟨ὑπὸ⟩ Ῥωμαίους χώρας καὶ τοὺς λαοὺς καὶ πολλοὺς τῶν ἀγροίκων καθ' ἑκάστην αἰχμαλώτους ποιούμενος ἐφρόνει σοβαρὰ καὶ ὑπέρογκα, κατ' αὐτοῦ | καὶ τῆς ὑπ' αὐτὸν πόλεως ἐκστρατεύει ὁ βασιλεύς. τοῦ δὲ 267B

2–30: vere-aestate aut autumno a. 871 7–11: ab a. 863 (quo anno Carbeas ille, Tephrices conditor, moritur cui Chrysocheir, nepos eius ac gener, succedit) usque ad a. 868/869. Hoc temporis intervallo Chrysocheir regiones Asiae Minoris ad occasum solis sitas depopulabatur (etiamque postea, a. 872, usque ad Ancyram ausus est progredi)

FP 37, 1 διηγήσομαι: cf. Plut., *Brut.* 33:1; *Pelopid.*, 35:4 et **20,** 25/26; **21,** 14/15 supra necnon **51,** 34/35 infra 7 καὶ ἐπεί — 30 ὑπανεχώρησεν: cf. Genes., 4,31 = 82,37/38; Ps.-Leon. Gramm., 255,7–17; GMC, *B*, 6 = 841,9–17; GMCB, *B*, 3 = 19,1–3; Ps.-Sym., *B*, 8 = 690,6–11 (aliter) 8 ἐπ' ἀνδρείᾳ καὶ συνέσει: locutio est Plutarchea, cf. *Lucull.* 36,5 (μετ' ἀνδρείας .... συνέσεως); *Reg. et imp. ap., Scipio Iun.* 3 = *Mor.* 200 A (ἀνδρείας καὶ συνέσεως); *De Alex. M. fort.* 11 = *Mor.*, 332 C (ἀνδρείαν .... μετά .... συνέσεως)

I 37, 7 καὶ ἐπεί — 30 ὑπανεχώρησεν: cf. Scyl., *B*, 18 = 135,96–13

37, 1 Διὰ: cap. **37** initium hic cum de Boor posui: supra διά et in mg quattuor puncta praebet V[x] quo signo novi textus exordium in V saepe indicatur: asterisco ante καὶ κατάστασιν in Ba 264 suo initium cap. manu propria indicavit All; ex All pendent edd rell; fortasse iam ante Διὰ lacuna statuenda, propter δὲ particulam mox in linea sequentem cui nullum μέν praecedit; cf. tamen **20,** 25 supra διηγήσομαι: δι in rasura V post διηγήσομαι lacunam primus suspicatus est Be: "Initium cap. 37 sine dubio mutilum" de Boor: ad hanc (secundam?) lacunam implendam verba ⟨τινὰ ἐξ αὐτῶν · τῇ οὖν ὥρᾳ χειμῶνος ταῖς περὶ διοίκησιν ὁ βασιλεύς⟩ exempli gratia suppleveris κατάστασιν: κατὰ στάσιν in mg ed. suae coni Comb (quod ei, ut in Comm. suo inedito ad locum scribit, "per urbis quietem" significabat) 2 ἔαρος V 7 εκεινους (sine acc) V 9/10 τὰς ⟨ὑπὸ⟩ Ρωμαίους χώρας scripsi, cf. huius cap. vv. 18/19 (πυρπολῶν ....

37. Now, I shall briefly narrate <how> he, * * * having spent time * * * on activities <concerning> * * * and the state of the capital, and having devoted himself to them, took up arms and joined his troops when the spring sun began to shine, for he thought that a ruler truly worthy of the name should brave danger <in person> for his own people and submit willingly to suffering and hardships in order that all his subjects might live without fear. Since the man who ruled Tephrike at that time, Chrysocheir by name (a man who, or so it seemed, excelled in courage and sagacity) was sorely harrassing Roman territory and its inhabitants and, leading many of the countryfolk into captivity every day, was puffed up with arrogance, the emperor set out on a campaign against both him and the city under his sway. This arrogant

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τὰς ὑπὸ τὸν Χρυσόχειρα χώρας) et **99**, 8 infra (εἰς τὰ ὑπὸ τὴν Ῥωμαϊκὴν ἐξουσίαν .... θέματα): τὴν Ῥωμαίοις χώρας V: τὴν Ῥωμαίοις χώραν All (e Ba 264 suo): τὴν Ῥωμαίων χώραν Comb quem Be in textu suo est secutus: τὴν ⟨ὑπὸ⟩ Ῥωμαίοις χώραν coni Be (sed ὑπό cum dativo ter solum apud nostrum legitur): τὰς Ῥωμαίων χώρας de Boor coniectura plausibili, cf. **41**, 13/14 infra (εἰς τὰς τῶν Ῥωμαίων ἐμβαλόντος χώρας) 10 λαους (sine acc) V ἑκαστην (sine acc) V 11 σοβαρα (sine acc) V

σοβαροῦ καὶ θρασέος ἐκείνου πρὸς τὴν γενναιότητα τοῦ ἐπιόντος στρατεύματος καὶ τὴν σύνεσιν καὶ ἀνδρείαν τοῦ αὐτοκράτορος ἐμφανῶς μὴ τολμήσαντος ἀντιστῆναι, ἀλλ' ὑποχωροῦντος καὶ μόνην τὴν οἰκείαν πόλιν φυλάξαι καὶ κρατύνασθαι διεγνωκότος, ἐπῄει κατὰ πολλὴν τοῦ κωλύοντος ἐρημίαν ληϊζόμενος καὶ πορθῶν καὶ κατατέμνων καὶ πυρπολῶν πάσας τὰς ὑπὸ τὸν Χρυσόχειρα χώρας καὶ κωμοπόλεις ὁ βασιλεύς, λείαν ἄπειρον καὶ αἰχμαλωσίαν περιβαλλόμενος. προσβαλὼν δὲ καὶ αὐτῷ τῷ ἄστει Τεφρικῆς καὶ δι' ἀκροβολισμῶν καὶ προσεδρείας οὐχὶ μακρᾶς ἑλεῖν πειραθείς, ὡς ἑώρα καὶ τειχῶν καρτερότητι καὶ πλήθει βαρβαρικῷ καὶ ἀφθονίᾳ χρειῶν κατωχυρωμένον αὐτὸ καὶ δυσάλωτον, ἐπεὶ καὶ τὰ ἐκτὸς ἅπαντα δι' ἐλαχίστου χρόνου τῷ πλήθει τῆς στρατιᾶς κατηρείπωτο καὶ τὰ ἀναγκαῖα σχεδὸν κατηνάλωτο, ἀπέστη τῆς πρὸς τὴν πολιορκίαν χρονίου ἐπιμονῆς· τὰ δὲ περὶ αὐτὴν φρούρια, τὴν Ἄβαραν καὶ τὴν Σπάθην, ἕτερά ⟨τε⟩ τινά, ἐκπορθήσας καὶ ἄρας ἐντεῦθεν ἀσινῆ τὸν περὶ αὐτὸν πάντα στρατόν, μετὰ συχνῶν, ὡς εἴρηται, λα||φύρων καὶ ἀνδρα- 93v V
πόδων ὑπανεχώρησεν.

FP 37, 13–15: cf. ad **41,** 17/18 infra 14 σύνεσιν καὶ ἀνδρείαν: cf. ad **37,** 8 supra 17 ἐπῄει — 26 ἐπιμονῆς: cf. Genes., 4,34 = 85,51–54 17 κατά — ἐρημίαν: cf. Liban., *Or.* 18: 34 = 2,251,1 ed. Foerster (ἐπὶ πολλῆς τοῦ κωλύσοντος ἐρημίας); cf. etiam TC, 4,25 = 179,16 (τῇ τοῦ κωλύοντος ἐρημίᾳ) et **39,** 10 infra 27 Ἄβαραν: cf. Const. Porph., *DAI*, **50**/167–168; vox Ἀμάραν in TC, 4,16 = 166,13 e textu removenda ut V librario ignota et a Comb e Scyl., *M*, 8 = 93,26 (ubi Ἄμαραν legitur) perperam inserta

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37, 13 θρασέως V: corr V[1] 17 καταπολλὴν V κωλύσοντος All (e Ba 264 sui coniectura), fortasse recte, cf. Libanii locum in appar. font. ad v. 17 et **39,** 10 infra (κωλυσόντων); ex All pendent edd rell ληϊζομενος (sine acc) V 19 χωρας (sine acc) V 21/22 ἐλθεῖν V?: corr in ἑλεῖν V[1] 26 ἀπέστει V 27 post Ἄβαραν castellum τὸν Κοπτόν addidit Scyl. in loco parall. *B*, 18 = 135,11 27/28 ἕτερά ⟨τε⟩ τινα supplevit de Boor: ἕτερά τινα V All (e Ba 264 suo): καὶ ἕτερά τινα coni Comb quem Be secutus est, quod etiam v. d. Kamb placet 29 εἶρηται V λα||λαφύρων V 30 ἐπανεχώρησεν All (e Ba 264 sui menda); ex All pendent edd rell

and insolent man, however, did not dare to take an open stand against the invading troops, possessed as they were of such high morale, or against the sagacity and courage of the emperor; so he withdrew, determined to protect and hold his own city alone. With none to hinder him, the emperor advanced, pillaging and harrying, cutting down and laying waste with fire all the countryside and the small towns subjected to Chrysocheir, and gathering countless booty and numerous captives. He also assaulted the town of Tephrike itself, and tried to take it by means of skirmishes and a brief siege. But he saw that it was solidly fortified and that the strength of its walls, large numbers of barbarians <within>, and its abundant supplies would make it difficult to capture; furthermore, everything in the surrounding country had been laid waste in no time by the host of soldiers; and the necessities of life had nearly been consumed. He therefore avoided the long delay a siege would involve, harried Abara and Spatha, the forts around Tephrike, as well as several other forts; evacuated his entire army intact from that region, and slowly withdrew, with, as has been said, rich booty and many captives.

38. Τῶν ἐν τῇ Τεφρικῇ τὴν * * * ην καὶ τὸν πολὺν φόνον ἡ ἑτέρα τῶν Ἰσμαηλιτῶν πόλις θεασαμένη, ἣν Τάραντα λέγουσιν, πρέσβεις πέμψασα εἰρήνης ἠξίου τυχεῖν καὶ ταῖς συμμαχίσιν ἐγγράφεσθαι. ὁ δὲ κράτιστος βασιλεύς, ὅσην πρὸς τοὺς ἀντιταττομένους * * * | ἐπιείκειαν ἐνδεικνύμενος, ἡττήθη τε τῆς 268B πρεσβείας καὶ τῆς εἰρήνης τοῖς αἰτοῦσι μετέδωκεν, καὶ συμμάχους ἀντὶ πολεμίων τὸ ἀπὸ τοῦδε ἐκέκτητο. ἐκ τούτου ἄλλοι τε οὐκ ὀλίγοι καὶ Κουρτίκιός τις Ἀρμένιος, ὃς εἶχε τότε τὴν Λόκαναν καὶ συνεχῶς τὰς ἐσχατιὰς τῆς Ῥωμαϊκῆς ἀρχῆς ἐλυμαίνετο, προσέφυγεν πρὸς αὐτὸν καὶ τὴν πόλιν αὐτοῦ καὶ τὰ ὅπλα καὶ τὸν λαὸν τῷ αὐτοκράτορι καθυπέταξεν, θαυμάσας αὐτοῦ τὸ μετὰ τοῦ ἀνδρείου ἐπιεικὲς καὶ μετὰ τῆς δυνάμεως δίκαιον.

39. Ἕως δὲ πρὸς αὐτὸν εἶχον τὸν νοῦν οἱ πολέμιοι καὶ περιεσκόπουν πρὸς ὃ μέρος ῥέψει, ἵνα πρὸς τὸ πονοῦν καὶ αὐτοὶ συνασπίσωσι, κοῦρσον κατὰ τῆς λεγομένης Ζαπέτρας ἀπέστειλεν ἐπιλέκτων πολεμιστῶν, οἳ σπουδῇ τὰ στενὰ τῆς ὁδοῦ διελθόντες αὐτῇ τῇ πόλει προσπίπτουσι καὶ ταύτην ἐξ ἐφόδου λαμβάνουσι καὶ πολλοὺς ἐν αὐτῇ κατασφάττουσιν, αἰχμαλωσίαν τε πολλὴν

38,1–12: aa. 871/872? 39,3–15: a. 873

FP 39, 4 ἐπιλέκτων πολεμιστῶν rarum: cf. tamen *Vitam Eliae Iun.*, 25 = l. 496 ed. Rossi-Taibbi (ἐπιλέκτων πολεμιστῶν)

I 38, 1 Τῶν ἐν — 11 καθυπέταξεν : cf. Scyl., *B*, 18 = 135,13 — 136,21
39, 1 Ἕως — 13 διατρίβοντα : cf. Scyl., *B*, 18 = 136,21–32 (8 Σαμωσάτων, ut noster, Scylitzae cod. V in 136,23)

38, 1 τη (sine acc) V lacunam statui : τήνην V : τοίνυν apographa All (e Ba 264 suo); ex All pendent edd rell : τὴν ⟨λύμ⟩ ην vel τὴν ⟨τροπ⟩ὴν suspicatus est de Boor : τὴν ⟨τύχ⟩ην aut τὴν ⟨σφαγ⟩ὴν vult Kamb : ληϊζομένης in loco parall. Scyl., *B*, 18 = 135,13 καὶ om Comb quem Be secutus est 5 post ἀντιταττομένους lacunam cum de Boor statui : Combefisii additamentum ἀνδρείαν, τοσαύτην πρὸς τοὺς ὑποταττομένους a Be receptum omni auctoritate caret, cf. eiusdem Comm. ineditum ad **38,** 4, "Ὅσην : ipsaque haec vox comparationem notat, quam et reposui, adiectis

38. When the other city of the Ishmaelites which they call Taranta, saw the * * * and the great slaughter of those in Tephrike, it sent ambassadors to sue for peace and to request that it be enlisted among the cities allied with the emperor. The most excellent emperor showed as much magnanimity * * * as he * * * toward anyone who resisted him; he yielded to the embassy, granted peace to those who requested it, and from that time on had allies instead of enemies. As a result, not a few others sought refuge with him, particularly a certain Kourtikios, an Armenian who at that time held Lokana and was relentlessly ravaging Roman borderlands. Kourtikios put his city, troops, and people under the sway of the emperor, admiring his magnanimity blended with courage and his justice combined with strength.

39. While the enemy kept their minds on him, watching closely to see which way he would turn, so that they, too, might send troops for the defense of the threatened <area>, he sent a raiding party of select warriors against a place called Zapetra. Quickly crossing the narrow passes along the way, they swooped down upon the city itself and captured it on the first assault. They slew many within, took many

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quae Antiquarius male omiserat, ut fore solet cum prope affines voces in eodem contextu occurrunt" : lacunam ante 4 ὅσην collocat et ⟨πλείστην⟩ ὅσην πρὸς τοὺς ἀντιταττομένους ἐπιείκειαν scribi debere censet Kamb, fortasse recte 8 Λώκαναν Scyl, *B*, 18 = 136,19 12 an καὶ ⟨τὸ⟩ μετὰ scribendum? **39,** 1 ἕως δὲ: hoc loco nullum signum novi cap. in V 2 αὐτοὶ V

καὶ λείαν λαμβάνουσι καὶ δεσμίους χρονίους ἐξάγουσι τῆς φρουρᾶς. εἶτα τὰς ἐφεξῆς πυρπολήσαντες χώρας καὶ τὸ Σαμωσάτων ἐκπορθήσαντες, καὶ τῇ αὐτῇ ῥύμῃ τὸν Εὐφράτην περάσαντες κατὰ πολλὴν ἐρημίαν τῶν κωλυσόντων διὰ τὸ παραστρατοπεδεύειν τοὺς πολεμίους τῷ βασιλεῖ, καὶ πολλὴν λαβόντες αἰχμαλωσίαν καὶ λάφυρα, ὑπέστρεψαν πρὸς τὸν αὐτοκράτορα ἔτι πρὸς τῷ Ζαρνοὺχ ποταμῷ, ἔνθα τὸ Κεραμίσιν ἐστί, διατρίβοντα καὶ ἀργεῖν μὲν δοκοῦντα, τὰ δὲ τοιαῦτα πανσόφως διὰ τῶν ὑπὸ χεῖρα καταπραττόμενον. | 269B

40. Ἐντεῦθεν ἄρας ὁ βασιλεὺς μετὰ παντὸς τοῦ στρατοῦ, τὴν ὡς ἐπὶ Μελιτινὴν ἀπάγουσαν διῄει ὁδόν· πρὸς δὲ ταῖς ὄχθαις τοῦ Εὐφράτου γενόμενος, ὡς εἶδεν αὐτὸν ὥρᾳ θέρους πλημμυροῦντα καὶ πελαγίζοντα, τὸ δὲ προσκαθῆσθαι τῇ διαβάσει καὶ ταπεινὸν προσμένειν γενέσθαι τὸν ποταμὸν ἀγεννὲς ἐνόμισεν καὶ ἀνάξιον ‖ τῆς περὶ αὐτὸν δυνάμεως, γεφύρᾳ τοῦτον ἔγνω διαλαβεῖν, καὶ 94r V πάντα πρὸς τὸ ἔργον σπουδῇ ηὐτρεπίζετο. θέλων δὲ τὸν κόπον

3–16: aestate a. 873

FP 39, 8 Σαμωσάτων : cf. Genes., 4,31 = 82,39 (Σαμωσάτων cod. Lips.)
10 κατά — κωλυσόντων : cf. Liban., *Or.* 18: 34 in appar. fontium ad **37**, 17 supra

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I 40, 1 Ἐντεῦθεν — 6 διαλαβεῖν; 16 φρούριον — 56 βασίλεια : cf. Scyl., *B*, 18 = 136,29; 32 — 137,62 (137,39/40: Καρκίκιον, Χαχόν, Ἄμαν, Μουρήξ, Ἄβδηλα)

39, 8 το (sine acc) V 10 καταπολλὴν V κωλυόντων dubitanter de Boor (teste **37**, 17 supra, ubi V κωλύοντος praebet); sed cf. Libanii locum in appar. fontium ad **37**, 17 supra (κωλύσοντος) 12 προς (sine acc) V 13 τῷ: τό V All (e Ba 264 suo) : corr Comb Κεραμίσιν: cum V scripsi : Κεραμίσιιν All (e typothetae menda): Καραμίσιν Comb nescio unde : Κεραμίσιον Be : Κερακίσιον (a Karākis flumine) coni W.M. Ramsay apud J.G.C. Anderson, *Class. Review*, 10 (1896), 139 quod etiam de Boor notavit 14 ὑποχεῖρα V **40,** 2 επιμελιτινὴν V Μελιτιν - hic et alibi (**40**, 21; **46**, 33) cum V All (qui e Ba 264 suo pendet) scripsi quod etiam de Boor placuit : Μελιτην- Comb quem Be est secutus

prisoners and much booty, and led out of dungeons a large number of captives who had spent a long time there. They then set fire to the surrounding countryside, ravaged Samosata, and in the same thrust, with no one to hinder them, crossed the Euphrates, for the enemy was encamped near the emperor. Taking many prisoners and spoils, they returned to the emperor who was still encamped by the Zarnouch River, where Keramisin lies, and who appeared to be idle; in fact, he was very cleverly reaping results such as these through his subordinates.

40. Setting out from there, the emperor proceeded with his whole army along the road leading to Melitene. But when he came to the banks of the Euphrates, he beheld it swollen and overflowing in the summer season. Deeming it dishonorable and unworthy of his troops to set up camp by the crossing and wait for the river to subside, he determined to span it with a bridge, and everything was speedily readied for this task. As for himself, he sought to bring relief to his toiling

παραμυθεῖσθαι τῶν οἰκείων στρατιωτῶν καὶ τοὺς πόνους ῥᾳδίως ὑποφέρειν πεῖσαι, ἅμα δὲ καὶ ἑαυτὸν ἐν τοῖς ἑκουσίοις ἀποτρύχειν πόνοις, ἵνα εἰ καὶ ἀκούσιος πολλάκις συμβῇ, μὴ ξενοπαθῇ μηδ' ἀήθης εὑρίσκοιτο, συνεφήπτετο τοῦ ἔργου τοῖς στρατιώταις καὶ μάλα προθύμως, καὶ τὰ μείζονα βάρη τοῖς οἰκείοις αἴρων ὤμοις πρὸς τὴν γέφυραν διεκόμιζεν. εἶδεν ἄν τις τότε ἰσομέγεθες βάρος οὗπερ ὁ βασιλεὺς ῥᾳδίως ἐβάσταζεν τρεῖς τῶν στρατιωτῶν ὁμοῦ μόλις διακομίζοντας. οὕτω δὲ τὸν Εὐφράτην περαιωθεὶς τὸ φρούριον εὐθὺς ὃ Ῥαψάκιον λέγεται ἐξεπόρθησεν. ἰδίᾳ δὲ τοὺς Χάλδους καὶ Κολωνιάτας τὴν μεταξὺ χώραν Εὐφράτου καὶ Ἀρσίνου κελεύσας καταδραμεῖν λείας πολλῆς καὶ ἀνδραπόδων δι' αὐτῶν ἐκυρίευσεν καὶ τὰ φρούρια, τό τε Κουρτικίου καὶ τὸ Χαχὸν καὶ τὸ Ἄμερ καὶ τὸ Μουρινὶξ καλούμενον καὶ τὸ Ἄβδηλα, ἐξεπόρθησεν. αὐτὸς δὲ τῇ Μελιτινῇ προσβαλών, εὐανδρούσῃ τότε καὶ πλῆθος ἐχούσῃ βαρβάρων συχνόν, οἳ πρὸ τῆς πόλεως μετὰ βαρβαρικῶν | ἀλαλαγμῶν καὶ φρυαγμάτων ἀπήντων αὐτῷ, τὴν οἰ- 270B
κείαν ἀρετὴν ἐπεδείξατο, ὡς μὴ μόνον τοὺς ὑπ' αὐτόν, ἀλλὰ καὶ τοὺς πολεμίους περιφανῶς ἐκπλαγῆναι τὴν ἀνδρείαν αὐτοῦ καὶ εὐχέρειαν. ἐμφρόνως γὰρ ἅμα καὶ νεανικῶς προσμίξας τοῖς πολεμίοις καὶ κατὰ χεῖρα γενναῖος φανεὶς καὶ τόλμῃ διαφέρων καὶ παρὰ ⟨τὰ⟩ δεινὰ ὁρώμενος εὐθαρσής τε καὶ ἀκατάπληκτος, πρῶτος τοὺς ἀντιτεταγμένους ἐτρέψατο φόνῳ πολλῷ, εἶθ' οὕτως οἱ σὺν αὐτῷ τοὺς κατ' αὐτοὺς ἕκαστοι, καὶ μέχρι τοῦ ἄστεως ἀναιροῦντες ἐδίωκον, ὡς πολλοῖς νεκροῖς τὸ πρὸ τῆς πόλεως πεδίον καταστρωθῆναι καὶ τὸ πρὸ τοῦ τείχους ὕδωρ αἵματι κερασθῆναι,

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21–42 aestate a. 873

FP 40, 11 συνεφήπτετο — 15 διακομίζοντας: cf. Leon. VI, *Tactica*, 9:14, *MPG*, 107, col. 772 A = *Sylloge tact. graec.* 3:1,217 ed. Vári (ὡς καὶ χεῖρα δοῦναι πολλάκις [sc. Basilium], ubi tamen de flumine traiciendo, non de ponte in flumine faciendo, res agitur); cf. etiam Genes., 4,39 = 89,77–83 20 Ἄμερ: cf. fortasse TC, 4,16 = 166,13 (Ἀμάραν)? 21 αὐτὸς δέ — 42 γῇ: cf. Genes., 4,31 = 82,40/41; Ps.-Leon. Gramm., 258,3–5; GMC, *B*, 15 = 844,8–10; GMCB, *B*, 5 = 22,13–15; Ps.-Sym., *B*, 13 = 692,8–10 23 βαρβαρικῶν .... φρυαγμάτων: cf. *Exc. de legationibus*, 224,19 ed. de Boor (βαρβαρικά .... φρυάγματα; e Theophyl. Sim., VI,11,9 = 243,8 ed. de Boor)

40, 13 ἰσομεγεθες (sine acc) V 17 κολωνειάτας proposuit Kamb 28 ⟨τὰ⟩

troops and persuade them to endure their labors readily; at the same time <he sought> to subject himself in person <and> by his own will to the strain of labor; so that, should perchance some task present itself against his will, he would not find it an unfamiliar experience or one in which he would be lacking practice; and he eagerly joined his soldiers at their work and put heavy loads upon his shoulders and carried these loads to the bridge. At which time one could see three soldiers who together would be barely able to carry across a load equal to that which the emperor <alone> would lift with ease. Having thus crossed the Euphrates, he began by pillaging the fort called Rapsakion. He also gave orders that men from the themes of Chaldaia and Koloneia should in a separate raid lay waste the area between the Euphrates and the Arsinas; through these men he came into possession of considerable booty and many captives and conquered the following forts: that of Kourtikios; Chachon; Amer; the one called Mourinix; and Abdela. Himself, he attacked Melitene, well-populated at that time and defended by a large host of barbarians who met him in front of the city with barbaric boastful ululations. There, he made a show of bravery, so that not only those under him, but also the enemy were manifestly astounded by his courage and fortitude. For he engaged the enemy with both prudence and vigor, revealed high spirit in deeds, and distinguished himself in acts of daring, showed courage and imperturbability in the very midst of danger, and amidst much slaughter was the first to turn back the enemy facing him. Only then did each of his units begin to slay their foes; and they pursued them as far as the town itself, so that the plain before the city was strewn with many dead and the water <in the moat> before the wall, mixed with

addidi quod etiam de Boor placuit (cf. **17**, 39 supra πρὸς αὐτῷ τῷ δεινῷ et **62**, 45 infra πρὸς τὰ δεινά): περὶ δεινὰ coni Comb   29 εἰθ' (sine acc) V   30/31 ἀναιροῦντὲς V

πολλοὺς δὲ καὶ ζῶντας ἁλῶναι, καὶ ἄλλους τῷ δέει ἑκόντας αὐτομολῆσαι· τοὺς δὲ περιλειπεῖς εἰς τὸ ἄστυ συγκλεισθῆναι ἀναγκασθῆναι καὶ τοῦ λοιποῦ ἐξόδου παντάπασιν εἴργεσθαι. ἔνθα διενοεῖτο μὲν ὁ βασιλεὺς μηχανάς τε πήγνυσθαι καὶ ἅπαν ὄργανον πολιορκητικὸν με‖ταπέμπεσθαι καὶ ἔργα τόλμης καὶ γεν- 94ᵛV
ναιότητος περὶ τὴν τειχομαχίαν ἐνδείξασθαι· ὡς δὲ ἑώρα τὴν πόλιν τειχῶν τε περιβολῇ καρτερὰν καὶ πλήθει τῶν ἀπὸ τοῦ τείχους ἀμυνομένων δυσάλωτον, ἐπύθετο δὲ ⟨καὶ⟩ παρὰ τῶν αὐτομόλων καὶ ἐπιτηδείων ἔχειν ἀφθονίαν πολλὴν καὶ μὴ δεδιέναι χρονίαν πολιορκίαν, ἄρας ἐντεῦθεν τῇ Μανιχαίων προσέβαλεν γῇ. δενδροτομήσας δὲ ταύτην καὶ τὰς οἰκίας πυρὶ δοὺς καὶ πᾶν διαφθείρων τὸ ἐν ποσί, τὸ Ἀργαοὺθ λεγόμενον αὐτῶν φρούριον καὶ τὸ Κουτακίου καὶ Στεφάνου καὶ Ῥαχὰτ ἐμπρήσας κατέσκαψεν. | 271B
εἶτα τὸν ὑπὸ χεῖρα πάντα λαὸν πλουσίως φιλοφρονησάμενος, καὶ τῶν ἀριστευσάντων ἕκαστον τοῖς πρέπουσιν ἀριστείοις τιμήσας, μετὰ πολλῶν λαφύρων καὶ νικητικῶν στεφάνων ὑπέστρεψεν πρὸς τὴν βασιλεύουσαν· καὶ διὰ τῶν Χρυσῶν Πυλῶν εἰσελθὼν ὡς οἱ πάλαι κατὰ τὴν μεγαλόδοξον Ῥώμην τῶν αὐτοκρατόρων τοὺς θριάμβους κατάγοντες, καὶ τὰς παρὰ τοῦ δήμου νικητικὰς ἐκβοήσεις καὶ εὐφημίας δεξάμενος, καὶ πρὸς τὸ μέγα τῆς τοῦ θεοῦ Σοφίας ἀνάκτορον, ὡς τὰς εὐχὰς καὶ τὴν προσήκουσαν εὐχαριστίαν ἀποδώσων, εὐθὺς ὡς εἶχεν ἐξ ὁδοῦ παραγεγονώς, καὶ ὑπὸ τοῦ τότε

48–56: autumno a. 873

FP 40, 42 τῇ — 44 ποσί: cf. Genes., 4,34 = 85,51–54 44 τὸ Ἀργαοὺθ λεγόμενον: cf. TC, 4,16 = 166,12/13 (τὴν οὕτω καλουμένην Ἀργαοῦν); cf. etiam Scyl., *M*, 8 = 93,26 (Ἀργαοῦν λεγομένην) et Scyl. Cont., p. 127,10 ed. Tsolakes (τῆς Ἀργαοῦ) 48 μετά — 56 βασίλεια: cf. Genes., 4,31 = 82,41/42; 34 = 85,54; GMC, *B*, 15 = 844,10; GMCB, *B*, 5 = 22,15; Ps.-Sym., *B*, 13 = 692,10 50 μεγαλόδοξον Ῥώμην: cf. Plut., *Thes.*, 1; Leo Synad. metrop., *Ep.* 11,50 ed. Vinson 51–55 ab Ignatio; cf. etiam **49,** 26–28 infra

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40, 34 περιλιπεῖς Comb quem Be est secutus; cf. quoque **32**, 12 supra et **46**, 2 infra 35 ἐξώδου V 39 τειχων (sine acc) V 40 ἐπύθετο δὲ ⟨καὶ⟩ παρὰ cum Scyl., *B*, 18 = 137,50 scripsi: ἐπύθετο μεν (sine acc?) πα|παρὰ V: ἐπύθετο μὲν παρά All (e Be 264 suo) Comb: ἐπύθετο δὲ παρὰ Be 41 ἀφθονιαν (sine acc) V μη (sine acc) δεδειέναι V 50 κατα (sine acc) V

blood. Many <of the enemy> were captured alive; others changed sides on their own out of fear; and those remaining were shut up in the town and from then on altogether barred from making sallies. Thereupon the emperor thought of building machines of war, of sending for all kinds of siege engines and of displaying deeds of daring nobility in a siege. But as he saw that the city was strong behind its circumference of walls and difficult to capture owing to the host of defenders manning them, and as he learned from deserters that it was abundantly supplied and had no fear of a lengthy siege, he departed from there and attacked the country of the Manichees. He laid it waste, burned their houses, and destroyed everything in his path; he set fire to their forts—one called Argaouth, that of Koutakios [?], that of Stephen [?], and Rachat—and razed them to the ground. Then, amply rewarding all the troops under his command and bestowing upon each of his bravest soldiers a prize befitting that soldier's valor, he returned to the capital with many spoils and wreaths of victory. He entered through the Golden Gate, as ancient emperors of the most glorious Rome had done upon their triumphal returns; received the cheers of victory and shouts of acclamations from the people; and, just as he was after the campaign, he straightaway betook himself to the great temple of the Wisdom of God, to offer prayers and give due thanks. And crowned

πατριαρχοῦντος τῷ τῆς νίκης στεφάνῳ ταινιωθείς, ἀπεκατέστη εἰς τὰ βασίλεια.

41. Καὶ πάλιν αὐτὸν φροντίδες πολιτικαὶ διε⟨δέ⟩χοντο, καὶ ταῖς ἀπὸ διαφόρων ἐθνῶν πρεσβείαις τὰ πρόσφορα ἐχρημάτιζεν· καὶ πρὸς ὀλίγον τοῖς τέκνοις συνευφρανθεὶς καὶ τῇ γυναικί, καὶ τοὺς κατὰ τὸ ἄστυ περιελθὼν ἱεροὺς καὶ θείους ναοὺς καὶ τὰς εὐχὰς ἀποδούς, συνήθως ἦν αὖθις ἐπὶ τῶν πολιτικῶν διοικήσεων καὶ τῶν κρίσεων, τὴν περὶ τὸ ὑπήκοον κηδεμονίαν καὶ ἄγρυπνον πρόνοιαν ἐνδεικνύμενος. οὐ διελίμπανε δὲ ὅμως καθ' ἑκάστην εἰς τὸν ἱερὸν καὶ θεῖον ναὸν εἰσιὼν καὶ ἱκετεύων τὸν κύριον, καὶ μεσίτας πρὸς τοῦτο τόν τε ἀρχιστράτηγον Μιχαὴλ καὶ Ἠλιοῦ τὸν προφήτην πρὸς θεὸν προβαλλόμενος, τοῦ μὴ πρότερον τοῦ βίου ὑπεξελθεῖν πρὶν ἢ τὸν τοῦ Χρυσόχειρος ὄλεθρον ἐπιδεῖν καὶ τρία βέλη τῇ αὐτοῦ κα⟨τα⟩πῆξαι μιαρᾷ κεφαλῇ. ὃ καὶ γέγονεν ὕστερον. | τῷ γὰρ ἐπιόντι χρόνῳ εἰς τὰς τῶν Ῥωμαίων || ἐμβα- 272B
λόντος χώρας τοῦ προμνημονευθέντος Χρυσόχειρος καὶ ταύτας 95r V
ληϊζομένου, ἀποστέλλει κατ' αὐτοῦ συνήθως ὁ βασιλεὺς τὸν τῶν σχολῶν ἐξηγούμενον. ὃς ἐξελθὼν καὶ πάντα τὸν Ῥωμαϊκὸν στρατὸν συμπαραλαβών, ἐπεὶ κατὰ πρόσωπον ἐμφανῶς ἀντιστῆναι πρὸς αὐτὸν ἀπεδειλία, τὰ τῶν Ῥωμαίων στρατεύματα

13–**43,** 41: a. 872

FP 41, 3 συνευφρανθείς — γυναικί: cf. Pr 5:18 7 οὐ διελίμπανε — 11 ἐπιδεῖν: cf. Genes., 4,34 = 85,54–57 12 ὅ — 13 ὕστερον: cf. **43,** 33–35 infra 13 τῷ γάρ — **43,** 28 κεφαλή: cf. Genes., 4,36/37 = 86,85 — 88,65; GMCB, *B*, 4 = 19,22 — 20,18 (praecipue e Genes., 4,36/37); Sym. Log. eiusque sequaces Leon. Gramm., 255,17–19; GMC, *B*, 6 = 841,17–20; Ps.-Sym., *B*, 8 = 690,11–13 15/16 τὸν τῶν σχολῶν ἐξηγούμενον: Christophorum, in Anastasia (?) generum suum 17 ἐπεί – 18 ἀπεδειλία: cf. **37,** 13–15 supra

I 41, 1 Καὶ πάλιν — 7 ἐνδεικνύμενος: cf. Scyl., *B*, 18 = 138,63/64 13 τῷ γάρ — **42,** 37 φυγήν: cf. Scyl., *B*, 19 = 138,65 — 139,12

40, 55 πατριαρχουντος (sine acc) V **41,** 1 διέχοντο V: corr apographa 8 ἱερεὸν V 9 μεσήτας V 10 πρότεροον V 12 καπῆξαι V: corr apographa γεγονεν (sine acc) V 17/18 ἀντιστῆσαι conicere et post στρατεύματα (v. 18) cum V distinguere vv. dd. dissuadeo, propter locum **37,** 13–15 supra (ἐκείνου [i.e., Chrysocheiris] πρὸς τὴν γενναιότητα .... στρατεύματος .... ἐμφανῶς μὴ τολμήσαντος ἀντιστῆναι)

with the garland of victory by the patriarch of that time, he returned to the palace.

41. Once again, civil matters were on his mind, and he dealt expeditiously with embassies from various nations. And after he had rejoiced in the company of his wife and children for a short while, made the rounds of the holy churches of God throughout the city, and offered his prayers <there>, he busied himself once more with the usual matters of state administration and the courts, displaying solicitude and vigilant forethought for his subjects. For all that, he would enter the holy church of God every day without fail, and beseech the Lord—in this he put forward as his mediators before God both the Archangel Michael and the Prophet Elijah—that he should not depart this life before witnessing the downfall of Chrysocheir and fixing three arrows in that man's foul head. Which thing later came to pass. For in the next year, after the aforementioned Chrysocheir had invaded Roman territory and while he was despoiling it, the emperor as usual sent the <domestic> commanding the *scholae* out against him. The <domestic> set out, taking with him the entire Roman army. Since, however, <Chrysocheir> was reluctant to face him in open combat, for the time being the Roman troops followed at a distance,

συμπαρείπετο τέως αὐτῷ ἀπό τινος διαστήματος, καὶ τὰς μερικὰς ἀνεῖργεν καταδρομάς, καὶ οὐ συνεχώρει κατὰ τῆς χώρας ἀδεῶς διασκίδνασθαι. ὡς οὖν τὰ μὲν δρῶν τὰ δὲ ἀπρακτῶν ὁ βάρβαρος, ἤδη καὶ τοῦ καιροῦ καλοῦντος αὐτόν, τῆς πρὸς τὰ οἰκεῖα ἐπανόδου ἐμνήσθη καὶ μετὰ λείας συχνῆς πρὸς τὴν ἰδίαν χώραν ὑπέστρεφεν, ἀφώρισεν δύο τῶν στρατηγῶν ὁ τῶν σχολῶν ἀφηγούμενος, τόν τε τοῦ Χαρσιανοῦ καὶ τὸν τῶν Ἀρμενιάκων, μετὰ τῆς περὶ αὐτοὺς δυνάμεως ἕκαστον, ὥστε συμπαρομαρτεῖν καὶ ἐφέπεσθαι τῷ Χρυσόχειρι ἄχρι τοῦ Βαθυ⟨ρ⟩ρύακος· κἀκεῖθεν, εἰ μὲν ἐπαφήσει κατὰ τῶν Ῥωμαϊκῶν ὁρίων στρατόν, δῆλον τοῦτο τῷ δομεστίκῳ ποιήσασθαι· εἰ δὲ πρὸς τὸν οἰκεῖον φωλεὸν ἀμεταστρεπτὶ βαδίζων εἰσδύνειεν, ἐάσαντας τοῦτον αὖθις ἐπανελθεῖν πρὸς αὐτόν.

42. Ἤδη οὖν τοῦ βαρβαρικοῦ στρατεύματος γεγονότος ἐν ἑσπέρας καιρῷ κατὰ τὸν καλούμενον Βαθυ⟨ρ⟩ρύακα καὶ αὐλισμένου κάτω πρὸς τὴν τοῦ ὄρους ὑπώρειαν, τῶν δὲ Ῥωμαϊκῶν στρατηγῶν καταλαβόντων τὰ τούτου μετεωρότερα καὶ τὸ μέλλον ἀποσκοπούντων, ἐμπίπτει τις ἔρις περὶ πρωτείων καὶ ἅμιλλα τοῖς τῶν δύο θεμάτων στρατιώταις καὶ | ταξιάρχαις καὶ λοχαγοῖς, τῶν 273B
μὲν τοῦ Χαρσιανοῦ ἑαυτοῖς ἐπιγραφόντων τὸ πρεσβεῖον τῆς κατ'

FP 41, 22/23 ἐπανόδου ἐμνήσθη : cf. *Il.*, 10: 509; *Od.*, 3: 142; 15: 3 et **49**, 3/4 infra; cf. Liban., *Or.* 18: 261 = 2,350,8/9 ed. Foerster (νόστου δὲ κατὰ τὸ ἔπος παρῄνει μεμνῆσθαι) : cf. etiam Joh. Apocaucum, *Resp.* 1 et 3 ad Georg. Bardanem, ed. Papadopoulos-Kerameus, *VV*, 13 (1906), 335; 338 (νόστου μνησθείς) 27 τοῦ Βαθυρρύακος : cf. Const. Porph., *De cerimon.*, 445,11 (τὸν βαθὺν Ῥύακα) **42,** 2 τόν . . . . Βαθυρρύακα : cf. **FP** ad **41**, 27 supra 6 ταξιάρχαις καὶ λοχαγοῖς : cf. **50,** 34 infra

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41, 21 ἀπρουκτῶν V : corr apographa, cf. etiam Scyl., *B*, 19 = 138,72 23 ἐμνήσθῆ V 25 τόν [1]: τῶν V: corr V [1] 27 βαθυρύακὸς V **42,** 2 βαθυρύακα V 3 αὐλισαμένου de Boor Scyl., *B*, 19 = 138,80 (αὐλισαμένου) fretus, sed cf. **42**, 20 infra (κατηυλισμένοις) : ηὐλισμένου dubitanter Kamb, sed V augmentum nonnumquam omittit 4 καταλαβώντων V 5 τίς V

checking the individual forays <by his troops> and barring him from scattering about the countryside with impunity. Now, having succeeded in some <actions> and failed in others (the season, too, already summoning him back), the barbarian turned his thoughts homeward and began to set out for his own country with many spoils: while the <domestic> commanding the *scholae* assigned two of the *strategoi*, one of the Charsian, the other of the Armeniac theme, each with his own forces, to keep pace with Chrysocheir and follow him as far as Bathyrryax. If Chrysocheir should let loose a force against Roman territory, they were to send word about this to the domestic from that place; but if he tried to slip into his own lair without straying from his path, they were to leave him alone and return to the domestic.

42. Now, when the barbarian army had already reached the so-called Bathyrryax at eventide and had encamped below, at the foot of the mountain, and while the Roman *strategoi* occupied the higher slopes and were keeping a watchful eye on what would happen next, a rivalry and contest over primacy arose among the rank and file, as well as the *taxiarchae* and captains, of the armies of the two themes. Those of the Charsian theme ascribed to themselves the lion's share in out-

ἀλκὴν ἀρετῆς, ἔμπαλιν δὲ τῶν ⟨τῶν⟩ Ἀρμενιάκων μὴ μεθιεμένων τῆς ἐν τοῖς πολέμοις ἀνδρείας τὸ πρωτεῖον ἐκείνους λαβεῖν. ὡς οὖν ἐπὶ πλέον τὰ τῆς φιλονεικίας αὐτοῖς ἐχώρει καὶ τὰ φρονήματα διηρέθιστο, λεχθῆναί φασι παρὰ τῶν πρωτευόντων ⟨του⟩ τοῦ τῶν Ἀρμενιάκων συστήματος, ὡς· “ἵνα τί μάτην ἐν λόγοις ἕκαστοι θρασυνόμεθα καὶ αὐχοῦμεν διακενῆς, ἐξὸν τοῖς ἔργοις τὴν ἀμφισβήτητον ἀρετὴν ἐπιδείξασθαι; τῶν γὰρ πολεμίων οὐ μακρὰν ἀπεχόντων, ἔξεστιν ἐπὶ τῶν ἔργων φανῆναι τοὺς ἀριστεῖς καὶ ἐκ τῆς κατὰ χεῖρα γενναιότητος κριθῆναι τοὺς || ὑπερέχοντας.” τοὺς 95v V τοιούτους τοίνυν λόγους διακηκοότες οἱ στρατηγοὶ καὶ τὴν πρὸς ἀνδρείαν ὁρμὴν καὶ προθυμίαν κατανοήσαντες τοῦ λαοῦ, συννοήσαντες δὲ καὶ τὴν ἀπὸ τοῦ τόπου βοήθειαν, ὅτι ἐξ ὑπερδεξίων τοῖς ἐν ἐπιπέδῳ κατηυλισμένοις μέλλουσιν ἐπιτίθεσθαι, διχῇ διαιροῦσι τὴν δύναμιν. καὶ τὸ μὲν ἔκκριτον ταύτης ἄχρις ἕκτης ἑκατοντάδος μετ' αὐτῶν γε τῶν στρατηγῶν προσβαλεῖν ἐκρίθη τῷ τῶν βαρβάρων στρατῷ· τὸ δὲ λοιπὸν τῆς εὐαριθμήτου Ῥωμαϊκῆς στρατιᾶς εἰς δόκησιν πλήθους αὐτοῦ που πρὸς τὰ μετέωρα συσκευάσαντες, καὶ σύνθημα δόντες καιροῦ, ἵν' ὅταν οὗτοι προσ-

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FP 42, 19 ἐξ ὑπερδεξίων — 20 μέλλουσιν ἐπιτίθεσθαι: cf. Const. Porph., *De imag. Edessena*, 69**, 20–22 ed. Dobschütz (ἐξ ὑπερδεξίων τὰ βέλη .... ἀφίεσθαι ἔμελλεν) 21 τὸ μέν — 22 ἑκατοντάδος: cf. Const. Porph., *De imag. Edessena*, 73**, 22/23 ed. Dobschütz (μέχρι διπλῆς ἑκατοντάδος)

42, 8 τῶν Ἀρμενιάκων V: corr Kamb 10 ἐπιπλέον V 11 φάσι V παρὰ τῶν πρωτευόντων ⟨του⟩ τοῦ scripsi Scyl. et Kamb iuvantibus: παρὰ τῶν πρωτευόντων τοῦ V: παρά τῳ τῶν πρωτευόντων τοῦ dubitanter de Boor: παρά ⟨τινος⟩ aut παρ' ἑνὸς τῶν πρωτευόντων τοῦ dubitanter Kamb: παρά τινος λεχθῆναι τοῦ τῶν Ἀρμενιακῶν (sic) συστήματος Scyl., *B*, 19 = 138,87/88 13/14 an ⟨ἀν⟩αμφισβήτητον τήν scribendum? Cf. Scyl., *B*, 19 = 139,89 (ἀναμφισβήτητον) 14 ἐπιδειξασθαι (sine acc) V 15 ἐξεστὶν ἐπὶ V 16 καταχεῖρα V 20 κατηνλισμένοις V 21 διαιρούση V 22 μετ' αὐτῶν cum Scyl., *B*, 19 = 139,95 scripsi: μετὰ τῶν V apographa edd γε τῶν: coniunctim scriptum in V et Ba 264, ex quo Γετῶν (quod “Getis” vertit) All, quem ob hunc errorem Comb in mg textus sui et in Comm. suo inedito ad locum graviter increpuit 24 τα (sine acc) V 25 καὶ ροῦ V

standing prowess, while those of the Armeniac theme would not concede to them the first place in bravery at war. And as the rivalry between the two parties further increased and minds became <greatly> excited, it is reported that the following was said by some man prominent in the Armeniac corps: "Why are we each so bold in words to no purpose and so boastful in vain, when we can give the proof of the contested virtue by deeds? For, since the enemy are not far off, the best men can show themselves in action and the victors can be determined by their noble deeds." When those words were reported to the *strategoi*, they realized the host's desire and eagerness for deeds of bravery. They also recognized the advantage accruing from the terrain, since they would be setting out from higher ground upon the enemy encamped in the plain. They divided their forces in two: it was decided that the elite of these forces, as many as six hundred in number and led by the *strategoi*, would set upon the barbarian army; as for the remainder of the scanty Roman troops, they contrived <to dispose> them where they had been <encamped>, that is, on the high slopes, so as to make it appear that vast numbers were involved; and

βάλωσι τοῖς ἐχθροῖς, κἀκεῖνοι σὺν ἀλαλαγμῷ μεγίστῳ καὶ σάλπιγξιν, συνεπηχούντων καὶ τῶν ὀρέων αὐτῶν, ἐκπληκτικὴν βοὴν ἀναρρήξωσιν, αὐτοὶ τὰς πανοπλίας ἐνδύονται καὶ ἀφανῶς διὰ νυκτὸς τῇ | στρατοπεδείᾳ τῶν δυσμενῶν πλησιάζουσι. πρὸ τῆς 274B ἕω δέ, οὔπω τοῦ ἡλίου τὸ ὑπὸ γῆν τελείως παραλλάξαντος ἡμισφαίριον, βοῇ στιβαρᾷ παιανίσαντες καὶ τὸ "σταυρὸς νενίκηκε" συμβοήσαντες, ἐπιτίθενται τοῖς ἐχθροῖς, συνεπαλαλαξάντων ἀπὸ τοῦ ὄρους καὶ τῶν λοιπῶν. εὐθὺς οὖν τῷ ἀνελπίστῳ καταπλαγέντες οἱ βάρβαροι, καὶ μήτε συστῆναι μήτε τὸ ἐπιὸν πλῆθος ὅσον ἐστὶν λαβόντες καιρὸν κατιδεῖν, μήτ' ἄλλο τι σωτήριον ἑαυτοῖς ἐκ τοῦ παραχρῆμα ἰσχύσαντες συνιδεῖν, ὥρμησαν πρὸς φυγήν, τῆς τοῦ βασιλέως τούτους πάντως ἐπιμόνου ἐκδειματούσης εὐχῆς καὶ συνελαυνούσης πρὸς ὄλεθρον. τῶν οὖν διωκόντων Ῥωμαίων καὶ τοὺς μὴ συνόντας συνεχῶς ἐπιβοωμένων στρατηγοὺς καὶ τὰ τάγματα καὶ τὸν τῶν σχολῶν ἀφηγούμενον, καθάπερ αὐτοῖς συνετέτακτο, καὶ τῶν φευγόντων εἰς πλείονα φόβον συνελαυνομένων καὶ ταραχήν, συνέβη μέχρι μιλίων τριάκοντα γενέσθαι τὴν δίωξιν καὶ τὸν μεταξὺ χῶρον ἀπείροις καταστρωθῆναι νεκροῖς.

43. Ὅτε καὶ τὸν ἀναιδῆ καὶ θρασὺν ἐκεῖνον Χρυσόχειρα λέγεται, σὺν ὀλίγοις φεύγοντα τῶν περὶ αὐτόν, ἐπικαταδιώκειν Ῥωμαῖόν τινα, τὸ Πουλάδην παρωνύμιον φέροντα· ὃν συνέβη ποτὲ κατὰ Τεφρικὴν γεγονότα || αἰχμάλωτον διὰ τὸ ἀστεϊσμοῦ μετέχειν 96ʳ V καὶ χάριτος συνήθη καὶ γνώριμον χρηματίσαι Χρυσόχειρι. ὃν

FP 42, 31/32 "σταυρὸς νενίκηκε" συμβοήσαντας: cf. Genes., 4,14 = 66,54; 4,36 = 87,35; GMCB, *MT*, 9 = 9,9; Script. inc. de Leone Arm., 343,21 (III,88 ed. Iadevaia); Leon. VI, *Tactica*, 12:69, *MPG*, 107, col. 826 C (τὴν συνήθη νικητήριον τοῦ σταυροῦ φωνὴν ἀνακράζειν δεῖ; *ibid.*, 12:106, *MPG*, 107, col. 836 D (τὴν φωνὴν τῆς τοῦ σταυροῦ νίκης ἀλαλάζειν δεῖ) 38 εὐχῆς: cf. **41**, 7–12 supra 42 συνέβη — 44 νεκροῖς: cf. Plut., *Iul. Caes.*, 19: 11 **43**, 1 Χρυσόχειρα — 28 κεφαλή : cf. Genes., 4,37 = 88,41–65

I 42, 38 τῶν οὖν — **43**, 28 κεφαλή : cf. Scyl., *B*, 19 = 139,12 — 140,37

42, 27 συνεπηχουντων (sine acc) V 29 στρατοπεδία V : corr Be 33 ἀνελπίστων V 36 παρὰ χρῆμα V 41 πλεῖονα V **43,** 2/3 ῥωμαῖον τινὰ V

they agreed upon a signal and a time, so that just as the *strategoi* would set upon the enemy, these troops would let out terrifying clamors with deafening warwhoops and trumpet blasts that would make the very mountains reverberate. The elite troops put on their armor and stealthily drew near the enemy's encampment under the cover of darkness. Before dawn, <that is,> before the sun had fully emerged from the hemisphere below the earth, they let out a resounding cry of victory, all of them shouting "Cross hath overcome," and set upon the enemy, while the rest joined them whooping from the mountain. The barbarians, stricken with terror by the surprise, took no time to form a line of battle or to assess the number of their attackers; nor were they able on the spur of the moment to bethink themselves of any other salutary measure, but forthwith took flight. Surely it was the emperor's continuous prayers that filled them with terror and drove them to their destruction. And, in line with the prearranged plan, the pursuing Romans frequently called out <the names of> even those *strategoi* who were not present, as well as those of the troops from the capital and <the name of the domestic> commanding the *scholae*. The fleeing enemy was thus driven into even greater fright and confusion, and it came about that the pursuit continued for up to thirty miles and the ground along the way was strewn with countless corpses.

43. At which time, so the story goes, the shameless and insolent Chrysocheir was fleeing with a few men of his retinue, with a certain Roman surnamed Poulades in hot pursuit. It so happened that Poulades had once spent some time as a captive in Tephrike and, graced as he was with wit and charm, had become Chrysocheir's close

ἰδὼν ὁ βάρβαρος τότε μετ' ἐνθουσιασμοῦ καὶ προθυμίας διώκοντα, ἐπιστραφεὶς "τί σοι," φησί, "κακόν, ὦ ἄθλιε διεπραξάμην Πουλάδη, ὅτι με οὕτω καταδιώ|κεις μανιωδῶς, ἐπιθυμῶν 275B
ἀνελεῖν;" ὁ δὲ συντόμως ἀντέφησεν· "ὅτι τῶν εὐεργεσιῶν σου, πάτρων, τὴν ἀμοιβὴν ἀποδοῦναί σοι κατὰ τὴν παροῦσαν ἡμέραν πεποιθώς εἰμι ἐν θεῷ, καὶ διὰ τοῦτο καταδιώκω ὀπίσω σου." ὡς οὖν ὁ μὲν προῄει οἷα βεβλαμμένος τὰς φρένας ὑπὸ θεοῦ, ἀπεγνωσμένος τε καὶ δειλός, ὁ δὲ ἐφείπετο μετ' εὐτολμίας καὶ θάρσους νεανικοῦ, ἐντυγχάνει τάφρῳ βαθείᾳ ὁ διωκόμενος, ἣν ὑπερπηδῆσαι ὁ ἵππος ἀπεδειλία τε καὶ διώκλαζεν. καὶ ἕως περὶ ταύτην ὁ Χρυσόχειρ εἶχεν τὸν νοῦν, βάλλει τοῦτον ὁ Πουλάδης κοντῷ κατὰ τῆς πλευρᾶς, καὶ εὐθέως περιδινηθεὶς τῷ ἀλγήματι κατερρύη τοῦ ἵππου. καὶ τῶν σὺν αὐτῷ τις, ᾧ Διακονίτζις ἦν τὸ ἐπώνυμον, ἀπὸ τοῦ οἰκείου ἵππου ῥίψας ἑαυτὸν ἐπιμελείας ἠξίου τὸν πεσόντα δεσπότην, καὶ τοῖς οἰκείοις γόνασι τὴν ἐκείνου κεφαλὴν ἐπιθεὶς τὸ συμβὰν ἀπωδύρετο. ἐν τοσούτῳ δὲ προσγίνονται τῷ Πουλάδῃ καὶ ἕτεροι, καὶ καθαλλόμενοι τῶν ἵππων τὴν τοῦ Χρυσόχειρος ἀποτέμνουσι κεφαλὴν λειποψυχοῦντος ἤδη καὶ ἐκλιμπάνοντος, συγκαταλέγουσι δὲ καὶ τὸν Διακονίτζιν ἐκεῖνον τῷ τῶν λοιπῶν δεσμίων ἀριθμῷ. οὕτω δὲ παραδόξως καταπολεμηθέντων τῶν δυσμενῶν καὶ τοῦ χριστιανικοῦ ὑψωθέντος καυχήματος, συντόμως μετὰ τῶν τῆς χαρᾶς ἀγγέλων προαποστέλλεται βασιλεῖ ἡ τοῦ Χρυσόχειρος κεφαλή. ἐτύγχανεν δὲ τηνικαῦτα διάγων κατὰ τὸ Πετρίον λεγόμενον, ἔνθα τὸ σεμνεῖον τῆς τῶν οἰκείων θυγατέρων διατριβῆς ἐχρηματίζεν. καὶ τῆς κεφαλῆς προσενεχθείσης,

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FP 43, 9 ἀντέφησεν: cf. TC 4,2 = 150,9 (ἀντέφησαν) 12 βεβλαμμένος τὰς φρένας: cf. Galen., *In Hippocr. Προρρ. I Comm. 1* = XVI 494,3, 579,7 et alibi ed. Kühn; Epiphan. Cypr., *Panarion* 66,24,7 = III 52,17 ed. Holl; Hesych. Alex., *Lexic.*, Π 631 et 2418 = III, pp. 275 et 339 ed. Schmidt; Niceph., *Refut.*, 108,18 = 190 ed. Featherstone; Phot., *Lex.*, s.v. Παραπλήξ = 58,16 ed. Naber; Sudam, Φ 703 = IV 761,2 ed. Adler; Eustath., *Comm. in Il.* 20:183 = IV 388,25 ed. van der Valk; Const. Manassis *Compendium*, v.1718 ed. Bekker = v. 1717 ed. Lampsides; locutionem bis in aliis lexicis (*Etym. magn., Lex. Seguer.*) s.v. Παραπλήξ et ter in scholiis in Aeschyli *Septem* invenies

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43, 6/7 διωκοντας (sine acc) V 8/9 ἐπιθυμῶς ἀνελεῖν V : ἐπιθυμῶν ἀνελεῖν με All (e Ba 264 sui coniectura) ; ex All pendent edd rell 9 ἀντέφησεν · "ὅτι: cum

friend. Now, when the barbarian saw Poulades pursuing him with the zeal of the possessed, he turned about and said, "What wrong have I done unto you, wretched Poulades, that you pursue me in such a frenzy and are so keen on slaying me?" To which the other pithily retorted, "Because, Patron, I trust in God that on this very day I shall be able to requite you for all your kindnesses; that is why I am following so closely upon you." Then as one of them galloped along in despair and misery, inasmuch as God had distracted his mind, and the other followed boldly and courageously in vigorous pursuit, the one pursued came to a deep trench; his horse was shying and rearing instead of clearing it. And while Chrysocheir kept his mind on the trench, Poulades struck him in the flank with a spear; reeling with pain, Chrysocheir forthwith sank from the horse. A man of his retinue, surnamed Diakonitzis, threw himself from his own mount and attended to his fallen master, resting Chrysocheir's head on his own lap and lamenting what had befallen him. But Poulades was meanwhile joined by others who leaped off their horses and cut off the head of Chrysocheir who was already unconscious and on the point of dying, and they added that Diakonitzis to the roster of other captives. As the foes had thus been unexpectedly subdued and the glory of the Christians exalted, Chrysocheir's head was swiftly sent ahead to the emperor, along with the bearers of the glad tidings. At that time the emperor happened to be staying at a place called Petrion, wherein lay the convent in which his daughters had their residence. When the

V distinxi 9 εὐὲργεσιῶν V 11 ὀπίσω V 13 τὲ V 15 ἀπεδειλία: cf. **17**, 38 (ἀπεδειλίασαν) et **41**, 18 (ἀπεδειλία) supra et **62**, 14 (ἀποδειλιάσαντες) infra: ἐπεδειλία coni All; ex All pendent edd rell: ὑπεδειλία dubitanter Be 18 τίς V 19 ἑαυτον (sine acc) V 24 ἐκείνον V

τῶν οἰκείων ἀναμνησθεὶς προσευχῶν καὶ πρὸς | τὸν ποιοῦντα τὸ 276B θέλημα τῶν ἐπικαλουμένων αὐτὸν μετὰ δακρύων τὸν τῆς διανοίας ἐκτείνας ὀφθαλμόν, τόξον ἐνεχθῆναι καὶ βέλη προσέταξεν καὶ θᾶττον τὴν νευρὰν ἐντείνας τρία κατὰ τῆς παλαμναίας κεφαλῆς ὀπισθοφα‖νῶς ἀφῆκεν βέλη, καὶ εἰς οὐδὲ ἓν ὅλως διήμαρτεν· ἐν- 96ᵛ V αγισμόν τινα τοῦτον ἄξιον τοῦ δυσσεβοῦς προσαγαγεῖν αὐτῷ οἰηθεὶς ἀντὶ τῶν πολλῶν μυριάδων, ἃς ἐν πολλοῖς τῆς ἐπικρατείας αὐτοῦ κατανάλωσεν ἔτεσι. καὶ τὰ μὲν κατὰ τὸν Χρυσόχειρα καὶ τὴν ἀνθοῦσαν τότε δύναμιν Τεφρικῆς τοιοῦτον τὸ τέλος ἐδέξατο συνεργίᾳ θεοῦ, ταῖς πολλαῖς ἱκεσίαις καμφθέντος Βασιλείου τοῦ εὐσεβῶς βασιλεύοντος.

44. Ἄρτι δὲ τοῦ ἀοιδίμου πατριάρχου Ἰγνατίου ὁσίως καὶ θεαρέστως τὸν βίον ἀνύσαντος, καὶ ὑπὸ πλουσίᾳ τῇ πολιᾷ καὶ τῇ κύκλῳ δορυφορίᾳ τῶν ἀρετῶν καὶ τῷ παρὰ πάντων μακαρισμῷ τὴν προσοῦσαν ἀλλαξαμένου ζωὴν καὶ διαβάντος πρὸς τὴν ἀμείνονα, ἀπέδωκεν αὖθις τὴν ἐκκλησίαν καλῶς τῷ μὴ καλῶς αὐτῆς ἀντιποιεῖσθαι τὸ πρότερον δόξαντι, καὶ κατέστησεν ἐννόμως τότε καὶ κανονικῶς τὸν σοφώτατον Φώτιον ἐπὶ τὴν σχολάζουσαν καθέδραν τῆς βασιλίδος τῶν πόλεων. οὐ μὴν οὐδὲ πρὸ τούτου διέ-

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37/38: annis novem, aa. 863–872 1/2: d. 23 m. Octobris a. 877 6–8: d. 26 m. Octobris a. 877

FP 43, 31 ποιοῦντα — 32 αὐτόν: cf. Ps 144 (145):18/19 38 καὶ τά — 40 θεοῦ: cf. Nicol. Myst., *Ep.* 75,54/55 ed. Westerink **44,** 1 Ἄρτι — 8 πόλεων: cf. Leon. VI, *Or. funebr. in Basilium,* 62,26–29 edd. Vogt-Hausherr; Nic. Dav., *Vita Ignatii, MPG,* 105, col. 557 A; 569 B; Ps.-Leon. Gramm., 258,5/6; GMC, *B,* 16 = 844,11–13; GMCB, *B,* 5 = 22,15/16; Ps.-Sym., *B,* 14 = 692,11/12; Zon., XVI:8,30 = III,421,18–422,3 (e Logothetae versione quadam?) 8 οὐ μήν — 14 διδάσκαλον: cf. *Litteras* Styliani metr. ad Stephan. Papam, XVI, 432 E ed. Mansi; Nic. Dav., *Vita Ignatii, MPG,* 105, col. 568 C; 569 A; Ps.-Sym., *B,* 18 = 694,8–11 10 ὅθεν — 12 παρεχόμενος: fortasse Phot., *Ep.* 99,8–12 = I 137 ed. Westerink = Ep. 219, p. 533 ed. Balettas ad hunc locum pertinet, licet eam vv.dd. a. 868 tribuant

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I 43, 38 καὶ τά — 39 ἐδέξατο: cf. Scyl., *B,* 19 = 140,37–39 **44,** 1 Ἄρτι δέ — Ἰγνατίου; 4 προσοῦσαν .... ζωήν; 6 κατέστησεν — 8 καθέδραν: cf. Scyl., *B,* 20 = 140,41/42

head was brought to him, he recalled his prayers; in tears he turned his mind's eye to Him that fulfils the desires of those who call upon Him, and ordered that a bow and arrows be brought; quickly drawing the bowstring and facing backward, he discharged three arrows at the murderous head; nor did he miss a single shot. He thought that he had made this offering, so amply deserved by that miscreant, to God as a kind of sacrifice to the dead, on behalf of the countless multitudes whom Chrysocheir had destroyed in the many years of his rule. And so the story of Chrysocheir and Tephrike, whose power was then at its peak, came to such a conclusion, with the help of God Who had been moved to pity by the frequent supplications of Basil, the pious emperor.

44. Soon after Patriarch Ignatius of glorious memory had met his end in a way that was both pious and pleasing to God, and, surrounded on all sides by attendant virtues and blessed by all men, left in ripe old age the life allotted to him and passed over to the better one, the emperor, in a fair decision, gave the church back to the man who had formerly been found to be laying unfair claim to it, and lawfully and canonically restored the most wise Photios to the vacant see of the Queen of Cities. Indeed, even before that event the emperor

43, 35/36 ἐναγιασμόν V : corr dubitanter sed bene de Boor 38 κατηνάλωσεν coni All; ex All pendent edd rell **44,** 4 παροῦσαν coni Comb (quem Be secutus est) fortasse recte, loco Scyl., *B*, 20 = 140,41 ut videtur fretus; cf. etiam Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 557 A (παροῦσαν) 8 προτούτου V 8/9 διέλιπεν V : διέλειπε All (e Ba 264 sui coniectura); ex All pendent edd rell

λειπεν φιλοφρονούμενος αὐτὸν καὶ τιμῶν διὰ τὴν ἐν αὐτῷ παντοδαπῇ σοφίαν καὶ ἀρετήν, ἀλλὰ κἂν εἰ τῆς καθέδρας μετέστησεν, οὐδὲν τοῦ δικαίου θέλων ἄγειν ἐπίπροσθεν, ὅμως τῶν εἰς παραμυθίαν οὐδὲν ἐνέλειπεν παρεχόμενος. ὅθεν κἀν τοῖς βασιλείοις διατριβὴν αὐτῷ | δούς, τῶν οἰκείων παίδων ἀπέδειξε παιδευτὴν καὶ διδάσκαλον. 277B οὕτως οὐδένα, καθ' ὅσον οἷός τε ἦν, περιεώρα λυπούμενον, ἀλλὰ πᾶσιν εὐμενῶς τε καὶ προσηνῶς προσεφέρετο καὶ τὸν δυνατὸν τρόπον οὐκ ἠμέλει παραμυθούμενος.

45. Ἀλλὰ καίπερ οὕτω πατρικῶς τε καὶ κηδεμονικῶς πρὸς τοὺς ὑπὸ χεῖρα διατιθέμενος, εἶχεν ὅμως τοὺς μισοῦντας, μᾶλλον δὲ φθονοῦντας καὶ ἐπιβουλεύοντας αὐτοῦ τῇ ζωῇ. ὁ γὰρ οὕτω λεγόμενος Κουρκούας ὑπὸ πλούτου καὶ τρυφῆς ἐξυβρίσας, ὡς ἔοικεν, τυραννίδος ἐρᾷ· καὶ ὁμοφρόνων πληθὺν συνωμότας λαβών, καιρὸν ἐζήτει τῆς ἐπιθέσεως. ὡς δὲ πρὸ τούτου τὰ τῆς συσκευῆς ἐξ ἑνὸς τῶν συνωμοτῶν ἐμηνύθη τῷ βασιλεῖ, παραδίδονται τοῖς νόμοις οἱ πονηροί. ἀλλὰ πάλιν ἡ τοῦ γενναίου βασιλέως φιλανθρωπία τὴν τῶν νόμων αὐστηρίαν παρέθραυεν ‖ καὶ τὰς ποινὰς 97r V ἐμετρίαζεν· διὸ τοῦ προεξάρχοντος ἐκκοπέντος τοὺς ὀφθαλμούς, οἱ λοιποὶ διὰ τῶν εἰς τὸ σῶμα πληγῶν καὶ τῆς ἀφαιρέσεως τῶν τριχῶν φιλανθρώπως ἐσωφρονίζοντο. καὶ οὗτοι μὲν οὕτως πατρικῶς μᾶλλον ἢ δεσποτικῶς πρὸς τὸ καθεστηκὸς ἐπανήγοντο.

44,12/13: a. ca. 873? 13/14: aa. ca. 873–875? 45,4–12: secundum nostrum, paulo post a. 877; reapse tamen, Ps.-Symeone teste, ca. a. 886; d. 25 m. Mart. a. 886 coniurati poenas facinoris dederunt

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FP 45, 3 ὁ γάρ — 12 ἐσωφρονίζοντο : cf. Ps.-Leon. Gramm., 261,8–22; GMC, *B*, 26 = 847,15 — 848,6; GMCB, *B*, 7 = 24,1–10; Ps.-Sym., *B*, 22 = 699,9–15 8 πάλιν — 9 παρέθραυεν : cf. **28,** 19/20 supra (ὑποθραύουσα) 10 προεξάρχοντος: cf. Const. Porph., *De imag. Edessena*, 71**, 14 ed. Dobschütz (προεξάρχοντα) 13 πρὸς τὸ καθεστηκὸς ἐπανήγοντο : cf. **15,** 23/24 supra (εἰς τὸ καθεστὼς ἐπανάγων)

I 45, 3 ἐπιβουλεύοντας — 8 πονηροί; 10 διό — 12 ἐσωφρονίζοντο : cf. Scyl., *B*, 21 = 140,43–47

44, 10 κὰν V 12 ἐνελειπεν (sine acc) V κἂν V **45,** 1 τὲ V 12 τριχων (sine acc) V

extended continuous favors to him, honoring him for his excellence in all branches of knowledge. True, he had had him removed from his see, for he did not wish to put anything ahead of considerations of justice; still, he unstintingly provided him with all sustenance. It was then that he offered him the hospitality of the imperial palace and appointed him as teacher and preceptor to his own children. Thus, insofar as he was able, he permitted no one to remain in distress, but treated everyone with kindness and gentleness; nor did he neglect to offer comfort to everyone as much as he could.

45. Although his feelings toward his subjects were thus as those of a father and a guardian, he still had enemies who hated—or rather envied—him and hatched plots against his life. Thus one going by the name of Kourkouas, overcome by the lust for tyranny and having reached a high pitch of insolence because of his wealth and luxury, or so it seemed, gathered a band of like-minded plotters and waited for the opportune occasion to launch his attack. But the plot was revealed to the emperor beforehand by one of the plotters, and the wicked men were given over to the law. Again the clemency of the noble emperor blunted the severity of the laws and reduced the penalty; hence, while the ringleader had his eyes gouged out, the remaining <plotters> were chastened by humane means: they were subjected to corporal punishment and their beards were plucked out. Thus he brought these people back to the state of calm in a way befitting a father rather than an absolute ruler.

46. Αὐτὸν δὲ οὐκ εἴα καθεύδειν ἡ ὑπὲρ τῶν ὅλων φροντὶς καὶ τὰ ἔτι περιλειπῆ τρόπαια. ἀλλὰ πρῶτον μὲν τὸ πλεῖστα τὴν Ῥωμαϊκὴν ἐπικράτειαν ὠφελοῦν ὀχυρώτατον κάστρον, τὸ Λοῦλον λεγόμενον, τῇ φθασάσῃ περὶ τὰ * * * ῥαθυμίᾳ καὶ τῇ τῶν λυσιτε|λῶν ὀλιγωρίᾳ αὔτανδρον παρὰ τῶν Ἀγαρηνῶν ληφθὲν καὶ 278B διὰ τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὀχυρωθὲν καὶ κρατούμενον, τῇ οἰκείᾳ συνέσει καὶ ἐπιμελείᾳ ὁ βασιλεὺς καὶ τῷ ἀφθόνῳ τῶν δωρεῶν, πειθὼ καὶ βίαν προσαγαγών, τῆς βαρβαρικῆς ἐπικρατείας μετέστησεν καὶ πρὸς τὴν προτέραν ἐξουσίαν τῶν Ῥωμαίων μετήγαγεν· ἀφ' οὗ καὶ τὸ Μελοῦος κάστρον πρὸς αὐτὸν ἑκουσίως μετέθετο καὶ δεσπότην ἑαυτοῦ τὸν αὐτοκράτορα ἀνηγόρευσεν. τὴν δὲ τῶν Μανιχαίων πόλιν τὴν Καταβάταλα καλουμένην κατὰ τὸν καιρὸν ἐκεῖνον διὰ τῶν οἰκείων στρατηγῶν ἐξεπόρθησεν. ἀλλ' οὐ τοσοῦτον αὐτὸν ἡ δι' ἑτέρων πρό⟨σ⟩θεσις

2–12: vere-aestate a. 877 aut 878   12–**49,** 28: aestate-autumno (cf. **48,** 44 "ante hiemem") a. 878?

FP 46, 1 οὐκ εἴα καθεύδειν : cf. Plut., *Comp. Dion. et Brut.*, 4,3 (εἴα); *De superst.*, 1 = *Mor.*, 165 A (ἐᾷ); *Praec. ger. reip.*, 4 = *Mor.*, 800 B (ἐᾷ); *Quomodo quis*, 14 = *Mor.*, 84 C (ἐᾷ); sed cf. etiam Liban., *Or.*, 18:13 = 2,242,7 aut *Ep.*, 1430:2 = 11,469,4 ed. Foerster (εἴα); cf. etiam *Ep.*, 1235:1 = 11,316,21 ed. Foerster (ἐᾷ). Cf. Nic. Chon., *Hist.*, 143,52 ed. van Dieten (ἐᾷ)   ἡ — φροντίς : eadem fere locutio (τὰς ὑπὲρ τῶν ὅλων φροντίδας) in Himer., *Or.* 31,10 = l. 52 ed. Colonna recurrit; cum Himerii Oratio apud Photium, *Bibl., cod.* 243,375 a 37 ed. Bekker = VI,120 ed. Henry servata sit, conici potest nostrum Himerii verba in Photio legisse   8 πειθὼ καὶ βίαν προσαγαγών : cf. Plat., *Leg.* IV,711 C, sed potius Plut., *Them.*, 21,1 (κομίζων πειθὼ καὶ βίαν); e posterioribus citandus Mich. Psell., *Chron.*, 5,37,4/5 = I,108 ed. Renauld

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I 46, 2 πρῶτον — 5 ληφθέν; 9 πρὸς τήν — 13/14 ἐξεπόρθησεν: cf. Scyl., *B*, 22 = 141, 48–51

46, 2 περιλεῖπῆ V : περιλιπῆ Comb quem Be secutus est; cf. eundem Combefisii interventum in **32**, 12 et **40**, 34 supra   τροπαια (sine acc) V   4 περὶ τὰ : περιττῇ All, Ba 264 sui (περὶ τῇ) aut Ba 232 (περι|ττῇ) ut videtur coniecturis inductus : ex All pendent edd rell   post περὶ τὰ lacunam statuit de Boor, voces περὶ τὰ κοινὰ . . . . ῥαθυμίαν (**18**,**24/25** supra) adducens. Lacunam autem vocabulis κοινά, στρατιωτικά, πολεμικά aut similibus expleri voluit   8 πειθῶ V   12 μανη-

46. As for Basil himself, concern for the common weal and for the victories that still remained to be won allowed him no rest. First, the exceedingly well-defended town by the name of Loulon, of utmost advantage to Roman dominion, which had been seized by the Hagarenes together with its entire garrison, owing to past neglect concerning * * * and to the failure to adopt advantageous measures, and which had been provided with defenses and held by them because of the security offered by its site—this fortress the emperor, combining force with persuasion, freed from barbarian dominion, restoring it to the former sovereignty of the Romans by his own sagacity and diligence and by lavish gifts. Because of that the town of Melou, too, went over to him of its own accord and proclaimed the emperor its master. At the same time he had the Manichaean city, Katabatala by name, taken by his generals; all the same, he was less delighted by having <his dominions> enlarged through others, than he was vexed at

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χαίων V an τὴν [κατα] Βάταλα aut τὴν κατὰ Βάταλα scribendum? -ὴν κατα- e sequentibus καλουμένην κατὰ V librarius prompsisse potuerit: cf. tamen Κάμαν, Κάμον, Κῶμαν in codd Scylitzae loco parall. *B*, 22 = 141,51 14 πρό⟨σ⟩θεσις scripsi (i.q. 'incrementum'), cf. coniecturam in **2**, 42 supra et **1**, 20/21 (προσθῶμεν), **27**, 9 (προσθείσης) supra; cf. etiam **78**, 8 (προσθείς), **83**, 2 (προστιθέαμεν), **95**, 12 (προσθείς) infra: πρόθεσις V (sed verbum προτιθέναι a nostro numquam usurpatur) edd (licet All in versione sua Latina πρόθεσις per 'augmenta' reddiderit): πόρθησις in mg textus sui (et in Comm. inedito ad locum) coni Comb: πρόθεσις ⟨τῆς βασιλείας⟩ aut simile quid dubitanter proposuit de Boor locum **2**, 42 laudans, ubi egomet πρό⟨σ⟩θεσιν proposui

εὔφραινεν, ⟨ὅσον⟩ ἠνία τὸ μὴ τοῖς αὐτοῦ πόνοις καὶ κινδύνοις τὰ τρόπαια ἵστασθαι. διὰ τοῦτο αὖθις καὶ Κωνσταντῖνον τὸν πρῶτον τῶν υἱῶν προσλαβόμενος, ὡς ἂν αὐτὸν οἷα γενναῖον σκύλακα πολεμίων γεύσῃ φόνου καὶ αὐτὸς αὐτῷ διδάσκαλος τῶν τακτικῶν καὶ τοῦ πρὸς τοὺς κινδύνους εὐθαρσοῦς παραστήματος γένηται, σὺν αὐτῷ κατὰ Συρίας ἐξώρμησεν, καὶ τὴν πρὸς τῷ Ἀργέᾳ Καισάρειαν τὴν πρώτην τῶν Καππαδοκῶν πόλιν καταλαβών, καὶ τακτικῶς τὸν ὑπ' αὐτὸν ἐξοπλίσας λαόν, λογάδων ἐκ τούτων μοῖραν ἀπέτεμεν καὶ ὡς προδιερευνητὰς καὶ προόπτας ἔμπροσθεν ἐξαπέστειλεν, καὶ κατόπιν αὐτὸς μετὰ τῆς βαρείας δυνάμεως εἵπετο, ἵν' ὡς ἐνεργοῦ μαχαίρας ἡγῆται τὸ ἀκμαιότατον, τὸ δὲ ἔτι στιβαρώτερον ἐπελαύνηται. οἳ τὰς ἐρήμους ὀξέως διαδραμόντες, τὰ φρούρια, τό τε Ψιλοκάστελλον καὶ τὸ Παραμοκάστελλον, ἐξεπόρθη‖σαν καὶ τοὺς ἐν αὐτοῖς καταληφθέν|τας ἠνδραποδίσαν- 97ᵛ V
το. καταπλαγέντες δὲ τῷ δέει τῆς ἐπιούσης δυνάμεως οἱ τὸ τοῦ 279B
Φαλακροῦ λεγόμενον κάστρον οἰκοῦντες ἑκουσίως τῷ βασιλεῖ προσεχώρησαν. ὁ δὲ τοῦ Ἄμβρου υἱὸς Ἀπάβδελε, ἕως μὲν μακρὰν ἀπεῖχεν ὁ βασιλεὺς βαρβαρικῶς ἐθρασύνετο, τότε δὲ μετὰ τοῦ τῶν Μελιτινῶν στίφους φυγῇ τὴν σωτηρίαν ἐπορίζετο, μόνην

27–31: vere-aestate a. 878?

FP 46, 16 τρόπαια ἵστασθαι : cf. **36**, 23 et 32 supra et **51**, 32 infra 17/18 οἷα γενναῖον σκύλακα : cf. Leon. VI, *Tactica*, 20: 214, *MPG*, 107, col. 1073 A (ὥσπερ εὐγενεῖς σκύλακας)

I 46, 16 διὰ τοῦτο — 17 προσλαβόμενος; 20 κατὰ Συρίας — 33 ἐπορίζετο; 35 τῇ δέ — 39 κατέφυγεν : cf. Scyl., *B*, 23 = 141,52–68

46, 15 ⟨ὅσον⟩ ἠνία τὸ : ἠνία τὸ V : ἠνιᾶτο All (Ba 264 sui menda inductus) : ὅσον ἠνιᾶτο coni Comb partim ex All partim sponte sua : corr Be an αὐτοῦ πόνοις scribendum? cf. **36**, 3/4 supra (τοῖς οἰκείοις πόνοις) et **71**, 33/34 infra (καταπραχθέντα διά τε ἑαυτοῦ καὶ διὰ τῶν ὑποστρατήγων Βασιλείῳ) 17 προσβαβόμενος V: corr V¹ 19 κινδύνους in rasura V 22 τακτηκῶς V ὑπαυτὸν V 24 ἐξαπέστηλεν V 25 ἡγεῖται V 26 οἳ : οἱ V Comb (e Ba 232 ut videtur) : corr All (e Ba 264 suo) 31 post Ἀπάβδελε vocabula Ἀναζάρβης Ἀμέρας (sic) ut videtur e Scyl., *B*, 23 = 141,62 (Ἀναβάρζης ἀμηρᾶς) add Comb quem Be secutus est 33 μελετινῶν V

not setting up the trophies by his own toil and braving the dangers himself. For this reason, taking along his eldest son Constantine, he set out with him against Syria, so as to give that cub of noble race a taste for slaying the enemy and to be himself his teacher in tactics and manly valor in the face of peril. Upon reaching Caesarea, the first city of the Cappadocians near Mt. Argaeus, he exercised his troops according to the rules of the science of tactics. From among those troops, he set aside a body of picked men whom he sent forward as scouts and reconnoiterers; he himself then followed with his main force so that, as in the case of a well-working dagger, the most piercing part would lead and the more massive part follow. They swiftly traversed the deserted places, seized the forts of Psilokastellon and Paramokastellon, and led into captivity those inside whom they seized there. The inhabitants of the town called Phalakrou, smitten with terror at the approach of the main force, went over to the emperor of their own accord. Then Apabdele, the son of Amr, who made a great display of barbarian arrogance so long as the emperor was far away, took his body of men from Melitene and sought salvation in flight, believing

ἀσφάλειαν ἡγούμενος ἱκανὴν τὸ λαθεῖν ὅποι γῆς καταδέδυκεν. ⟨ἐν⟩ τῇ δὲ τῆς τοιαύτης ἐφόδου φ[θ]ορᾷ καὶ τῆς Καϊσοῦ ἤτοι τῆς Κασάμας καὶ τῆς Ῥοβὰν ἤτοι τῆς Ἐνδελεχόνης ἡ πόρθησις γέγονεν, ἅμα δὲ καὶ ἡ τῆς Ἀρδάλου καὶ ἡ τῆς οὕτω λεγομένης Ἐρημοσυκαίας· ὅτε καὶ Σῆμας ἐκεῖνος ὁ τοῦ Ταὴλ πρὸς τὸν βασιλέα κατέφυγεν.

47. Εἰ δὲ συντόμως τε καὶ ψιλῶς τὰ οὕτω μεγάλα οἱονεὶ κατ' ἐπιδρομὴν ἀπαγγέλλομεν, μηδεὶς θαυμαζέτω, ἀλλὰ μηδὲ ἐγκαλείτω. ἅμα γὰρ τὴν ταχύτητα τῶν πράξεων ἐκείνων μιμεῖσθαι ἡ διήγησις ἔοικεν, καὶ διὰ τοῦτο οὕτως ἐστὶν ἁπλῆ τε καὶ ἐπιτρέχουσα· θᾶττον γὰρ ᾑρέθη τότε ἐκεῖνα καὶ ⟨τὰ⟩ τῶν πράξεων ἔλαβε τὴν συντέλειαν, ἢ νῦν ἀπήγγελται. ἄλλως τε καὶ ἐπεὶ ὁ χρόνος ἤδη ῥεύσας διὰ μέσου πολὺς τὰ καθ' ἕκαστα τῶν ἔργων διὰ τῆς μεταξὺ σιγῆς οἷον ἠμαύρωσεν, καὶ οὔτε παρατάξεων τρόπους οὔτε προσβολῶν ἐφόδους οὔτε φαλάγγων ἐκτάσεις καὶ συστολὰς οὔτε στρατηγημάτων ἐπικαίρους χρήσεις εἰδέναι καὶ ἀπαγγέλλειν ἔχο|μεν, οὐκ ἔστι περὶ τὰ κατὰ μέρος ἐγχρονίζειν 280B

35–39: a. 878?

FP 47, 6 ἐπεί — 7 πολύς: cf. Const. Porph., *De imag. Edessena*, 63**, 9 ed. Dobschütz 9/10 ἐκτάσεις καὶ συστολάς: cf. Plat., *Resp.*, VII,526 d3; Plut., *Plat. quaest.*, 10:1 = *Mor.*, 1009E

46, 34/35 post καταδέδυκεν ⟨ἐν⟩ addidi ut e haplographia omissum 35 φθορᾶ V: corr dubitanter de Boor, firme Kumaniecki, *Byz* 7 (1932), 236; cf. etiam **39,** 9 supra (τῇ αὐτῇ ῥύμῃ) 36 Κασάμας: cf. Scyl., *B*, 23 = 141,64 (Κασάμαν): κατασάμας All, Ba 264 sui errore (κατὰ σάμας) inductus: ex All pendent edd rell 37 λεγομενης (sine acc) V 38 ἐρημουσυκαίας aut ἐρημωσυκαίας V: corr V^1: ἐρήμου Συκαίας All (e Ba 264 suo) inter Ταὴλ et πρὸς vocabula τὰς δυσχωρίας κατέχων τοῦ Ταύρου καὶ ἐξ ἐφόδου τὰς τῶν Ῥωμαίων λυμαινόμενος ἐσχατιάς e Scyl., *B*, 23 = 141,66/67 sponte sua inseruit Comb quem Be secutus est **47,** 1/2 κατεπιδρομήν V 2 μὴ δὲ V 4 διατοῦτο V ἀπλή V 5 ⟨τὰ⟩ addidi 6 κἀἄλλως V: κὰ erasit V^1 8/9 τροπους (sine acc) V 9 φαλαγγῶν V All (e Ba 264 suo) Comb: corr Be ἐκτάξεις V All (e Ba 264 suo) de Boor: corr Comb; cf. etiam Plat., *Resp.*, VII, 526 d 3 (συναγωγὰς καὶ ἐκτάσεις στρατιᾶς) et Plut., *Plat. quaest.*, 10:1 = *Mor.*, 1009E (ἐκτάσεις τε καὶ συστολάς <*sc.* στοιχείων>)

that the only guarantee of his safety lay in keeping secret the location of his hideout. In the sweep of this campaign, Kaisu (that is, Kasama) and Roban (that is, Endelechone) were put to the sack; so were Ardalos [?] and a place called Eremosykaia; at that time, too, the notorious Semas, son of Tael, sought refuge with the emperor.

47. Let no one wonder or cavil if we have reported such momentous events succinctly and in barest outline, as if in a rapid survey. On the one hand, our narrative has imitated, as it were, the speed of those actions and has been for that very reason so simple and cursory—for, indeed, those <strongholds> were then conquered, and those missions accomplished, in less time than it takes now to tell the tale. On the other hand, because the long years that have already elapsed have, so to speak, blurred the details of these deeds, silencing <what happened> in between, and because we lack the knowledge needed both to give an account of the various orders of battle, methods of attack, extension or contraction of phalanx formations, and to tell what opportune uses were made of military stratagems, it has been impossi-

καὶ οἷον ἐμφιλοχωρεῖν, ἐξ ὧν πλατύνεται τὸ διήγημα. τὰ δὲ ἀμάρτυρον ἔχοντα τὴν πίστιν, εἰ καὶ λέγεται πολλάκις, ἀλλ' ἡμεῖς ἀβασανίστως προσδέχεσθαι οὐ βουλόμεθα διὰ τὸ μὴ δόξαι πεπλασμένην μὴ γεγονότων πραγμάτων διήγησιν ἀνατιθέναι τῷ βασιλεῖ, μάλιστα ὅτι οὐδ' ἐκεῖνος ἔτι ζῶν τὰ πρὸς χάριν θωπευτικῶς ὑποτρέχοντα ῥήματα ἐφαίνετο προσιέμενος. οἱ δὲ μηδὲ τὰ παρὰ πάντων ὁμολογούμενα δυνάμενοι ἢ σχολάζοντες παραδοῦναι γραφῇ, σχολῇ γ' ἂν περὶ τὰ ἀμφίβολα τὸν λόγον ἀπομηκύνοιμεν. ‖ ἀλλ' ἀνακρουέσθω καὶ καθ' ὁδὸν τῆς ἐξ ἀρχῆς δι- 98ʳ V
ηγήσεως ὁ λόγος ἀνατρεχέτω.

48. Μετὰ ταῦτα τοίνυν τὸν Ὀνοπνίκτην λεγόμενον ποταμὸν καὶ τὸν Σάρον διαπεράσας ὁ βασιλεὺς μετὰ τοῦ στρατεύματος ἦλθε πρὸς Κουκουσόν, καὶ τὰς ἐκεῖσε λόχμας ἐμπρήσας καὶ τὴν ἄβατον τῇ τῶν δένδρων ἐκτομῇ βατὴν πεποιηκὼς τῶν ἐν ταύταις λόχων ἐκράτησεν. πρὸς δὲ τὴν Καλίπολιν καὶ Παδασίαν φθάσας, εἶτα διὰ δυσβάτων ὁδεύων ὁδῶν, τοῦ ἵππου ἀποβὰς πεζὸς διεξῄει τὰ στενὰ τῆς ὁδοῦ, διὰ τοῦ οἰκείου κόπου τὸ ἀσθενὲς τῶν ὑπὸ χεῖρα παραμυθούμενος. τηνικαῦτα δὲ τῇ Γερμανικείᾳ προσβα-

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8–12: a. 878

FP 47, 17 οἱ .... μηδέ — 18/19 σχολάζοντες παραδοῦναι γραφῇ: cf. **1**, 9 supra 20 ἀλλ' — 21 ἀνατρεχέτω: cf. Const. Porph., *De imag. Edessena*, 79**, 33 ed. Dobschütz **48,** 3 λόχμας: cf., e.g., Greg. Naz., *Or.* XLIII, *MPG*, 36, col. 501A; Leon. Mathem., *Versus in Iob*, 16 ed. Westerink, Illinois Class. Stud. 11 (1986), 206 (λόχμαι καὶ δρυμά) et alios locos permultos 4 ἄβατον .... βατὴν πεποιηκώς; cf. Const. Proph., *De insid.*, 123,25 ed. de Boor (τὴν ἄβατον .... βατήν .... εὑρόντες, e Joh. Antiocheno); Scriptt. eccles. (ut Ps.-Iustinus, Socrates, Theodoretus) de mari Rubro aut Sinai deserto agentes vix fontem praebuerunt 8 τηνικαῦτα — 12 παρεγένετο: cf. Genes., 4,31 = 82,39; Ps.-Leon. Gramm., 258,10–12; GMC, *B*, 17 = 844,17/18; GMCB, *B*, 5 = 22,18/19; Ps.-Sym., *B*, 15 = 692,13/14

I 48, 1 Μετά — 24 ἐπυνθάνετο; 27 πληροφορίαν — 32 εἰπόντος; 34 οὐ τ[οσ]οῦτον — 44 ἐδοκίμασεν: cf. Scyl., *B*, 23 = 141,68 — 142,3

ble for us to devote much time to single points, or, so to speak, lovingly linger over them, all of which are devices used to draw out the story. As for the things whose credibility does not rest on evidence, even if they perchance are passed on by word of mouth, we do not want to accept them merely on faith, to avoid the appearance of offering the emperor a fictitious narrative of deeds that never happened; all the more so, because in his lifetime he himself plainly frowned upon fawning flattery uttered for the sake of currying favor. We who have neither the ability nor the leisure to commit to writing what is a matter of universal agreement can hardly be expected to indulge in long disquisitions about what is controversial. But now let our discourse back up and rejoin the path of our original narrative.

48. Now, after these events the emperor and his troops crossed the rivers called the Onopniktes and the Saros and came to Koukousos. There, after setting fire to the thickets and cutting down the trees, and thereby providing a passage through the <heretofore> impassable tract, he seized places in those copses that were suitable for ambushes. After reaching Kallipolis and Padasia, he continued marching along rough roads; and, to assuage the weariness of his subordinates by the example of his own toil, he would dismount and proceed afoot through the narrow passes along the way. It was at that time that he

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47, 14 ἀβασάνιστως V 15 πεπλασμενην (sine acc) V γέγον ὅτων V 16 οὐδεκεῖνος V 17 μὴ δὲ V 19 σχολὴ V 20/21 δηηγήσεως V 21 ἀνατρέχετώ V **48,** 3 λόχμας: χολογμας (sine acc) V (χολόγμας Ba 232: χολογμάς Ba 264): corr All, ut videtur e Cedren., *Synops.*, II,214,9 cf. Scyl., *B*, 23 = 141,70 (τὰς ἐκεῖ λόχμας); ex All pendent edd rell 4 δένδρῶν V 5 Καλίπολιν cum V et Scyl., *B*, 23 = 142,71 scripsi: Καλλίπολιν coni All; ex All pendent edd rell 6 ἀπὸβὰς V

λών, ἐπεὶ τὸ ἀνθιστάμενον ἅπαν ἐκ ποδὸς ἐχώρει καὶ τοῖς τείχεσι συνεκλείετο καὶ οὐδεὶς τῶν πολεμίων ἐτόλμα εἰς χεῖρας ἐλθεῖν, τὰ περὶ αὐτὴν πάντα πυρὶ παραδοὺς καὶ τὰ πρὸ τῆς πόλεως κάλλη | 281B ὡς πεδίον δείξας ἀφανισμοῦ, πρὸς Ἄδατα παρεγένετο. τῶν δὲ τῆς τοιαύτης πόλεως μὴ τολμώντων ἐν τοῖς ὑπαίθροις διαγωνίζεσθαι, ἀλλ' ἐντὸς τῶν τειχῶν συνελαθέντων καὶ διεγνωκότων τὴν πολιορκίαν ὑφίστασθαι, αὐτὸς τὰ πρὸ τῆς πόλεως καταληϊσάμενος, καὶ τὸ παρακείμενον πολίχνιον, ὅπερ ἐκάλουν Γέροντα, ἐκπορθήσας καὶ διαρπαγῆναι ἐφείς, καὶ προθυμοτέρους ἀπὸ τῶν ὠφελειῶν πρὸς τὸ πονεῖν τοὺς στρατιώτας πεποιηκώς, αὐτοῖς προσβάλλει τοῖς τείχεσι, καὶ ταῖς πρὸς πολιορκίαν ἐκέχρητο μηχαναῖς, καὶ ἐπ' ἐλπίδος ἦν οὐ μικρᾶς διὰ τὸ βάρος τῆς περὶ αὐτὸν δυνάμεως κατὰ κράτος τὴν πόλιν ἑλεῖν. ὁρῶν δὲ τοὺς ἔνδον ἀδεῶς τὰ προσπίπτοντα φέροντας καὶ οὐ ταραττομένους ἐπὶ προδήλῳ σχεδὸν ὀλέθρῳ τῆς πατρίδος αὐτῶν, ἐφ' ὅτῳ πεποιθότες ὀλίγον αὐτοῦ λόγον τῷ δοκεῖν ποιούμενοι φαίνονται ἐπυνθάνετο. καὶ δὴ παρ' ἑνὸς ἀκούει τῶν ἐγχωρίων ὡς ὑπό τινος τῶν παρ' αὐτοῖς εὐλαβῶν, εἴτε ἀπό τινος θειοτέρας γνώσεως εἴτε ἀπὸ ἐπιστημονικῆς μεθόδου γινώσκοντος, πληροφορίαν δεδεγμένοι τυγχάνουσιν "οὐχ ὑπὸ σοῦ" τοῦ νῦν πολιορκοῦντος αὐτούς, ἀλλ' ὑφ' ἑτέρου τινὸς "τῶν κατὰ γένος σοι προσηκόντων, Κωνσταντίνου καλουμένου,"

12–44: aestate–autumno a. 878

FP 48, 12 πεδίον — ἀφανισμοῦ: cf. Jl 2:3; 3(4):19 16 πολίχνιον — Γέροντα: cf. Genes., 3,17 = 51,36/37 (de temporibus Theophili imp. res agitur) 21/22 τὰ προσπίπτοντα et ἐπὶ προδήλῳ ὀλέθρῳ: cf. *Exc. de virt. et vit.*, II,207,17–19 ed. Roos (προσπιπτόντων et εἰς πρόδηλον ὄλεθρον, fontem nostri, e Polybio XXXVIII, 16,1); cf. etiam Dion. Hal., *Antiq. Rom.*, 9:28,4 24 καὶ δή — 36 τῶν σῶν: similia de Creta insula recuperanda a Romano quodam (II potius quam I, ut postea evenit) imperatore Lucas Stiriota secundum *Vitam* suam ed. G. P. Kremos, Φωκικά, 1 (1874), 50 = 60,3–9 edd. C. et R. Connor est vaticinatus

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48, 9 ἐπὶ V 11 κάλλη: βάλλη V All (e Ba 264 suo): corr Ba 232 (e coniectura) et Comb (aut e Ba 232 aut e Scyl., *B*, 23 = 142,76; cf. quoque Combefisii Comm. ineditum ad locum) 13 μη (sine acc) V 16 πολιχνιον (sine acc) V 17 διαρπαγεῖναι V: corr V[1] ἀφείς dubitanter Kamb 19 ἔκεχρητὸ V 19/20 ἐπελπίδος V 20/21 κατακράτος V 21 ὁρῶν: εὑρών Scyl.,

attacked Germanikeia; since the entire opposing force retreated from his path and shut themselves up behind their walls—and not one of the enemy dared engage him in hand-to-hand combat—he set fire to the surrounding countryside, turned the cultivated fields around the city into a desolate plain, and reached Adata. But since the inhabitants of that city, too, did not dare fight him in the open country, but had crowded together behind their walls, determined to withstand a siege, he devastated what lay in front of the city and took a nearby fort called Geron. He had it plundered, to make his soldiers the more eager to toil by rewarding them with booty. <Next>, he attacked <Adata's> walls themselves using siege engines; and in view of the strength of his forces he had every expectation of taking the city by storm. When he saw, however, that those within bore their lot fearlessly, untroubled by what to all intents and purposes was the evident ruin of their homeland, he wished to learn what it was that gave them so much confidence that, or so it appeared, they were making light of him. And in fact he did hear from one of the local inhabitants that they happened to have received the assurance from one of their holy men—who had gained his knowledge either from Divine Insight or from some scientific procedure—that "it has been ordained that this city will be taken not by you who are besieging it at present, but by another man of your

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B, 23 = 142,84 in loco parall., sed cf. lin. 40 infra (ἑώρα) 22 φέρεσθαι All e Ba 264 sui menda; ex All pendent edd rell 23 ἐφότω V All (e Ba 264) : ἐφ' ὅτω Comb (e Ba 232) 25 ἀκούσας All e Ba 264 sui menda; ex All pendent edd rell 26 εἴτε : εἴτα V ἐπὶ στημονικῆς V

πεπρωμένον εἶναι τὴν τοιαύτην ἁλῶναι πόλιν· καὶ διὰ τοῦ||το τοῖς [98v V] προσπίπτουσι μὴ ἐκπλήττεσθαι. τοῦ δὲ τὸν υἱὸν ἐπιδείξαντος καὶ ὡς οὕτω καλεῖται διδάξαντος, καὶ μηδὲ τὸ παρ' αὐτοῖς εἰπόντος διαπίπτειν πάντως πυθόχρηστον ἐν τῷ νῦν τὴν πόλιν ἁλίσκεσθαι, οὐ τ[οσ]οῦτον ὁ ἐξηγούμενος ἔλεγεν τὸν Κωνσταντῖνον ἐκεῖνον εἶναι, | ὃς αὐτῶν μέλλει τὴν πόλιν ποιεῖσθαι ἀνάστατον, "ἄλλον [282B] δέ τινα μετὰ χρόνον συχνὸν τῶν ἀπογόνων τῶν σῶν." ἐφ' οἷς ἐκεῖνος οἷον διοργισθεὶς καὶ βουληθεὶς ἐξελέγξαι δι' ἔργου λόγον ἄλλως κενὸν τὸ λαλούμενον, συντονώτερον τῆς πολιορκίας ἀνθήψατο καὶ ἐνεργέστερον ἐχρήσατο ταῖς παρασκευαῖς. ὡς δὲ πάντα πονοῦντος αὐτοῦ ἑώρα μὴ προβαίνουσαν τὴν σπουδήν, μηδὲ ἐπί τινος ἀσφαλοῦς ἐλπίδος ἑδρασθῆναι ἠδύνατο, ἐνενόει δὲ καὶ τὴν ἐν ὑπαίθρῳ τοῦ πλήθους ἐν τόποις κρυμώδεσι κάκωσιν, τοῦ τοὺς πολεμίους ἑλεῖν κρεῖττον τὸ τοὺς οἰκείους περισώσασθαι λογισάμενος, πρὸ χειμῶνος ἀναχωρῆσαι λυσιτελὲς ἐδοκίμασεν. καὶ οὕτω μὲν ταῦτα· ἡμῖν δὲ θαυμάζειν ἐπέρχεται, τοῖς μετὰ τοσοῦτον χρόνον τῆς προρρήσεως ἐκείνης ἰδοῦσι τὴν ἔκβασιν, τίς ἡ ἐν τοῖς βαρβάροις ἐκείνοις καὶ οὐδὲ πάντῃ τὰ περὶ τὸν βίον ἢ τὸ σέβας χρηστοῖς ἀκριβὴς οὕτω γνῶσις καὶ τῆς ἀληθείας κατάληψις. καὶ γὰρ ἐκείνου μὴ δυνηθέντος τότε τὴν πόλιν ἑλεῖν, νῦν ἐπὶ τῶν ἡμετέρων χρόνων Κωνσταντῖνος ὁ τῆς πορφύρας βλαστός, ὁ Λέοντος μὲν τοῦ σοφωτάτου υἱὸς ἐκείνου δὲ υἱωνός, τὸ τοιοῦτο προτέρημα ἀπηνέγκατο καὶ ἐπεγράφη τῷ κατορ-

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50–52: m. Iun.–Iul. a. 957 (a Nicephoro Phoca futuro imp.)

FP 48, 34/35 τ[οσ]οῦτον . . . . ἐκεῖνον εἶναι : cf. Const. Porph., *De imag. Edessena*, 55**, 14 ed. Dobschütz (τοῦτον ἐκεῖνον εἶναι) 45 ἡμῖν — ἐπέρχεται : cf. TC, 4,25 = 180,4/5 (ὃ καὶ θαυμάζειν μοι ἔπεισιν) 50/51 κωνσταντῖνος — υἱωνός: cf. *Tit* 5 supra

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48, 30 διατοῦτο V 31 ἐπὶ δείξαντος V 32 καλεῖτε V μὴ δὲ V 34 οὐ τ[οσ]οῦτον e Scyl., *B*, 23 = 142,92 (ubi τοῦτον legitur) correxi (cf. etiam **FP** ad **48**, 34/35) : οὐτοσοὺ|τον V 36 σων (sine acc) V 37 διοργισθεὶς V quod retinui 41 μὴ δὲ V 42 ἐνυπαίθρω τού V 44 πρὼ V 45 οὕτω : an αὐτῷ propter sequens ἡμῖν legendum? 48 ἀλειθείας V 52 τοιοῦτο V : τοιοῦτον All (v. etiam appar. crit. ad **67**,11 infra) 52/53 κατόρθωματι V

kin, Constantine by name." That is why they were not disturbed by what was befalling them. When the emperor pointed to his son and informed the man that <this son> was called by that very name, observing that their prophecy would lose none of its power if the city were to be taken just then, the informant explained that the Constantine who was to destroy their city was not the one present but "some other descendant of yours, after the passing of many years." Thereupon the emperor, since he was greatly angered and wished to prove by deed that what had been said were but empty words, pressed the siege with renewed zeal and put his engines to work with renewed vigor. Soon, however, he began to realize that for all his pains he was making no headway and was unable to find any firm ground on which to rest some sure hope; moreover, when he contemplated the harm that would come to his troops camping in the open in <these> freezing cold places, he deemed the survival of his own men preferable to the defeat of the enemy and judged it advantageous to withdraw before the onset of winter. So much for that. As for us who have witnessed that prophecy's coming to pass after so great a lapse of time, we are seized by wonder at those barbarians who, while leaving so much to be desired both in matters of conduct and of faith, were nonetheless so exact in their knowledge and grasp of the Truth. For while Basil could not take the city at that time, in our own day Constantine Born of the Purple, son of Leo the most Wise and Basil's grandson, was able to achieve this distinction, for to him goes the credit for having

θώματι τῆς παντελοῦς ἀπωλείας τῶν οἰκούντων τὴν Ἄδατα· ὡς ἦν ἄρα, καθ᾽ Ὅμηρον,

ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι,

ἵνα τιμωρὸς ὁ παῖς τῶν εἰς τὸ παπ⟨π⟩ῷον κράτος ἀποθρασυνθῆναι τολμησάντων περιφανῶς διασῴζηται. ἀλλ᾽ εἰς ἴχνος αὖθις ὁ λόγος παλινδρομείτω καὶ δηλούτω τὰ ἐφεξῆς. | 283B

49. Τότε τοίνυν ὁ βασιλεὺς πολλῆς αἰχμαλωσίας καὶ λαφύρων ἐμπλήσας τὸ στράτευμα, εἶτα τοὺς αἰχμαλώτους διὰ τὸ δύσβατον καὶ πολὺ τῆς ὁδοῦ τῷ ξίφει κελεύσας ἀποφορτίσασθαι, ἐπανόδου ἐμνήσθη, πολὺ δέος αὐτοῦ τοῖς τῆς Ἄγαρ ἐκγόνοις ἀπολιπών. προσδοκήσας δὲ ὅμως ἐπίθεσίν τινα κατὰ τοὺς στενοὺς τῶν ‖ 99ʳ V τόπων (ᾔδει γὰρ κακὴν εἶναι φωνὴν στρατηγοῦ τὸ "οὐκ ἂν προσεδόκησα") καὶ λόχους ἐν τοῖς ἐπικαίροις ὑφείς, πολλοὺς τῶν ἄλλους ἑλεῖν οἰομένων ἐζώγρησεν. ἅπερ ὁ Ἀβδελομέλεκ ἐκεῖνος ἰδών, ὃς τῶν ἐκεῖσε τόπων ἐκυρίευεν, πρέσβεις πέμψας ἀδείας καὶ εἰρήνης ἐδεῖτο τυχεῖν, εὐγνώμονα δοῦλον ἑαυτὸν γενέσθαι καθυπισχνούμενος καὶ τῶν ὑπ᾽ αὐτοῦ κρατουμένων φρουρίων καὶ τόπων ποιούμενος τὴν ὑπόστασιν καὶ ἐγχείρισιν. οὗ τὴν δέησιν ὁ βασιλεὺς εἰσδεξάμενος τὰ αἰτούμενα δέδωκεν, καὶ σύμμαχον

8–28 aestate-autumno a. 878

FP 48, 55 ἀγαθόν — λιπέσθαι: *Od.*, 3: 196 **49,** 2 εἶτα — 3 ἀποφορτίσασθαι: cf. **49,** 19–22 3/4 ἐπανόδου ἐμνήσθη: cf. *Il.*, 10: 509; *Od.*, 3: 142; 15: 3 et **41,** 22/23 supra 6 κακήν — προσεδόκησα: cf. Plut., *Reg. et imp. ap., Iph.* 2 = *Mor.*, 187A ex quo Joan. Stobaeus, *Anthol.*, IV,13,51 ed. Hense; versio brevior in Polyaen., *Strat.*, III,9,17 - 122,20 edd. Woelfflin-Melber 10 εὐγνώμονα δοῦλον, term. techn.: cf. Const. Porph., *De cerimon.*, 684,19 (εὐγνώμονες δοῦλοι, i.e., populus imperatori subditus)

I 49, 2 εἶτα — 10 τυχεῖν; 12 οὗ τήν — 28 φωνάς: cf. Scyl., *B*, 23 = 142,3 — 143,20

48, 56 παπῷον V: corr All 57 τολμήσάντων V περιφανῶν V **49,** 4 πολυ (sine acc) V 5 κὰτὰ V 6 οὐ|κἂν V 7 ἀφείς Scyl., *B*, 23 =

brought about the utter destruction of the inhabitants of Adata. Thus, as Homer tells us, it was

A good thing for a dying man to leave a child behind,

so that a child might gloriously survive as the avenger, <and punish> those who had dared to display insolence toward the majesty of his grandfather. Let, however, our discourse retrace its steps and reveal what is lying ahead.

49. At that time, then, the emperor gave the army its fill of captives and spoils (later, mindful of the difficulty and length of the journey, he ordered that the captives be disposed of and put to the sword); then he took thought for the return, now that he had instilled much fear in the descendants of Hagar. Since, however, he expected some kind of attack in the narrow passes (for he knew that it was a paltry excuse for a commander to say, "I should never have expected it"), he laid ambuscades at suitable places and <thus> captured many who had expected to capture others. Now, when that notorious Abdelomelek who ruled over these places saw all this, he sent envoys requesting that he be granted immunity and peace; he promised to become a loyal subject and offered to surrender and hand over forts and places that he kept under his control. Upon receipt of this petition, the emperor

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143,7 in loco parall., fortasse recte 8 ἄλλων V All (e Ba 264 suo) Comb (ex All aut e Ba 232) : corr Be 12 ἐγχείρησιν V All (e Ba 264 suo) Comb (ex All aut e Ba 232) : corr Be οὗ : οὐ ut videtur V

αὐτὸν τὸ ἀπὸ τοῦδε κατὰ τῶν ὁμοφύλων εἶχεν ἐθελοντήν. ἐκεῖθεν δὲ πάλιν τὸ τοῦ Ἀργέου διελθὼν ὄρος καὶ πρὸς Καισαρείᾳ γενόμενος ἔκ τε Κολωνείας καὶ Λούλου ἐπινικίων ἀγγελίας ἐδέξατο. ἠκολούθει δὲ καὶ τὰ σύμβολα, λαφύρων καὶ αἰχμαλώτων πλῆθος, ἅπερ ἀπό τε φρουρίων τῆς Ταρσοῦ καὶ ἀπὸ Μανιχαϊκῶν ἐτύγχανεν πόλεων. ἔνθα καὶ πλεῖστον ὄχλον τῶν Κούρτων προσενεχθέντα ἀποσφαγῆναι προσέταξεν· εἰς οὐδὲν γὰρ σχεδὸν ἐτύγχανον χρήσιμοι, καὶ προκαταπεπλησμένον ὑπάρχον τὸ στράτευμα οὐκ ἐβούλετο καὶ τούτους ἔχειν δύσχρηστον παρενόχλημα. ἐν Μηδαΐῳ δὲ γεγονὼς ὑποστρέφων ὁ βασιλεὺς καὶ τιμὰς διανείμας τοῖς ὑπ' αὐτὸν καὶ ἀναλό|γως τῆς οἰκείας ἕκαστον ἀρετῆς 284B προβιβάσας καὶ φιλοφρονησάμενος καὶ πρὸς παραχειμασίαν ἀφείς, εἴχετο τῆς ὁδοῦ· καὶ τὴν βασιλεύουσαν φθάσας, κατὰ τὸ πρότερον ἔθος διὰ τοῦ πατριάρχου τὸν τῆς νίκης ἐδέξατο στέφανον καὶ παρὰ τοῦ δήμου τὰς ἐπινικίους φωνάς.

26: autumno a. 878, Constantino imp. Basilii filio adhuc vivente

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FP 49, 26 καί — 28 φωνάς: cf. Const. Porph., *De cerimon.* 498,14–503,16 = C, 724–807 ed. Haldon (ἡ ἀπὸ τοῦ φοσσάτου μετὰ νίκης ἐπάνοδος Βασιλείου τοῦ φιλοχρίστου βασιλέως ἀπὸ Τεφρικῆς καὶ Γερμανικείας); cf. etiam **40,** 51–55 supra 27 πατριάρχου : a Photio

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49, 15 Καισαρείᾳ : καὶ σαρεία V: Καισάρειαν apographa Scyl., *B*, 23 = 143,11 All (e Ba 264 suo); ex All pendent edd rell, sed cf. **17,** 6/7 supra (πρὸς Μαιάνδρῳ) 21 προκαταπεπλησμένων V: corr All (e Ba 264 suo) 24 ὑπαυτόν V 25 παραχειραχειμασίαν V 26 εἰχετο (sine acc) V

granted his request, and thereafter had him as a willing ally against people of his own race. From there, Basil again passed through Mount Argaeus; when he came close to Caesarea, he received tidings of victory from Koloneia and Loulon. There followed the insignia,* rich booty and a multitude of captives coming from the fortresses <belonging to> Tarsus and from the cities of the Manichaeans. It was there as well that the emperor ordered a large throng of Kurds brought thither to be slain, for they were almost totally useless, and the troops who had already been utterly encumbered did not wish to keep them on as yet another unwieldy impediment. Continuing on his return journey, the emperor arrived at Medaion, where he distributed honors to his subordinates, promoting and showing favor to each according to his virtues; then he dismissed them to their winter quarters and continued on his way. When he arrived in the capital he received, in accordance with the previous custom, the garland of victory from the patriarch and triumphal acclamations from the people.

* I.e., signs (of the cross) or Relics of the Passion (carried during campaigns)?

50. Ἤδη δὲ τοῖς ἱκ⟨ν⟩ουμένοις χρόνοις ἀπανθησάσης καὶ παντάπασιν ἀπεσβηκυίας τῆς Τεφρικῆς, ἡ τῶν Ταρσιτῶν ἰσχὺς ἀναθάλλειν καὶ αὐξάνεσθαι ἤρχετο, καὶ πάλιν ἀπὸ τούτων αἱ τῶν Ῥωμαϊκῶν ὁρίων ἐσχατιαὶ συνεχῶς *** το. τηνικαῦτα Ἀνδρέας ἐκεῖνος ὁ ἐκ Σκυθῶν πολλάκις ἠνδρίσατο κατ' αὐτῶν, καὶ τῆς περὶ αὐτὸν ἀναλόγως δυνάμεως πολλοὺς τῶν εἰς προνομὴν ἐκτρεχόντων καὶ τοῦ ὅλου ἀπορρηγνυμένους στρατεύματος ἀνῄρει καὶ αἰχμαλώτους ἐλάμβανεν. καὶ ὡς ἱκανὰ τεκμήρια ἀνδρείας τε καὶ συνέσεως καθ' ἑκάστην ἐξέφερεν, εἰς τὸ τῶν πατρικίων προῆλθεν ὑπὸ τοῦ βασιλέως ἀξίωμα || ⟨καὶ εἰς τὴν ἀρχὴν τῶν σχολῶν προβάλλε⟩ται. καὶ τότε δὴ 99ᵛv μᾶλλον ἀπὸ μείζονος ἐξουσίας τε καὶ δυνάμεως πολλάκις ἐμφα-

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1–2: Ut oblique deduci potest, Tephrice ca. a. 878 (potius quam a. 872, statim Chrysocheire perempto, ut Sym. Log. eiusque sequaces GMC, 841,18–20 et Ps.-Sym., 690,11–13 asserunt) Romanis armis cecidit; de tempore exacto excidii Tephricensis silet noster et eius coaetanei

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FP 50, 1 Ἤδη — χρόνοις: cf. Const. Porph., *De imag. Edessena,* 81**, 14 ed. Dobschütz; cf. etiam appar. crit. ad locum 4 τηνικαῦτα — 12 παρετάξατο: cf. Genes., 4,30 = 81,23–33; GMCB, *B*, 4 = 19,11–16 8 ἀνδρείας — 9 συνέσεως: cf. **37,** 8 supra

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I 50, 1 Ἤδη — 5 ἠνδρίσατο; 6 πολλούς — 8 ἐλάμβανεν; 9 εἰς τό — 14 μεστούς; 15 ὅτι — 23 ἀλαζών; 25 ταῦτα; 26 εἰπών — 28 Ποδανδός; 29 προσβαλών — 30 οὗτος; 35 τρέπεται — 43 πολλῶν; 48 δῆλα — 49 ποιησάμενος: cf. Scyl., *B*, 24 = 143,21 — 144,43

50, 1 ἱκ⟨ν⟩ουμένοις scripsi, cf. Aristot., *De gen. anim.*, 3: 1 = 750 b 13 (κατὰ τοὺς ἱκνουμένους χρόνους) et Dion. Hal., *Antiq. Rom.*, 1: 66,2 (ἐν τοῖς ἱκνουμένοις χρόνοις); cf. etiam Const. Porph., *De imag. Edessena,* 81**, 14 ed. Dobschütz (τῇ δὲ ἱκνουμένῃ τῶν ἡμερῶν); idem iam de Boor in appar. suo notavit, vocabulo ἱκουμένοις (voce nullius cui crucem praeposuit) in textum recepto: ἱκουμένοις V apographa: οἰχουμένοις coni All: οἰχομένοις coni Comb quem Be secutus est 2 πάνταπασιν V ἀπεσβικυίας V τῶρ V? 3 ἀπὸ: ὑπό coni Be 4 συνεχῶς τὸ τῆνικαῦτα V: post συνεχῶς lacunam cum de Boor proposui; fortasse συνεχῶς ⟨ἐλυμαίνον⟩το, cf. **38,** 9 supra (συνεχῶς τὰς ἐσχατιὰς τῆς Ῥωμαϊκῆς ἀρχῆς ἐλυμαίνετο) vel συνεχῶς ⟨ἐπιέζον⟩το, cf. in loco parall. Scyl., *B*, 24 = 143,23 (δεινῶς ἐπιέζοντο) scribendum: συνεχῶς τὸ V All: συνεχῶς ἐπιέζοντο . τὸ τηνικαῦτα coni Comb e Scyl. quem Be secutus est: συνεχῶς * * * . τὸ τηνικαῦτα de Boor: * * * το. τηνικαῦτα distinxi (τηνικαῦτα sine articulo in nostro quinquies occurrit, et in **48,** 8 supra periodum inchoat) 6 αὐτον (sine acc) V 10 post

50. In the years that followed, the power of Tephrike having already faded away and then altogether disappeared, that of the Tarsites began to flourish and to increase, and the outlying Roman borderlands were constantly * * * At that time the famous Andrew, a man of Scythian origin, performed frequent acts of manly valor against them; in proportion to the <modest> numbers of his own force, he killed and took captive a great many <of the enemy> who had ventured forth on forays, splitting off from the main body of their army. As he thus exhibited ample proofs of his courage and wisdom day by day, the emperor promoted him to the rank of patrician * * * and from that time on, wielding increased authority and commanding larger forces,

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ἀξίωμα lacunam cum de Boor statui et ⟨καὶ — προβάλλε⟩ται scripsi loco parall. Scyl., *B*, 24 = 143,25/26 fretus (ὃν ὁ βασιλεὺς πατρικιότητί τε ἐτίμησε καὶ εἰς τὴν ἀρχὴν τῶν σχολῶν προβιβάζει): ἀξίωμα‖ται · καὶ (i.e., lacuna unius lineae?) V: ἀξίωμα. Καὶ (e Ba 264 suo qui ται omisit) All : ἀξίωμα, καὶ εἰς τὴν τῶν Σχολῶν ἀρχὴν καὶ (partim e Ba 232 qui ται omisit partim e Scylitza) Comb quem Be secutus est : ἀξίωμα ⟨καὶ εἰς τὴν τῶν σχολῶν ἀρχὴν προβιβάζε⟩ται vel ⟨. . . . ἐμπιστεύε⟩ται e Scylitza dubitanter de Boor; ad lacunam implendam cf. etiam 60/61 infra (ἀντ' ἐκείνου [i.e. Andreae] προβάλλεται εἰς τὸ τῶν ταγμάτων ἐξηγεῖσθαι καὶ παντὸς τοῦ στρατοῦ . . . . τὸν κατὰ τὸν Στυπιώτην [cf. εἰς τὴν ἀρχὴν τῶν σχολῶν προβιβάζει, i.e., Andream, *Scyl.*, *B*, 24]) et Genes., 4,30 = 81,30/31 (μετά γε πατρικιότητα τῆς τῶν σχολῶν εὐμοιρεῖ κυριότητος)

νέσι μάχαις *** πρός τε τοὺς ἀπὸ Ταρσοῦ παρετάξατο. γράψαντος δέ ποτε πρὸς αὐτὸν τοῦ ἀμηρεύοντος τῆς Ταρσοῦ λόγους βλασφήμους καὶ ἀπονοίας μεστοὺς κατὰ τοῦ κυρίου ἡμῶν καὶ θεοῦ Ἰησοῦ Χριστοῦ καὶ τῆς ὑπεραγίας τούτου μητρός, ὅτι· "ἴδω τί σοι ὁ τῆς Μαρίας ὠφελήσει υἱὸς καὶ αὕτη ἡ τοῦτον γεννήσασα ἐν τῷ μετὰ δυνάμεως ἁδρᾶς ἐπιέναι με κατὰ σοῦ," λαβὼν ἐκεῖνος τὸ λοίδορον γραμμα|τεῖον, μετὰ δακρύων πολλῶν τῇ εἰκόνι τῆς 285B Θεομήτορος, ἠγκαλισμένον φερούσῃ καὶ τὸν υἱόν, προσανέθετο, ἐπειπών· "ἴδε, ὦ μῆτερ τοῦ Λόγου τε καὶ θεοῦ, καὶ σὺ ὁ προαιώνιος ἐκ πατρὸς καὶ ὑπὸ χρόνον ἐκ τῆς μητρός, οἷα ὠνείδισε καὶ ἐφρυάξατο κατὰ σοῦ καὶ τοῦ σοῦ περιουσίου λαοῦ ὁ βάρβαρος οὗτος καὶ ἀλαζών, ὁ νέος Σεναχειρίμ, καὶ γενοῦ βοηθὸς καὶ ὑπερασπιστὴς τῶν δούλων σου, καὶ γνώτω πάντα τὰ ἔθνη τὸ κράτος τῆς δυναστείας σου." ταῦτα πρὸς θεὸν μετὰ συντριμμοῦ καρδίας καὶ δακρύων πολλῶν προσευξάμενος καὶ εἰπών, ἄρας τὰς Ῥωμαϊκὰς δυνάμεις ἐπῄει κατὰ Ταρσοῦ. καὶ δὴ κατὰ τὸν τόπον γενόμενος ὃς λέγεται Ποδανδός, ἔνθα καὶ ὁ ὁμώνυμος ῥεῖ ποταμός, τὸ βαρβαρικὸν εὗρεν ἀντιπαραταττόμενον στράτευμα. προσβα-

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27–37: a. 878 aut 879

FP 50, 15 ἴδω — 25 δυναστείας σου: cf. 4 Reg 19:9–19; 2 Chr 32:17–20; Is 37:10–20 22 περιουσίου λαοῦ: cf. Ex 19:5; 23:22; Dt 7:6; 14:2; 26:18; Tt 2:14 23 ὁ νέος Σεναχειρίμ: cf. Theoph., *Chron.*, 503,5 ed. de Boor, de Crumo Bulgarorum rege barbaro et fidei hoste C/polim, i.e., Novam Ierusalem, obsidente (Σενναχειρίμ) 23 γενοῦ — 23/24 ὑπερασπιστής: cf. Ps 27(28):7; 30(31):2; 32(33):20; 39(40):17: 70(71):3 25 συντριμμοῦ καρδίας: cf. Ps 33(34):18; 50(51):17; 146(147):3; Pr 17:10; Genes., 4,34 = 85,56 (ἐν συντριβῇ καρδίας)

50, 12 lacunam statui (sed cf. ἐμφανέσι μάχαις πολλάκις πρός τε τοὺς ἀπὸ Μελιτηνῆς καὶ τοὺς ἀπὸ Ταρσοῦ παρετάξατο in loco parall. Scyl., *B*, 24 = 143,27/28); quo duce inter τοὺς ἀπὸ et Ταρσοῦ voces Μελιτηνῆς καὶ τοὺς ἀπὸ e Scylitza add Comb quem inexplorate Be secutus est. Scylitzae ope, eodem fere modo ac Comb, locum sanare vult v.d. Schreiner (μάχαις πρός τε ⟨τοὺς ἀπὸ Μελιτηνῆς καὶ⟩ τοὺς ἀπὸ Ταρσοῦ) post παρετάξατο vocabula καὶ νενίκηκε e Scylitzae loco parall. *B*, 24 = 143,29 add Comb quem Be secutus est 15 ἴδων V: corr All e Ba 264 sui coniectura; cf. etiam Scyl., *B*, 24 = 143,30 (ἴδω) 16 ὀφελήσει V

Andrew engaged frequently in open battles * * * as well as with the Tarsites. Once the emir of Tarsus wrote him a blasphemous message, filled with ravings against our Lord God Jesus Christ and his All-Holy Mother, to this effect: "Let me see what good the Son of Mary and she who bore Him will do for you when I set out against you with a large force." Shedding many tears, Andrew took the slanderous writing, submitted it to the image of the Mother of God holding her Son in her arms, and said: "Behold, O Mother of the Word of God, and Thou Who hast issued before time from Thy Father and within time from Thy Mother, how this barbarian and braggart, this new Sennacherib, has chided Thee and acted with arrogance toward Thee and Thy peculiar people; be Thou the helper and protector of Thy servants, and may all the nations know the might of Thy power." After he had said this in prayer to God with a contrite heart and abundant tears, he mustered up the Roman forces and went off against Tarsus. When he arrived at the place called Podandos, where flows the river of the same name, he found the barbarian army arrayed against him. Confident in God, our

17 ἐπιέναι cum V scripsi quod iam Be recte coniecerat: ἀπιέναι All (Ba 264 suo male lecto, in quo ἐ ab ἀ paene distinguitur) Comb (cuius error aut ex All aut e Ba 232 ἀπ- originem trahit) 19 φερούσης coni Comb quem Be secutus est, sed cf. **79**, 6 infra (εἰκόνα .... υἱόν .... φέρουσαν) 23 Σεναχειρίμ: sed cf. Σεναχειρείμ in 1 Macc 3:19; 15:22; 3 Macc 6:5 γενοῦ: imperat. rariter usitatus; cf. tamen, e.g., Eur., *Alc.*, 1151 et hodiernum γένου 23/24 ὑπερασπιστῆς V 29 ἀντιπαραττατόμενον V

λὼν δὲ μετὰ τῆς εἰς θεὸν πεποιθήσεως ὁ γενναῖος οὗτος μετὰ τῆς
περὶ αὐτὸν ἁπάσης δυνάμεως, ἣν τοῖς παρακλητικοῖς τῶν λόγων
πρότερον πρὸς τὸν ἀγῶνα ἐπέρρωσεν, καὶ πολλὰ καὶ συνέσεως
καὶ ἀνδρείας ἔργα ἐπιδειξάμενος, καὶ τῶν ὑπ' αὐτὸν δὲ ὑπο-
στρατήγων ταξιαρχῶν τε καὶ λοχαγῶν καὶ σύμπαντος τοῦ πλή-
θους ἀνδρικῶς ἀγωνισαμένων, τρέπεται φόνῳ πολλῷ τὸ τῶν βαρ-
βάρων πλῆθος, πρότερον αὐτοῦ πεσόντος τοῦ ἀμηρᾶ καὶ τῆς περὶ
αὐτὸν ἀνθούσης πάσης δυνάμεως. ὀλίγοι δέ τινες τῶν ἐπὶ τοῦ
χάρακος καὶ τῶν ἐν ἐσχάτοις που τεταγμένων διαφυγόντες μόλις
τὸν κίνδυνον, πρὸς Ταρσὸν ἀποσῴζονται. θάψας οὖν τοὺς οἰ-
κείους, τοὺς δὲ πολεμίους εἰς ἕνα χῶρον συναγαγὼν καὶ μέγαν
ἀπὸ τούτων ποιησάμενος κολωνόν, | ὡς ἂν ⟨ἀν⟩τὶ στήλης εἴ⟨η⟩ καὶ 286B
τοῖς μετέπειτα, || εἰς τὰ οἰκεῖα ὑπέστρεψεν μετὰ λείας καὶ λαφύ- 100r V
ρων καὶ αἰχμαλώτων πολλῶν, σωφρόνως περὶ τὴν νίκην διατεθεὶς
καὶ μόνου θεοῦ τὸ ἔργον ποιούμενος καὶ ἐκείνῳ ἐπιγράφων τὴν
στρατηγίαν καὶ τὸ μέγα τοῦτο ἐκνίκημα. διὸ καὶ δείσας μὴ
ἀπληστίᾳ νίκης καὶ τῇ ἐφέσει τοῦ πλείονος καὶ τὰ προ-
ϋπηργμένα, οἷα συμβαίνει πολλάκις, τὸ τῆς Νεμέσεως λυμήνηται
φθονερόν, ἀπέσχετο τοῦ πρόσω χωρεῖν. δῆλα δὴ τὰ κατα-
πραχθέντα τῷ αὐτοκράτορι ποιησάμενος ἐκωλύθη διὰ τὸν τῶν
ὁμοτίμων φθόνον ἄξια τῶν ἔργων τὰ βραβεῖα λαβεῖν, οἳ συνεχῶς
τὰς βασιλικὰς διεθρύλουν προκα⟨τα⟩λαμβάνοντες ἀκοὰς καὶ

FP 50, 31 παρακλητικοῖς τῶν λόγων: cf. Zch 1:13 et **59**, 27 infra 32 συν-έσεως — 33 ἀνδρείας: cf. ad **37,** 8 supra 34 ταξιαρχῶν τε καὶ λοχαγῶν: cf. **42,** 6 supra 42 τοῖς μετέπειτα: cf. **1,** 15 supra

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I 50, 49 ἐκωλύθη — 52 διαβάλλοντες; 53 ὅτε — 57 παραπείθεται; 58 παρα-λύει — 60 ἐκείνου; 61 τὸν κατά — **51,** 2 Ταρσοῦ; **51,** 5/6 οὐδὲ στρατηγικῆς — 7 λέγεται; 8 οἱ δὲ βάρβαροι — 34/35 διηγήσασθαι: cf. Scyl., *B*, 25/26 = 144,44 — 145,68; hic Zon., XVI,9,13/14 = 424,8–13 Sylitzae paraphrasim valde corripuit

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50, 30 πεποιθησεως (sine acc) V 31 των (sine acc) V 35 τρεπεται (sine acc) V 37 αὑτον (sine acc) V 38 ἐνεσχάτοις ποῦ V 41 ἂν ⟨ἀν⟩τί scripsi: ἂν τὶ V ex haplographia ortum; in reliquis sedecim huiusmodi clausulis ὡς et ἄν ubique coniunctim a nostro usurpantur, cf. **1,** 15; **36,** 3; **46,** 17; **52,** 13; **54,** 21; **62,** 23; **62,** 37; **66,** 14; **68,** 16; **70,** 7; **74,** 29; **76,** 27; **87,** 45; **93,** 9; **99,** 9; **99,** 32 εἴ V, sed cf. **1,** 15; **62,** 23; **93,** 9 (ubique ὡς ἄν .... εἴη): corr All (e Ba 264

valiant Andrew attacked with his entire force, which he had earlier encouraged toward the fray with words of exhortation, and he displayed many deeds of wisdom and courage; his subordinate commanders, the *taxiarchae* and captains, as well as the entire army, fought like true men; and the barbarian host was put to rout with much slaughter, the emir himself having fallen first, along with the flower of his force. A few of the enemy at the camp's rampart and some of those assigned to the very rear barely escaped danger and found safety in Tarsus. Andrew buried his own dead and then collected those of the enemy in one spot, making a great mound of them, so that it might serve as a memorial for future generations. Then he returned home with rich spoils and booty and many captives. But he showed a sober disposition in his triumph, deeming it a deed of God alone, to Whom he attributed command in battle and the palm of victory. Accordingly, he refrained from advancing further for he feared lest insatiable desire for victory and yearning for more, as often happens, should cause envious Nemesis to undo what had already been attained. When he informed the emperor of what he had accomplished, he was prevented from obtaining a prize worthy of his deeds by the envy of his peers, who, having first gained the emperor's ear, spread constant rumors

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sui coniectura) 44 μόνον V: corr All (e Ba 264 sui coniectura) περὶ γράφων V All Comb: corr Be, cf. **42**, 7 (ἑαυτοῖς ἐπιγραφόντων) et **48**, 52/53 (ἐπεγράφη τῷ κατορθώματι) supra 51 προκαλαμβάνοντες V: corr apographa

τὸν ἄνδρα διαβάλλοντες ὡς ἐθελοκακήσαντα καὶ ἀποστερήσαντα Ῥωμαίους τὴν ἅλωσιν τῆς Ταρσοῦ· "ὅτε γάρ," φησίν, "εἰς χεῖρας ἡμῶν ταύτην δέδωκεν ὁ θεός, εἰ ἐπεξῆλθεν τῇ νίκῃ, τεθαρρηκότος τοῦ πλήθους οἷς κατειργάσαντο, ἀπωλέσαμεν ταύτην τῇ ῥαθυμίᾳ τοῦ στρατηγοῦ." ὑφ' ὧν πολλάκις λεγομένων ὁ βασιλεὺς παραπείθεται (ἀπατῶνται γὰρ πολλάκις καὶ φρόνιμοι, λεγομένων αὐτοῖς τῶν καθ' ἡδονήν) καὶ παραλύει τῆς ἀρχῆς τὸν Ἀνδρέαν ὡς μὴ τελείως ἐπεξελθόντα τοῖς κατὰ τῶν ἐχθρῶν ἀριστεύμασι· καὶ ἀντ' ἐκείνου προβάλλεται εἰς τὸ τῶν ταγμάτων ἐξηγεῖσθαι καὶ παντὸς τοῦ στρατοῦ * * * ἐκεῖνον τὸν κατὰ τὸν Στυπιώτην λεγόμενον, τήν τε Ταρσὸν ἐξελεῖν ὑπισχνούμενον καὶ ἄλλα πολλὰ καὶ γενναῖα ἀφρόνως οἰόμενον καταπράξασθαι.

51. Ὃς αὐτίκα πάσας τὰς | Ῥωμαϊκὰς δυνάμεις λαβὼν καὶ ἐξ- 287B
ορμήσας κατὰ Ταρσοῦ, ἔδειξε τὸν Ἀνδρέαν οὐκ ἐθελόκακον καὶ δειλόν, ἀλλὰ περιεσκεμμένον καὶ φρόνιμον καὶ ἄριστον στρατηγόν. ἡγησάμενος γὰρ τοὺς βαρβάρους ἑτοίμην λείαν καὶ οὐδὲν τῶν δεόντων προδιασκεψάμενος οὐδὲ προλοχίσας, οὐδὲ στρατηγικῆς ἐμπειρίας καὶ εὐβουλίας ἐπάξιόν τι φρονήσας, πλησίον γίνεται τῆς Ταρσοῦ κατὰ τὸν τόπον ὃς Χρυσόβουλλον λέγεται, μετὰ φρονήματος ἀνοήτου καὶ θράσους ἀπερισκέπτου. οἱ δὲ βάρβαροι τὸ ἀπροφύλακτον αὐτοῦ κατασκεψάμενοι ἐκ τοῦ μήτε τόπους ἐχυροὺς καταλαβέσθαι μήτε χάρακα καὶ τάφρον ‖ προβαλέσθαι τῆς 100v V

58–62: ca. a. 883: Andreas eodem fere tempore quo Basilius imp. Leonem filium coniurationis suspectum in carcerem deduci iussit ut Leonis in hac re adiutor a domesticatu dimittitur

FP 50, 58 παραλύει — **51,** 32 ἔστησεν : cf. Ps.-Leon. Gramm., 261,2–7; GMC, *B*, 25 = 847,10–14; GMCB, *B*, 6 = 23,30–33; 36; Scyl., *NPh*, 14 = 270,40–43 **51,** 4 ἑτοίμην λείαν: secundum *TLG* hae duae voces coniunctim apud Cassium Dionem tantum occurrunt (cf. I,104 ed. Boissevain, e Zonarae *Hist.*, VIII:1 = II,100,11 Bonn), auctorem amanuensibus qui ad usum Constantini VII imp. excerpta conficiebant notissimum; ideo fit, ut noster has voces e Dione aut e loco quodam Excerptorum Constantinianorum hausisse potuerit 5 προλοχίσας: cf. Leon. Diac., *Hist.*, 2,2 = 20,4 Bonn 8 θράσους ἀπερισκέπτου : cf. Procop., *Bel. Vand.*, IV 21,15 = I,519,16 ed. Haury

50, 53 φησιν (sine acc) V: φασιν All (e Ba 264 sui coniectura); ex All pendent edd rell de Boor 56 ὑφῶν V 61 post στρατοῦ lacunam statui (praenomen ducis

and slandered the man, accusing him of wilful cowardice and of having taken the capture of Tarsus away from the Romans. "Whereas God," it was said, "<as good as> gave us the city, if <only> Andrew had pressed his victory (for the troops had been emboldened by what they had accomplished); we have lost it through the negligence of the commander." Since these things were repeated over and over again, the emperor was swayed by them (for even sensible men are deceived when they are told things meant to please them), and relieved Andrew of his command as a man who had failed to take full advantage of his proud achievements in the struggle against the enemy. In his place, he promoted to the command both of the troops of the Capital and of the entire army that well known * * *, nicknamed Stypiotes, who promised to take Tarsus and foolishly thought that he would accomplish many other noble deeds.

51. This man, who forthwith took command and set out against Tarsus with the entire Roman force, proved that Andrew had not been a wilful and worthless coward, but rather a considerate and prudent man and an excellent general. Assuming that the barbarians were easy prey, Stypiotes took none of the necessary preliminary measures, nor did he lay ambuscades nor ponder anything worthy of an experienced and prudent general, but approached Tarsus (at a place called Chrysoboullon) in a display of foolish arrogance and mindless insolence. The barbarians found out that he had failed to take precautions; indeed, he had neither taken hold of any strongholds, nor had he

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κατὰ τὸν Στυπιώτην cognominati excidisse videtur) κατὰ: κεστὰ apographa quorum librarii locutionis κατὰ τὸν δεῖνα ignari vocem κατὰ in V male legerunt (V, ut saepius alibi, α litteram hasta longa praeditam loco nostro praebet; cf. etiam **62**, 35 ἀτίμως; **63**, 17 θᾶττον; **66**, 2 κατειργάσαντο; **67**, 4 οἰκειοτάτων; 15 καππαδοκίαν; 20 ἀποσάτου; **70**, 37 ἐλυτρώσατο): quo errore evenit, ut hodie Κεστά apud vv. dd. pro nomine proprio habeatur; hoc tamen nomen, auctoribus ad **50,61** in **FP** et **I** adductis ignotum (cf. etiam O. Kresten in *JÖB*, 27 [1978], 82), et ab edd e solis V apographis receptum vox est nullius τον 2 sine acc V 63 ἀφρόνων V καταπράξεσθαι coni All quem Be secutus est **51,** 7 λεγεται (sine acc) V

στρατοπεδείας, μήτ' ἄλλο τι τῶν ἃ τὸ λελογισμένον τῶν στρατη-
γῶν καὶ ἔμφρον προδιοικονομεῖται καταπραξάμενον, κλέψαι τὴν
νίκην βουλεύονται καὶ ἀπαρασκεύῳ καὶ ἀμερίμνῳ ἐπιτίθενται
αὐτῷ ἐν νυκτί, στρατηγήματι χρησάμενοι πρὸς τὴν ἀπορίαν
αὐτῶν καὶ περίστασιν, ὡς ἐφάνη, σοφῷ. ὀλί⟨γοι⟩ γάρ τινες
ὄντες ἀπὸ τῆς προτέρας ἥττης καὶ εὐαρίθμητοι, τῇ ἀπορίᾳ πρὸς
πανουργίαν ἐξ ἀνάγκης ἐχώρησαν καὶ ἵππους συναγαγόντες
συχνοὺς καὶ βύρσας ξηρὰς ἐξάψαντες ἀπὸ τῶν ἱππείων οὐρῶν, ὑφ'
ἓν παράγγελμα κατὰ τὰ πολλὰ τοῦ Ῥωμαϊκοῦ στρατοπέδου ἐπ-
αφιᾶσι μέρη. εἶτα καὶ αὐτοὶ ἀπὸ διαφόρων τόπων, τοῖς τυμ-
πάνοις ἐπιδουπήσαντες, ἐν μέσῳ τοῦ χάρακος γυμνοῖς τοῖς ξί-
φεσιν εἰσεπήδησαν. πτοίας οὖν καὶ ταραχῆς ἐμπεσούσης τῷ τῶν
Ῥωμαίων στρατεύματι καὶ συνταραχθέντων ἵπ|πων ὁμοῦ καὶ ἀν- 288B
δρῶν καὶ ἀλλήλοις περιπιπτόντων, συνέβη τοὺς βαρβάρους
κρατῆσαι καὶ φόνον ἄπειρον ἀπεργάσασθαι, τῶν πλείστων δυσ-
κλεῶς συμπατουμένων καὶ συμπνιγομένων ὑφ' ἑαυτῶν. οὕτω δὲ
παραδόξως καὶ παρ' ἐλπίδα κρατήσαντες οἱ ἐξ Ἰσμαὴλ καὶ τὰ
νεῦρα τῆς Ῥωμαϊκῆς ἀρχῆς κατακόψαντες, τυμπάνων βοαῖς καὶ
βαρβαρικοῖς ἀλαλαγμοῖς ἐπαιάνιζον. τοιοῦτον τὸ τέλος τῆς
ἀνοήτου στρατηγίας ὁ φθόνος κατὰ τῶν Ῥωμαίων ἐβράβευσεν,
καὶ τοιοῦτον ἡ βάσκανος Νέμεσις κατὰ τῶν εὐτυχησάντων πρό-

12–29: d. 14 m. Sept. 883

51, 11 στρατοπεδίας V 12 καταπραξεάμενον V: corr All (e Ba 264 suo): malim καταπράξασθαι 14 στρατηγήμασι V: corr V[1] 15 ὀλιγάρτινες V: corr apographa: ὀλιγάρ⟨ιθμοί⟩ τινες coni Kamb 18 συχνοῦς V 19 τὰ: seclusit All (e Ba 264 suo) quem Be et de Boor secuti sunt; praeterea de Boor locum parall. Scyl., *B*, 25 = 144,57 (κατὰ πολλά) adduxit 20 ἀποδιαφόρων V 22 -σεπ- in εἰσεπήδησαν in rasura V 28 ῥωμαϊκῆς V 29 ἀλλαλαγμοῖς V 31 τοιαῦτα ut videtur V: corr V[1] inter -υ- et -τ- atque -ο- et -ν- rasura producta et -ν finali addito

<dug> a trench and <built> a rampart in front of the encampment, nor had he accomplished any other of those things which thoughtful and sensible generals prepare in advance. Thus they resolved to obtain victory by stealth and attacked the unprepared and unsuspecting man at night, using a stratagem that, as it turned out, was well suited to their difficult position and to their straitened circumstances. As their forces were reduced and few in number owing to their previous defeat, their plight forced them to resort by necessity to cunning. They gathered many horses, fastened dry hides to the<se> horses' tails, and upon a signal let them loose all at once upon many places in the Roman encampment. Then, beating drums, they drew their swords and rushed from every direction into the middle of the fortified camp. Thus did terror and disorder befall the Roman army, and men and horses were thrown together in confusion and fell upon each other. As a result, the barbarians prevailed and wrought immense slaughter, because most of <the Romans> ingloriously trampled each other underfoot and were smothered one by another. The Ishmaelites thus prevailed beyond all expectation and belief, severed the sinews of Roman rule and chanted songs of victory, <to the accompaniment of> the beating of the drums and of barbaric ululations. Such was the outcome of the foolish campaign that Envy had adjudicated to the disadvantage of the Romans and such was the trophy that malicious

τερον Ῥωμαίων τὸ τρόπαιον ἔστησεν. ἀλλὰ τὰ μὲν πρὸς ἀνίσχοντα ἥλιον οὕτως εἶχεν κατὰ τοὺς χρόνους τῆς εὐσεβοῦς βασιλείας Βασιλείου· τὰ δὲ πρὸς δυόμενον ἔρχομαι διηγήσασθαι.

52. Ἀκολούθως γὰρ τοῖς λοιποῖς καὶ τῶν κατὰ τὴν ἑσπέραν πραγμάτων ἐπὶ πλέον ἀμεληθέντων ἐπὶ τῆς βασιλείας τοῦ Μιχαήλ, καὶ πάσης σχεδὸν Ἰταλίας, ὅση τῇ καθ' ἡμᾶς νέᾳ Ῥώμῃ προαφώριστο, καὶ τῶν πλείστων τῆς Σικελίας, ὑπὸ τῆς γειτονούσης τῶν Καρχηδονίων δυνάμεως καταπολεμηθείσης καὶ ὑποφόρου τοῖς βαρβάροις γεγενημένης, ἔτι γε μὴν καὶ τῶν ἐν Πανονίᾳ καὶ Δαλματίᾳ ‖ καὶ τῶν ἐπέκεινα τούτων διακειμένων Σκυθῶν 101r V — Χρωβάτοι φημὶ καὶ Σέρβλοι καὶ Ζαχλουμοί, Τερβουνιῶταί τε καὶ Καναλῖται καὶ Διοκλητιανοὶ καὶ Ῥεντανοί, τῆς ἀνέκαθεν τῶν Ῥωμαίων ἐπικρατείας ἀφηνιάσαντες αὐτόνομοί τε καὶ αὐτοδέσποτοι καθειστήκεσαν, ὑπὸ ἰδίων ἀρχόντων μόνον ἀγόμενοι. οἱ πλεῖστοι δὲ τὴν ἐπὶ πλέον ἀπόστασιν ἐνδεικνύμενοι καὶ | τοῦ 289B θείου βαπτίσματος ἑαυτοὺς ἠλλοτρίωσαν, ὡς ἂν μηδὲν ἐνέχυρον τῆς πρὸς Ῥωμαίους φιλίας καὶ δουλώσεως ἔχοιεν.

4/5 partes Siciliae iam temporibus Michaelis Balbi et Theophili impp. Saracenis ceciderunt, sc. antequam Michael III in thronum ascendit   9–11: secundum *DAI*, **29**,60–66 et TC 2,28 aa. 820–829, sub alio Michaele imp. (Balbo)

FP 51, 32 τρόπαιον ἔστησεν: cf. Liban., *Or.* 18: 64 = 2,264,3 ed. Foerster; cf. etiam **36**, 23; 32; **46**, 16 supra   ἀλλά — 34/35 διηγήσασθαι : cf. Leon. VI, *Or. funebr. in Basilium*, 56,22/23 edd. Vogt-Hausherr   34 τὰ δέ — διηγήσασθαι : cf. Plut., *Brut.*, 33,1; *Pelopid.*, 35,4 et **20**, 25/26; **21**, 14/15; **37**, 1 supra   **52,** 6 ἔτι γε — 14 ἔχοιεν : cf. Const. Porph., *DAI*, **29**/56–69; 84–88 et TC, 2,28 = 84,2–5 (ambo Dalmatiae defectionem temporibus Michaelis Balbi tribuunt); 9 τῆς — 10 ἀφηνιάσαντες: cf. Const. Porph., *DAI*, **29**,65 (τῆς τῶν Ῥωμαίων βασιλείας ἀφηνιάσαντες)

I 51, 34 τὰ δέ — **52**, 11 καθειστήκεσαν : cf. Scyl., *B*, 26 = 145,67–76

51, 32 τὸ in rasura V   32/33 προσανίσχοντα V   34 προσδυόμενον V   **52,** 1 cap. **52** (= 38 All) initium a de Boor post **51**, 32 ἔστησεν et ab edd post **51**, 34 Βασιλείου positum post **51**, 34/35 διηγήσασθαι cum V locavi   2 ἐπιπλέον V   3 νεα (sine acc) V   6 ἐτιγεμὴν V   9 incertum utrum καναλί- an καναλῖ- in V, sed cf. καναλεῖται cod. *Par. gr.* 2009 in Const. Porph., *DAI*, **29**/57 et 64   ἀνεκαθὲν V   14 και (sine acc) V

Nemesis set up against the formerly prospering Romans. So much for the state of affairs in the east during the years of Basil's pious reign. Now I am about to narrate the state of affairs in the west.

52. During Michael's reign matters in the west had been vastly neglected, along with everything else. Thus almost the whole of that part of Italy that had formerly belonged to our New Rome, and most of the area of Sicily, had been conquered by the neighboring Carthaginian power and had become tributary to the barbarians. Moreover, Scythians dwelling in Pannonia, Dalmatia, and beyond—I mean the Croats, Serbs, Zachlumians, Terbuniotes, Kanalites, Diocletians and Rentanians—rebelled against the immemorial rule of the Romans, and became independent and sovereign, led only by their own chieftains. Most of them went a step further in their rebellion and even rejected holy baptism, so as to keep no pledge of their friendship with the Romans and of their submission to them.

53. Οὕτως οὖν τῶν κατὰ τὴν ἑσπέραν ἐχόντων καὶ ἐν τοιαύταις ὄντων ἀναρχίαις καὶ ἀταξίαις, συνεπέθεντο μετὰ τοῦ καιροῦ καὶ οἱ ἀπὸ Καρχηδόνος Ἀγαρηνοί, καὶ ἄρχοντας ἐπιστήσαντες τόν τε Σολδάνον καὶ Σάμβαν καὶ τὸν Καλφούς, οὓς ἐν κακίᾳ καὶ πολεμικῇ ἐμπειρίᾳ κατὰ πολὺ διαφέρειν τῶν ὁμοφύλων ἐπίστευον, ἓξ καὶ τριάκοντα πλοίων πολεμικῶν κατὰ Δαλματίας στόλον ἀπέστειλαν, ὑφ' οὗ διάφοροι πόλεις ἑάλωσαν Δαλμάτων, οἷον ἥ τε Βούτοβα καὶ Ῥῶσα καὶ τὰ Κάτω Δεκάτερα. προχωρούντων δὲ κατὰ νοῦν τῶν πραγμάτων τοῖς πολεμίοις, ἦλθον μὲν ὑπὸ τὴν τοῦ ὅλου ἔθνους μητρόπολιν, ἣ Ῥαούσιον λέγεται, καὶ ταύτην ἐπὶ χρόνον ἐπολιόρκουν ἱκανόν, ἑλεῖν δὲ ἐξ ἑτοίμου οὐκ ἔσθενον διὰ τὸ ἐκθύμως τοὺς ἔνδοθεν ἀγωνίζεσθαι, ὡς ὑπὲρ ψυχῆς, τὸ λεγόμενον, θέοντας. ὡς οὖν ἐπὶ χρόνον οἱ ἐν Ῥαουσίῳ ἐταλαιπώρουν καὶ εἰς ἐσχάτας συνηλαύνοντο ἀπορίας, πέμπουσι πρέσβεις ὡς βασιλέα ὑπὸ τῆς ἀνάγκης στενοχωρούμενοι—καίτοι σχεδὸν οὐκ ἀγν⟨ο⟩οῦντες ὡς εἰς ἄλλα μᾶλλον ὁ κρατῶν ἀπησχόληται—ἐλεῆσαι παρακαλοῦντες καὶ ἐπαμῦναι τοῖς ὅσον οὔπω κινδυνεύουσιν

5–8: a. 866   9–11: haec oppugnatio intra finem a. 866 et primum a. 867 initium cepit; secundum *DAI*, **29**/94, Ragusa tunc per quindecim menses obsidebatur   14–23: paulo ante et paulo post d. 24 m. Sept. a. 867

FP 53, 2 συνεπέθεντο — 45 ἐκράτησαν : cf. Const. Porph., *DAI*, **29**/88–103; *De Them.*, II, 11,18–33; 36 = 97/98 ed. Pertusi (qui locus cum nostro melius concinit)   12/13 ὑπέρ — θέοντας : cf. *Il.*, 22: 161; Eustath., *Comm. in Il.* ad locum = IV 598,17 ed. van der Valk (τὸ δὲ 'περὶ ψυχῆς ἔθεον' παροιμίαν ἀπετέλεσε); Leutsch-Schneidew. II, 686 (= Apost. XVI: 99 c); Karathanasis, *Sprichwörter* ...., nr. 108

I 53, 2 συνεπέθεντο — 11 ἱκανόν; 12 ἐκθύμως — 15 στενοχωρούμενοι; 17 ἐπαμῦναι — 23 πράγματα; 24 ἐπιμελῶς — 27 ἡγησάμενος; 28 στόλον — 36 βασιλέα; 37 ἀπογινώσκοντες — 45 ἐκράτησαν : cf. Scyl., *B*, 26 = 145,76 — 146,7

53, 1 hoc loco nullum signum novi cap. in V   6 κατα (sine acc) V   7 Δαλμάτων : apicem cum V locavi : Δαλματῶν Be quem de Boor secutus est (cf. Δαλματῶν V in **55**, 26 infra et Scyl., *B*, 26 = 146,80)   8 Βούτοβα scripsi cum mss et edd Const. Porphyr., *DAI*, **29**/92 et *De Them.*, II,11,21 = 97 ed. Pertusi (cf. hodiernum Budva): βούτομα V edd, sed in V, litteris minusculis antiquioribus scripto, β et

53. Such being the state of affairs in the west, so anarchic and so confused, the Hagarenes from Carthage, too, used this opportunity to launch their attack; they appointed as their chiefs Soldanos, Sambas and Kalphous, who in their opinion stood out among their compatriots in matters of malice and military experience; and they dispatched against Dalmatia a fleet of thirty-six warships that captured various Dalmatian cities, such as Boutoba, Rosa, and the lower Dekatera. As matters thus progressed according to the enemy's plans, they came to the main city of the whole nation, Ragusa by name. They kept it under siege for a considerable time, being unable to take it right away, because those inside fought bravely, running, as the saying goes, for their very lives. The inhabitants of Ragusa, hard pressed for quite a long time and approaching the limits of their endurance, were forced by necessity to send envoys to the emperor, even though they must have known full well that the ruler <of the time> was engrossed in things of a rather different kind. Still they entreated him to take pity on them and to come to the assistance of people who were in present

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μ simili modo delineantur   δ' ἑκάτερα V : corr All ex quo Comb: Δεκάτορα Be, Comb male corrigens   9 μὲν scripsi, cf. ἑλεῖν δὲ paulo inferius (v. 11) : δὲ (una littera post ὲ erasa) V : καὶ All (e Ba 264 sui coniectura); ex All pendent edd rell : δή dubitanter de Boor   ὑπὸ (cf. etiam Scyl., *B*, 26 = 146,82) : ἐπὶ coni Comb quem Be secutus est   11 οὐκέστενον V   15 βασιλέα et 16 κρατῶν : Michael III   16 ἀγνοῦντες V   17 ἐπαμύναι V

ὑποχειρίοις γενέσθαι τῶν ἀρνητῶν τοῦ Χριστοῦ. οὔπω δὲ τῶν
πρέσβεων καταλαβόντων τὴν βασιλεύουσαν, ἀλλ' ἔτι χρονο-
τριβούντων περὶ τὴν ἄνοδον, ἐξ ἀνθρώπων μὲν ὁ φαῦλος γίνεται
| βασιλεύς, ἐπὶ δὲ τὸν ἐγρηγορότα καὶ νήφοντα τῶν κοινῶν φρον- 290B
τιστὴν Βασίλειον τὰ τῆς αὐτοκράτορος ἐξουσίας || περιίσταται 101^{v} V
πράγματα. ὃς καὶ πρὸ τούτου λίαν περὶ τῶν τοιούτων δυσφορῶν
καὶ διαπονούμενος, καὶ τότε δὴ τῶν πρέσβεων ἐπιμελῶς ἀκροα-
σάμενος καὶ τὰ τῶν πολιορκουμένων πάθη ἐμφρόνως ἀναλο-
γισάμενος καὶ ὡς οἰκεῖα τραύματα τὰ τῶν ὁμοπίστων παθήματα
ἡγησάμενος, περὶ τὴν παρασκευὴν ἐγίνετο τῶν εἰς τὴν τῶν ἱκε-
τευσάντων βοήθειαν μελλόντων ἐξαποστέλλεσθαι· καὶ στόλον
ἐξαρτυσάμενος νεῶν ἑκατὸν καὶ πάντα δεόντως ἑτοιμασάμενος
καὶ ἄνδρα συνέσει καὶ ἐμπειρίᾳ τῶν πολλῶν διαφέροντα ἐκλεξά-
μενος, τὸν πατρίκιον Νικήταν φημί, τὸν τοῦ πλοΐμου δρουγ-
γάριον, ὃς κατ' ἐπωνυμίαν Ὠορύφας ἐλέγετο, ὥσπερ τινὰ
πρηστήριον κεραυνὸν κατὰ τῶν πολεμίων ἐκπέμπει. οἱ δὲ ἐξ
Ἀφρικῆς Σαρακηνοί, οἱ τῇ πολιορκίᾳ τῆς πόλεως προσκαθήμενοι,
δι' αὐτομόλων ἀναμαθόντες τοὺς Ῥαουσαίους πρέσβεις ἀπο-
στεῖλαι πρὸς βασιλέα, τοὺς αἰτησομένους δύναμιν καὶ στρατὸν
κατ' αὐτῶν, τοῦτο μὲν τὴν σύντομον ἀπογινώσκοντες ἅλωσιν,
τοῦτο δὲ τὴν ἀφικέσθαι προσδοκωμένην ἐκ βασιλέως βοήθειαν
δείσαντες, λύουσι τὴν πολιορκίαν καὶ τῶν τόπων ἐκείνων ἀπα-
ναστεύουσι. κατὰ δὲ τὴν Ἰταλίαν, ἣ νῦν Λαγοβαρδία ὠνόμασται,
διαπεράσαντες τὸ κάστρον Βάρεως ἐξεπόρθησαν, καὶ αὐτόθι

24–26: fine a. 867–init. a 868 31–33: vere a. 868 33–40: a. 868
41: reapse fuit Baris a Saracenis iam autumno a. 847 capta

FP 53, 18 ἀρνητῶν τοῦ Χριστοῦ: cf., e.g., Theoph., *Chron.*, 353,14/15 ed. de Boor; TC, 6,29 = 453,13,15; 6,32 = 455,14/15; 6,44 = 461,13; *De velit. bell.*, 3,43 = 45 et 15,9 = 89 edd. Dagron-Mihăescu (55 = 156 et 12 = 198 ed. Dennis); *Vat. gr.* 163, fol. 60^{r} 21 ἐγρηγορότα καὶ νήφοντα: cf. 1 Pe 5,8 31 τὸν πατρίκιον — 32 Ὠορύφας ἐλέγετο: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 516 C, 524 D 33 πρηστήριον κεραυνόν: cf. Nic. Dav., *Paraphr. Carm. arc. Greg. Naz.*, *MPG*, 38, col. 740 (κεραυνοῖς δὲ πρηστηρίοις) 40 κατὰ δέ — 45 ἐκράτησαν: cf. GMCB, *B*, 4 = 20,38 — 21,4; Ps.-Sym., *B*, 20 = 694,19–21

danger of becoming subjects of the deniers of Christ. Before the envoys could reach the imperial city, and while they were still tarrying on their way, the worthless emperor had disappeared from among men, and absolute power was transferred to Basil, the watchful and sober-minded steward of the common weal. Even before that, Basil had been greatly vexed and grieved by these things; now, he listened to the envoys with care, prudently weighed the hardships of the besieged, viewed the misfortunes of people of like faith as wounds that affected himself, and turned to preparing the force that was to be dispatched as succor to the suppliants. He fitted out a fleet of one hundred ships, had everything suitably prepared, chose a man who in his sagacity and experience stood out among the many—I mean the *droungarios* of the navy, Patrician Niketas, nicknamed Ooryphas—and sent him forth like a fiery thunderbolt against the enemy. Upon learning through deserters that the Ragusans had dispatched envoys to the emperor to request a powerful force against them, the Saracens of Africa who were beleaguering the city lifted the siege and retreated from those parts: for one thing, they despaired of a quick capture of the city; for another, they feared the reinforcements that were to come from the emperor. Thus they crossed over to that <part of> Italy which is now called Lagobardia, captured the city of Bari, and settled

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53, 20 ἀνθρωπων (sine acc) V 22 ἐξουσιας (sine acc) V 23 προτούτου V 24 καὶ τότε δὲ V: corr dubitanter de Boor, **50**, 10 supra (καὶ τότε δή) adducto πρεσβεων (sine acc) V 28 ἐξαποστελλεσθαι (sine acc) V 30 διαφέροντὰ V 32 ὥσπέρ τινα V 33 πριστήριον V 38 προσδοκωμένης V: corr All 41 καστρον (sine acc) V βάρεος ut videtur V

κατασκηνώσαντες καὶ τοῖς μᾶλλον ἐγγίζουσι καθ' ἑκάστην ἐπιτιθέμενοι καὶ τῶν πορρωτέρω κατατολμῶντες καὶ ἀεί τι προσλαμβανόμενοι, πᾶσαν τὴν Λαγοβαρδίαν ἄχρι καὶ αὐτῆς σχεδὸν τῆς ποτὲ μεγαλοδόξου Ῥώμης ἐκράτησαν. καὶ εἶχε μὲν οὕτω ταῦτα. | 291B

54. Τὸ δὲ περὶ τοὺς ἐν Δαλματίᾳ παρὰ τῆς Ῥωμαϊκῆς ἐπικουρίας γεγονὸς καὶ τὰ προμνημονευθέντα γένη τῶν Σκλάβων θεασάμενοι, οἵ τε Χρωβάτοι καὶ Σέρβλοι καὶ οἱ λοιποί, καὶ τοῦ ἄρτι βασιλεύοντος Ῥωμαίων τὴν ἐπιεί⟨κει⟩αν καὶ περὶ πάντα δικαιοσύνην καὶ ἀρετὴν πυνθανόμενοι, καὶ τὸ καλῶς ἄρχεσθαι τοῦ ἐπισφαλῶς ἐκ θρασύτητος ἄρχειν προκρίναντες, σπουδὴν ποιοῦνται πάλιν εἰς τὴν προτέραν δεσπο||τείαν ἐπανελθεῖν καὶ 102r V πρὸς τὴν Ῥωμαϊκὴν ἐπαναχθῆναι δούλωσιν. καὶ δὴ πρὸς τοῦτο πρέσβεις καὶ αὐτοὶ πρὸς βασιλέα στέλλουσιν, οἵ τε μετὰ τῆς αὐτῆς θρησκείας ἀποστατήσαντες καὶ οἱ τέλεον τοῦ θείου βαπτίσματος ἀπαυτομολήσαντες, τῆς ἐξ ἀρχῆς αὐτῶν δουλώσεως καὶ εἰς ὅσα Ῥωμαίοις γεγόνασί ποτε χρήσιμοι εὐκαίρως ὑπομιμνήσκοντες καὶ ἀξιοῦντες τῇ φιλανθρώπῳ ζεύγλῃ τῆς Ῥωμαϊκῆς ἐξουσίας ὑπεισελθεῖν καὶ ὑπὸ τῷ ταύτης ἀγελάρχῃ τάττεσθαι καὶ αὐτούς. ὧν ὡς εὐλόγου τῆς δεήσεως ὑπακούσας ὁ βασιλεύς, ἐπεὶ καὶ πρὸ τούτου ἐδυσφόρει περὶ αὐτῶν καὶ ἤσχαλ-

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42–45: ca. aa. 847–866 1–29: secundum nostrum, ut videtur, aa. 868–870; de vero tempore (a. 868? aa. 867–873? ante a. 878?) certant aut silent vv. dd.

FP 53, 45 μεγαλοδόξου Ῥώμης: cf. Plut., *Thes.*,1; Leo Synad. metrop., *Ep.* 11,50 **54,** 1 Τὸ δέ — 35 διωρίσατο: cf. Const. Porph., *DAI*, **29**/70–79 (cf. etiam 30/126–132); Leon. VI, *Tactica*, 18: 101, *MPG*, 107, col. 969 AB (aliter) 16 ἐδυσφόρει καί . . . . ἤσχαλλεν : cf. ad **10,** 14 supra

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I 54, 1 Τὸ δέ — 3 λοιποί; 9 πρέσβεις — στέλλουσιν; 13 ἀξιοῦντες — 16 βασιλεύς; 19 φιλάνθρωπος — 20 ἀνεδέξατο; 25/26 καὶ εἰς — 26 ὑπόπτωσιν; 27 πάντων — 29 αὐτῶν : cf. Scyl., *B*, 26 = 146,7 — 147,13

53, 43 ἄει V **54,** 1 ῥωμαϊκης (sine acc) V 3 θεασάμενα in loco parall. Scyl., *B*, 26 = 147,8 4 ἐπιείαν V : corr apographa 5 καλῶς : an ἀσφαλῶς propter mox sequens ἐπισφαλῶς scribendum? 9 και (sine acc) V οἴτε V 10 ἀποστατήσανσαντες V 14 ἀγελαρχη (sine acc) V 15 ἐπακούσας Scyl.,

in there, making daily raids against their close neighbors and bold sallies against those farther away; constantly extending their possessions, they seized the whole of Lagobardia almost up to Rome, once so glorious a city. Such was the state of these affairs.

54. When the aforementioned Slavic tribes—Croats, Serbs, and the others—saw what Roman reinforcements had done for the inhabitants of Dalmatia, and when they learned of the gentleness and the all-embracing justice and virtue of the new Roman emperor, they preferred <the lot of> well-ruled subjects to the instability of arrogant <self->rule and were eager to return to the dominion of their previous masters, and be brought back into Roman servitude. Indeed, they, too, sent envoys to the emperor toward this end—both those <tribes> who had rebelled while holding on to the common worship and those who had utterly abandoned holy baptism. They opportunely reminded <him> of their original servitude, <stressed> how eminently useful they had been to the Romans in the past, and requested that they, too, might submit to the gentle yoke of the power of Rome and be counted among the subjects of its shepherd. The emperor found their request reasonable and granted it (for even before that, he had been vexed and

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B 26 = 147,11 All (e Ba 264 sui coniectura); ex All pendent edd rell de Boor: εἰσακούσας Const. Porph., *DAI*, 29/73; sed nec ἐπακούω nec εἰσακούω in nostro invenies 16 ἐπὶ V: corr V[1] πρό V: corr V[1]

λεν, ὡς οὐ μικρῷ μέρει περικεκομμένης καὶ διηρπασμένης αὐτοῦ
τῆς ἀρχῆς, εὐμενῶς, ὡς τὸν ἀφρόνως ἀφηνιάσαντα υἱόν, εἶτα μετα-
γνόντα καὶ ὑποστρέψαντα ὁ φιλάνθρωπος πατήρ, καὶ αὐτὸς
τούτους προσήκατο καὶ ἀνεδέξατο, καὶ ἱερεῖς εὐθέως μετὰ καὶ
βασιλικοῦ ἀνθρώπου σὺν αὐτοῖς ἐξαπέστειλεν, ὡς ἂν πρὸ τῶν
ἄλλων τοῦ ψυχικοῦ τούτους κινδύνου ἐξέληται καὶ πρὸς τὴν προ-
τέραν πίστιν ἐπανασώσηται καὶ τῶν ἐξ | ἀγνοίας ἢ ἀνοίας ἀπαλ- 292B
λάξῃ πλημμελημάτων αὐτούς. ἀνυσθέντος δὲ τοῦ τοιούτου θεοφι-
λοῦς ἔργου, καὶ πάντων τοῦ θείου μετασχόντων βαπτίσματος καὶ
εἰς τὴν Ῥωμαϊκὴν ἐπανελθόντων ὑπόπτωσιν, ἐδέξατο κατὰ τοῦτο
τὸ μέρος τὴν ὁλοκληρίαν ἡ βασιλέως ἀρχή, πάντων φιλανθρώπῳ
τοῦ κρατοῦντος προστάγματι ἐκ τῶν οἰκείων καὶ ὁμοφύλων δε-
ξαμένων ἄρχοντας εἰς ἐπιστασίαν αὐτῶν. οὐ γὰρ ὠνίους ἐκεῖνος
*** [τας εἰς ἐπιστασίαν αὐτῶν οὐ] ἵν' ἐντεῦθεν τοὺς πλεῖον
διδόντας καὶ καλαμωμένους αὐτοῦ τὸ ὑπήκοον εἰς τὸ τούτων κατ-
εξουσιάζειν προβάλληται· καὶ διὰ τοῦτο τοὺς ὑπ' αὐτῶν ἐκείνων
ἐκλεγομένους καὶ οἱονεὶ χειροτονουμένους, ὡς αἱρετοὺς ἄρχοντας
καὶ πατρικὴν πρὸς αὐτοὺς διασῴζειν ὀφείλοντας εὔνοιαν, ἄρχειν
αὐτῶν νουνεχῶς διωρίσατο. καὶ ταῦτα μὲν ταύτῃ.

FP 54, 18 ἀφρόνως — 20 ἀνεδέξατο : cf. Lk 15:12–23 24 ἀνυσθέντος — 27 ἀρχή : cf. TC, 3,28 = 84,4/5 29 ὠνίους : cf. Plut., *Brut.*, 23:1 31 καλαμωμένους — ὑπήκοον : cf. Is 3:12

54, 17 μικρω (sine acc) V περικεκοσμιμένης V (quod librario forsitan e Ps 143[144]:12 in mentem venit) : corr All (e Ba 264 sui coniectura); cf. etiam **36,** 7 supra (περικοπῆναι) et **72,** 16/17 infra (περιέκοπτεν) καὶ : καὶ|καὶ V 18 εἶστα V 19 φιλανθρωπος (sine acc) V 21 προτῶν V 25 μετασχόντος V : corr All (e Ba 264 suo) 29/30 post ἐκεῖνος lacunam statui et codicis V corruptelam e dittographia ortam seclusi : ἐκεῖνος · τας (sine acc) εἰς ἐπιστασίαν αὐτῶν · οὐ (cf. v. 29 supra ἄρχοντας εἰς ἐπιστασίαν αὐτῶν · οὐ) V : ἐκεῖνος τὰς εἰς ἐπιστασίαν αὐτῶν οὐχ All (e Ba 264 suo) : ἐκεῖνος τὰς εἰς τὴν ἐπιστασίαν αὐτῶν εἶχεν ἀρχὰς nulla auctoritate Comb quem Be secutus est : voci ἐκεῖνος crucem postposuit de Boor qui V librarium vocabula "perperam e versu praecedente repetita in locum genuini textus substituisse" censuit, sed voces in 30 sequentes (τάς — οὐ) retinuit : lacunam verbis ⟨τούτων εἶναι ἐβούλετο ἀρχαιρεσίας⟩ e Plut., *Cat. Min.*, 21 (ἀρχαιρεσίας ὁρῶν ὠνίους οὔσας) aut similibus suppleveris : ἐκεῖνος ⟨ἐξελέγετο ἄρχον⟩ τας [εἰς ἐπιστασίαν αὐτῶν οὐ] eleganter coni Kamb 30 ἵνἐντεῦθεν V: ἵνα ἐντεῦθεν All (e Ba 264 suo) πλεῖον V 32 διατοῦτο V 34 ἄρχην V

aggrieved on their account, because a considerable part of his realm had suffered from devastation and plunder). Just as the benevolent father <did with his> son who had once foolishly shaken his <paternal> reins, but later repented and came home, so also the emperor admitted and received them with kindness. He forthwith dispatched priests as well as the imperial agent along with the <Slavic> envoys, above all in order to rescue these <tribes> from spiritual danger, restore them safely to their former faith, and deliver them from the sins of ignorance or <rather> folly. When this God-pleasing deed was done, and they had all partaken of holy baptism and reverted to the submission to the Romans, the emperor's domain again became whole in these parts; and by his benevolent command, all of them accepted chieftains <drawn> from among their kinsmen and people of their own race to rule over them. For the Emperor did not * * * venal * * * so as to have the highest bidders from hereabouts promoted to exercise authority over them, <only> to despoil his subjects. For that reason, he sensibly ordained that people selected and, as it were, appointed by <the natives> themselves, should rule them as their elected chieftains, bound to preserve paternal benevolence toward them. So much for that.

55. Ἐπεὶ δὲ οἱ ἐπὶ τῆς ἐκμελοῦς τε καὶ ῥαθύμου βασιλείας πρὸς τὴν ἐπικράτειαν τῶν Ῥωμαίων διαπεράσαντες βάρβαροι καὶ τοῦ Ῥαουσίου ἀποκρουσθέντες, καθάπερ ἤδη πρότερον ‖ εἴρηται, 102ᵛ V ἔτι κατὰ τὴν Ἰταλίαν διέτριβον, συνεχῶς αὐτὴν κατατρέχοντες καὶ ἀφειδῶς ληϊζόμενοι, ὡς καὶ μέχρι τῶν πεντήκοντα καὶ ἑκατὸν κάστρων τὰ μὲν ἐκ προδοσίας τὰ δὲ πολιορκίᾳ χειρώσασθαι, ἀκούων ταῦτα ὁ βασιλεὺς ἠνιᾶτο σφοδρῶς, καὶ ταῖς περὶ τούτων φροντίσιν ἐπαγρυπνῶν ἐζήτει πῶς ἂν εὐπετῶς δυνηθείη ἢ τέλεον τροπώσασθαι τοὺς ἐχθροὺς ἢ κἂν ἐκ τῆς Ῥωμαϊκῆς ἐπικρατείας ἀπώσασθαι καὶ ἐξελάσαι τὸ δυσμενές. καὶ τὰς μὲν ἤδη χάριν τῶν | Ῥαουσαίων καὶ ὅλου τοῦ ἔθνους τῶν Δαλματῶν προαπο- 293B σταλείσας δυνάμεις, ὧν ἦρχεν, ὡς φθάσαντες εἴπομεν, ὁ κατὰ τὸν Ὠορύφαν Νικήτας πατρίκιος, οὐκ ἀξιομάχους πρὸς τοσαύτην τῶν βαρβάρων πληθὺν ἐδοκίμασεν, μάλιστα διὰ τὸ χρείαν εἶναι καὶ πρὸς τὴν μεσόγαιαν πολλάκις ποιεῖσθαι τὰς συμπλοκὰς καὶ πολὺ τῆς θαλάττης ἀπαρτᾶσθαι, ὅπερ ἐδόκει πρὸς νηΐτην στρατὸν ἀσύμφορον καὶ ἀδύνατον· ἄλλας δὲ πάλιν ἐντεῦθεν ἀποστέλλειν δυνάμεις οὐκ ἔκρινεν εἶναι λυσιτελὲς διά τε τὸ τῆς ἐκστρατείας δαπανηρὸν καὶ τὴν χρείαν τὴν τῶν ἐνταῦθα χωρῶν. καὶ συνετῶς

1–3 : aa. 866–868

FP 55, 1 ἐπὶ .... ῥαθύμου βασιλείας: tempore Michaelis III 2 πρός — 4 διέτριβον : cf. **53**, 5–45 supra 4 ἔτι — 6 χειρώσασθαι : cf. Const. Porph., *De Them.*, II, 11,28–34 = 97/98 ed. Pertusi; *DAI*, **29**/100–103 (numero CL urbium captarum omisso); Genes., 4,32 = 82,44–46 12 ὡς — εἴπομεν : cf. **53**, 30–32 supra 16 νηΐτην στρατόν : cf., e.g., Thucyd., 2: 24; 4: 85 19 συνετῶς — 34 Βενεβενδοῦ : cf. Const. Porph., *De Them.*, II, 11,33–41 = 98 ed. Pertusi; *DAI*, **29**/103–119

I 55, 2 διαπεράσαντες — 5 ληϊζόμενοι; 7 καὶ ταῖς — 14 ἐδοκίμασεν; 19 συνετῶς — 25 Ῥαουσίου; 26 ὧν — 29 ἁλίσκεται; 31 τὸν δέ — 33 ἀπήγαγεν; 34 καὶ ἡ — 35 ἐδέξατο : cf. Scyl., *B*, 26 = 147,13–28 19 συνετῶς — 31 χώρα : cf. Ps.-Sym., *B*, 20 = 694,22 — 695,4

55. The barbarians who had crossed over into Roman dominions during the disorderly and slovenly reign <of Michael> and had been repulsed from Ragusa were still, as has already been stated, present in Italy, raiding it without respite and plundering it without mercy; in that way they subdued as many as one hundred and fifty towns, either through betrayal or by siege. Upon hearing this, the emperor was greatly distressed, lay sleepless thinking of these matters, and sought some suitable means by which to rout the enemy altogether, or at least drive them away and expel them from Roman dominions. He considered the forces that had been dispatched earlier for the sake of the Ragusans and the entire nation of the Dalmatians—forces which, as we already stated, were commanded by Patrician Nicetas nicknamed Ooryphas—to be no match for such a great multitude of barbarians, especially because there would be need to engage in frequent clashes with the enemy in the land's interior and thus to be far removed from the sea, a thing which seemed inexpedient, even impossible, for a naval force. On the other hand, he judged that it would be disadvantageous to dispatch additional troops from hereabouts, both because of the large outlays involved in <such an> expedition and on account of the needs of regions close to home. <Thus> he took prudent counsel

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55, 1 οἱ : εἰ V (et Ba 232) : corr All (e Ba 264 suo); ex All pendent edd. rell τὴς V 2 βάρβωροι V 5 ληἴζομενοι (sine acc) V πεντήκοντα : $\overline{\text{N}}$ V 6 τα[1] (sine acc) V 11 Δαλματῶν V hoc loco, sed cf. Δαλμάτων in **53**, 7 supra 19 τὴν[2] : τῆς V All : corr Comb : inter τῆς (V) et τῶν lacunam suspicatur Kamb χώρῶν V

βουλευσάμενος πρὸς Δολόιχον τὸν ῥῆγα Φραγγίας καὶ τὸν πάπαν Ῥώμης διαπρεσβεύεται συνεπικουρῆσαι ταῖς ἐντεῦθεν δυνάμεσι καὶ μετὰ τούτων συμπαρατάξασθαι κατὰ τῶν ἐν Βάρει κατοικησάντων Ἀγαρηνῶν, κελεύσας καὶ τὰς ὀλίγῳ πρόσθεν μνημονευθείσας χώρας τῶν Σκλαβηνῶν συνεπιλαβέσθαι τοῦ ἔργου, διὰ τῶν οἰκητόρων Ῥαουσίου καὶ τῶν παρ' αὐτοῖς ἐγχωρίων πλοίων περαιωθέντων τὸ πέλαγος Δαλματῶν. ὧν ὁμοῦ πάντων γεγενημένων καὶ μεγάλης ἀθροισθείσης δυνάμεως, ἐπεὶ καὶ ὁ Ῥωμαϊκὸς ναύαρχος συνέσει καὶ ἀνδρείᾳ πολὺ πάντων διέφερεν, θᾶττον ἡ Βάρις ἁλίσκεται. καὶ τὸ μὲν κάστρον αὐτὸ καὶ ἡ χώρα καὶ πᾶν τὸ αἰχμάλωτον εἰς τὴν Ῥωμαϊκὴν ἐξουσίαν ἀναλαμβάνεται, καὶ τοὺς οἰκείους ἡ χώρα ἀπολαμβάνει οἰκήτορας, τὸν δὲ Σολδάνον ἐκεῖνον καὶ τὸν ὑπ' αὐτὸν λαὸν τῶν Ἀγαρηνῶν ὁ ῥὴξ Φραγγίας ἀναλαβόμενος ἐν Καπύῃ ἀπήγαγεν· ταύτης γὰρ αὐτὸς ἦρχεν ἔτι, καὶ προσέτι Βενεβενδοῦ. καὶ ἡ μὲν πρώτη κατὰ τὴν ἑσπέραν | στρατεία τῷ βασιλεῖ τοιοῦτον πέρας ἐδέξατο, καὶ τοῖς 294B
ἐντεῦ||θεν λαφύροις καὶ τῇ δόξῃ κατεκοσμήθη ἡ βασιλεύουσα. 103ʳ V

20/21: inter a. 868 et aestatem a. 869 23–26: ca. a. 869 26/27 ca. m. Sept. a. 869 29–31: reapse Baris, d. 2 aut 3 m. Febr. a. 871 a Ludovico rege capta, solum d. 25 m. Dec. a. 875 aut 876 in dicionem strategi Romanorum fuit redacta 32–34: paulo post m. Febr. a. 871 35/36: aestate-autumno a. 871

FP 55, 18 Ῥωμαϊκὸς ναύαρχος: Nicetas 20/21: cf. Const. Porph., *DAI*, **29**/104–105; *De Them.*, II,11,36/37 = 98 ed. Pertusi; cf. etiam *Annal. Bert.* s.a. 869 = 105 ed. Waitz (= 164/165 ed. Grat) 23 ὀλίγῳ — 23/24 μνημονευθείσας: cf. **54,** 1 sqq supra 24 συνεπιλαβέσθαι τοῦ ἔργου: cf. Const. Porph., *DAI*, **29**/110–112 26 ὧν — 29 ἁλίσκεται: cf. Nicol. Myst., *Ep.* 75,54/55 ed. Westerink; Const. Porph., *DAI*, **29**/112; eiusdem *De Them.*, II,11,39/40 = p. 98 ed. Pertusi. De fontibus praeter graecos ad Baris expugnationem spectantibus cf. G. Musca, *L'emirato di Bari* (1967), 195 n. 50 28 συνέσει καὶ ἀνδρείᾳ: cf. ad **37,** 8 supra 32 Σολδάνον — 34 Βενεβενδοῦ: cf. Const. Porph., *DAI*, **29**/116–119; eiusdem *De Them.*, II,11,41/42 = p. 98 ed. Pertusi; cf. etiam Chronici Ahimaaz ed. et Anglicam versionem a M. Salzman paratam, 77 (= 9c; vaticinium de Soldano et Benevento)

I 55, 32 Σολδάνον — 33 ἀπήγαγεν: cf. Ps.-Sym., *B*, 20 = 695,3/4

55, 20 δολόϊχον V: Δολόιχον cum V Const. Porph. cod. *Par. gr. 2009* in locis nonnullis (*DAI*, **29**/117, 122, 126, 136) et Scyl., *B*, 26 = 147,17 (ubi Δολοῖχον) scripsi:

and sent envoys to Lewis, king of Francia, and to the Pope of Rome, asking that both come to the assistance of the troops from hereabouts and join forces with them against the Hagarenes who had settled in Bari. He also commanded that <men from> the Slavic territories which we have just mentioned take part in the undertaking, the Dalmatians crossing the sea with the help of the inhabitants of Ragusa, as well as on their own local boats [?]. When they had all come together, a large force was gathered, and because the Roman admiral was by far superior to all in wisdom and valor, Bari was speedily captured. The town itself, its countryside, and all the enslaved population were once again restored to Roman sovereignty, and the countryside recovered its inhabitants. As for Soldanos and the Hagarene troops under his command, the king of Francia took them over and led them away to Capua, for he still ruled that city, as well as Beneventum. Thus did the emperor's first campaign in the west come to an end, and the capital was decked out with spoils and glory coming from those <western> parts.

Λοδοΐχον coni All Ba 264 suo neglecto; ex All pendent edd rell: Λοδόιχον de Boor; cf. etiam Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 537 B (ῥῆγα Φραγγίας Λοδόηχον) 24 Σκλαβηνῶν: sic V hoc loco, sed cf. Σκλαβήνων in **66**, 8 infra 25 τῶν [2] corr V[1] : τῶς V 26 περαιωθέντων e Const. Porph., *DAI*, **29**/111 et 114–115 exscripsi (περασάντων ἐν Λαγουβαρδίᾳ et Ῥαουσίου οἰκήτορες .... διεπέρασαν ἐν Λαγουβαρδίᾳ); cf. etiam **40**, 15 supra (τὸν Εὐφράτην περαιωθείς): περαιωθέντας V apographa edd de Boor πελαγος (sine acc) V Δαλματῶν: sic V hoc loco, sed cf. Δαλμάτων in **53**, 7 supra 28 ῥωμαΐκος V 30 ῥωμαΐκην (sine acc) V 34 ἤ: εἰ V: corr apographa 35 τοιοῦτων V : corr V[1] : fortasse τοιοῦτον ⟨τὸ⟩ scribendum

56. Ἐπεὶ δὲ πολλάκις ἡ ἱστορία φιλεῖ καὶ ταῖς κατὰ παρέκβασιν διηγήσεσι τὸν λόγον ποικίλλειν καὶ τὰς τῶν ἐντυγχανόντων ψυχαγωγεῖν ἀκοάς, ἐπεξηγητέον καὶ ὅσα μεταξὺ τοῦ ῥηγὸς Φραγγίας καὶ Σολδάνου τοῦ Ἀφρικῆς ἀμηρᾶ καὶ τῶν οἰκητόρων Καπύης καὶ Βενεβενδοῦ συνέβη καταπραχθῆναι. ἐπὶ διετίαν γὰρ ἐν Καπύῃ συνὼν ὁ Σολδάνος τῷ τῆς Φραγγίας ῥηγί, οὐδέποτε ὤφθη ὑπό τινος τὸ παράπαν γελῶν. ὁ δὲ ῥὴξ τῷ κατάφωρον αὐτὸν γελῶν⟨τα⟩ πεποιηκότι χρυσίου δόσιν κατεπηγγείλατο. προσήγγειλεν οὖν τίς ποτε τῷ ῥηγὶ γελῶντα τὸν μέχρι τότε σκυθρωπὸν Σολδάνον θεάσασθαι, καὶ τούτου παρείχετο μάρτυρας. ὃν καλέσας ὁ ῥὴξ τὴν αἰτίαν τῆς μεταβολῆς καὶ τοῦ γέλωτος ἐπυνθάνετο. ὁ δὲ "ἅμαξαν," φησί, "κατιδὼν καὶ τοὺς ταύτης κατανοήσας τροχούς, πῶς καὶ τὸ μετέωρον τούτων ταπεινοῦται καὶ τὸ ταπεινὸν αὖθις μετεωρίζεται, καὶ ὡς εἰκόνα ταῦτα λαβὼν τῆς ἀσταθμήτου καὶ ἀβεβαίου τῶν ἀνθρώπων εὐδαιμονίας, ἐγέ-

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5/6: secundum nostri fictam historiolam, aa. 871–873. Reapse tamen Ludovicus imp. statim post Barim captam Soldanum in manus principis Beneventani tradidit, quem ille in urbe sua in carcere usque ad a. 875 habuit. Ludovicus autem imp., mox post m. Sept. a. 871 e Benevento egressus, illuc numquam est reversus.

FP 56, 1 ἡ ἱστορία — 2 ποικίλλειν: cf. Const. Porph., *Exc. de sententiis,* 340,5 ed. Boissevain (= Diod. Sic., *Bibl. Hist.*, XX,9,1: ὀφειλούσης γὰρ τῆς ἱστορίας τῇ ποικιλίᾳ κεκοσμῆσθαι ubi noster, φιλούσης pro Diodori, et *Excerptorum*, ὀφειλούσης male legens, verbum φιλεῖ creavisse videtur) 5 ἐπὶ διετίαν — **58**, 39 δούλωσιν: cf. Const. Porph., *DAI*, **29**/119–216 12 ἅμαξαν — 19 μέγεθος: cf. etiam Menandri Prot. *Fragm.* 11 (tantummodo in Const. Porph. *Exc. de legationibus*, I, 177,12–34 ed. de Boor traditum); Theophyl. Sim., *Hist.*, VI: 11,10–15 = 243,13 — 244,17 ed. de Boor (qui locus in iisdem Const. Porph. *Exc. de legationibus*, I, 224,23 — 225,17 recurrit); Theoph., *Chron.*, 273,14–27 ed. de Boor (e Simocatta); cf. praeterea Menand. Com., *Fragm.*, 740,10–12 = 2,232 ed. Körte (e Plut., *Cons. ad Apoll.*, 5 = *Mor.*, 103 E haustum; sed cf. potius Plutarchum ipsum, *ibid.*, 103 F); Boeth., *Cons. Phil.*, 2:2:9; Basilii imp. *Capita paraenetica*, 38 = 63,15–18 ed. Emminger; Nicol. Myst., *Ep.* 189,1–5 ed. Westerink; Niceph. Blemm., *Statuam regiam*, IV: 53–55 = 58–60 edd. Hunger–Ševčenko 15 ἀσταθμήτου καὶ ἀβεβαίου: e Plut., *Non posse* 5 = *Mor.*, 1090 (τὰ ἡμέτερα .... ἀβέβαια καὶ ἀστάθμητα); cf. etiam Eur., *Or.* 981 (βροτῶν δ' πᾶς ἀστάθμητος αἰών), fortasse etiam Menandri Prot. *Fragm.* 11 (= Const. Porph., *Exc. de legationibus*, 177,29: τὸ ἀστάθμητον .... τύχης)

56. Ofttimes History delights in embellishing her discourse and capturing the minds of her listeners through stories told by way of digression. Let us therefore describe in some detail what came to pass between the king of Francia, the emir of Africa, Soldanos, and the inhabitants of Capua and Beneventum. Soldanos, in the two years which he spent in Capua together with the king of Francia, was never seen by anyone to laugh. The king promised an offering of gold to anyone who could discover Soldanos laughing. Now, someone did report once to the king that he had seen Soldanos, that hitherto morose man, laughing; and he was able to produce witnesses to this effect. The king summoned Soldanos and asked what had brought about this change in disposition and this laughter. Said Soldanos, "I laughed as I saw a carriage and considered its wheels, how their topmost parts turn downward as their lower parts rise again, and I took this as an illustration of how unstable and unsteady our good fortune is; for one thing, I

I 56, 5 ἐπὶ διετίαν — 21 αὐτῷ: cf. Ps.-Sym., *B*, 20 = 695,4/5; Scyl., *B*, 27 = 147,28 — 148,42

56, 5 καὶ: καὶ|καὶ V 8 γελῶν V apographa, sed cf. Const. Porph., *DAI*, 29/119–21 (γελῶντα): corr All sponte sua aut fortasse e Cedren., *Synops.*, II,221,12 (γελῶντα), cf. Scyl., *B*, 27 = 148,29; ex All pendent edd rell 9 ποτὲ V 11 γελωτος (sine acc) V

λασα· ἅμα μὲν ἐνθυμηθεὶς πῶς ἐφ' οὕτως ἀβεβαίῳ πράγματι ἐπαιρόμεθα, ἅμα δὲ καὶ οὐκ ἀδύνατον οἰηθεὶς τὸ καὶ ἐμέ, ὥσπερ ἐκ μετεώρου γέγονα ταπεινός, οὕτως καὶ ἐκ τοῦ χαμερποῦς ἐνδέχεσθαι πάλιν ἀρθῆναι πρὸς μέγεθος." ἅπερ ἀκούσας ὁ ῥὴξ καὶ ἐν νῷ τὰ οἰκεῖα λαβὼν καὶ ἐκεῖνον συνετὸν λογισάμενος, ἤρξατο | 295B
παρρησίας καὶ συνδιαιτήσεως μεταδιδόναι αὐτῷ.

57. Ὁ δὲ πανοῦργος ὢν καὶ δόλων Φοινικικῶν οὐκ ἀμέ⟨το⟩χος, ἐκ τῆς ἑτέρων ἔγνω διαβολῆς σωτηρίαν ἑαυτῷ πραγματεύεσθαι. πολλάκις γὰρ πρὸς αὐτόν, καὶ ὡς ἐκ γεροντικῆς ἐμπειρίας συνετὸν καὶ σοφὸν καὶ ὡς ἐξ εὐτυχοῦς δυστυχῆ, οἱ τῶν κάστρων Καπύης καὶ Βενεβενδοῦ παρεγίνοντο ἄρχοντες. ὁ δὲ τὴν πρὸς αὐτοὺς φιλίαν πλαττόμενος ἐξενεγκεῖν τι πρὸς αὐτοὺς ἀπόρρητον βούλευμα τοῦ ῥηγὸς ἔλεγεν βούλεσθαι, δεδοικέναι δὲ τὸν ἐκ μηνύσεως κίνδυνον. τῶν δὲ διομοσαμένων ἀνέκφορον ποιήσασθαι τὸ λαλούμενον, ἔφη βούλεσθαι τὸν ῥῆγα "πάντας ὑμᾶς πρὸς τὴν ἑαυτοῦ χώραν τῆς Φραγγίας σιδηροδεσμίους ἐκπέμψαι ὡς οὐκ ἄλλως οὔσης αὐτῷ ἀσφαλοῦς τῆς τῶν ὑμετέρων διακρατή-

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FP 56, 18 μετεώρου: cf. Const. Porph., *Exc. de legationibus,* 225,13 (μετεωρούμενα) **57,** 1 δόλων Φοινικικῶν (cum esset Soldanus e Carthagine oriundus): cf. Plat., *Resp.,* III,414 c4; *Scholia Plat.* ad locum, 219 ed. Greene (ψεῦδος Φοινι⟨κι⟩κόν); Phot., *Lex.,* s.v. Φοινικικὸν τὸ ψεῦδος = 2:267,1 ed. Naber; Sudam, Φ 790 = IV 770, 3/4 ed. Adler; Eustath., *Comm. in Od.,* 14:288 = II 69,44/45 ed. Stallbaum (ψεῦδος .... Φοινικικόν): cf. etiam Sudam, Σ 1670 = IV 480,3–5 ed. Adler; Leutsch-Schneidew. I,307 (=Diog. VIII:19 cum nota); II,225 (=Mac. VIII:74)

I 57, 1 Ὁ δέ — 3 πραγματεύεσθαι: cf. Ps.-Sym., *B*, 20 = 695,5/6; Scyl., *B*, 28 = 148,43–45 5 ὁ δέ — 20 πιστεύετε: cf. Ps.-Sym., *B*, 20 = 695,7–19 6 ἐξενεγκεῖν — 13 κατάληψιν: cf. Scyl., *B*, 28 = 149,61–68

56, 16 ἀβεβαίῳ πράγματι: ἀβεβαίων πραγματι (sine acc) V: ἀβεβαίων πραγμάτων All (e Barb. 264 sui coniectura); ex All pendent edd rell: corr de Boor e Scyl., *B*, 27 = 148,36 18 χαμερποὺς V 18/19 ἐνδεχεσθαι (sine acc) V 21 συνδιαιτήσεώς V **57,** 2 ἀμέ|χος V: corr apographa 4 ἐξευτυχοῦς V 8 διωμοσαμένων V ἀνέκφερον V, sed cf. Scyl., *B*, 28 = 149,64 et Ps.-Sym., *B*, 20 = 695,9 (ambo ἀνέκφορον): corr All (e Ba 264 suo) 8/9 an ποιήσεσθαι scribendum?

considered how we lay such a great store by such an unsteady thing; for another, I thought it not beyond the range of the possible in my case, that just as I, a once exalted man, had become lowly, even so might I be raised to great heights again from the lower depths." Upon hearing this, the king revolved his own <fortunes> in his mind, found Soldanos to be a wise man, and began to admit him to his presence and to consort with him.

57. But Soldanos, who was a crafty man, and privy to Punic wiles, determined to bring about safe return for himself by slandering other people. As it happened, the nobles of the towns of Capua and Beneventum visited him often, as a man whom the experience of old age had made sagacious and wise and as one whose fortunes had turned from good to bad. Soldanos, feigning friendship toward them, said that he would have liked to divulge a secret design that the king had conceived against them, but that he feared the danger attendant upon the disclosure. When they all swore an oath that they would keep secret whatever he might say, he told them that the king wished "to send all of you in fetters to his own country of Francia, for otherwise he would not be able to retain firm control over your cities." At first

σεως πόλεων.” ‖ τῶν δὲ μὴ πάνυ πιστὸν τέως ἡγησαμένων τὸ 103ᵛ V μηνυόμενον, ζητούντων δὲ σαφεστέραν ἔτι κατάληψιν, πάλιν πρὸς τὸν ῥῆγα τοιαῦτα ὁ Σολδάνος φησίν, ὡς· “οὐκ ἔστιν σοι ἀσφαλὴς ἡ τῶν κάστρων τούτων κατάσχεσις, ἕως οἱ τούτων ἄρχοντες ἐνταῦθα ἐπιχωριάζωσιν· ἀλλ’ εἰ βούλει βεβαίως δεσπόζειν αὐτῶν, τούτους θᾶττον πρὸς Φραγγίαν δεσμίους ἀπόστειλον.” πεισθεὶς οὖν τοῖς τοιούτοις λόγοις ὁ ῥὴξ ἀλύσεις διωρίσατο συντόμως χαλκευθῆναι ὡς ἐπὶ χρείᾳ κατεπειγούσῃ τινί. ἰδὼν οὖν αὖθις ὁ Σολδάνος τοὺς ἄρχοντας, “οὐδὲ ἔτι μοι,” φησίν, “πιστεύετε περὶ ὧν ἔλεγον; ἐρευνήσαντες ἴδετε τί οἱ χαλκεῖς πάντες ἐργάζονται τῇ τοῦ ῥηγὸς προστάξει· καὶ ἐὰν | εὕρητε ἀλύσεις τε καὶ 296B δεσμά, μὴ ἀπιστήσητε τῶν πρὸς σωτηρίαν ὑμῶν λεγομένων ὑμῖν.” γνόντες οὖν ἐν τούτοις τὸν βάρβαρον οἱ ἄρχοντες ἀληθεύοντα οὐδὲ πρὸς τἄλλα ἔτι ἠπίστησαν, τρόπον δὲ ἐζήτουν ὅπως τὸν ῥῆγα ἀμύνωνται. καὶ δὴ μετ’ ὀλίγον πρὸς κυνηγέσιον ἐξελθόντος αὐτοῦ, ἀποκλείουσι κατ’ αὐτοῦ τὰς πύλας καὶ οὐκέτι τὴν εἴσοδον συγχωροῦσιν αὐτῷ. ὁ δὲ μηδὲν ἐκ τοῦ παραχρῆμα δυνάμενος πράξασθαι, πρὸς τὴν ἰδίαν χώραν αὖθις ἀνθυπενόστησεν.

26–28: reapse apprehensus est Ludovicus intra muros Beneventi ubi a d. 13 m. Aug. usque ad d. 17 m. Sept. a. 871 captivus remansit

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FP 57, 27 ἀποκλείουσι — 28 αὐτῷ : cf. Lupum protosp., *MGH*, Script., V,52, s.a. 868 aliosque fontes 29 πρός — ἀνθυπενόστησεν : cf. **75**, 10/11 infra

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I 57, 13 πάλιν — 19 κατεπειγούσῃ : cf. Scyl., *B*, 28 = 148,49/50; 52 — 149,54; 56–58 19 ἰδών — 23 ὑμῶν; 25 τρόπον — 29 ἀνθυπενόστησεν : cf. Scyl., *B*, 28 = 149,59; 68–77 24 γνόντες — 27 πύλας: cf. Ps.-Sym., *B*, 20 = 695,19–21 28 ὁ δέ — 29 ἀνθυπενόστησεν : cf. Ps.-Sym., *B*, 20 = 695,21/22

57, 16 ἐπιχωριάζουσιν Ps.-Sym., *B*, 20 = 695,15 All (e Ba 264 suo) Be de Boor: ἐγχωριάζουσιν sponte sua Comb 18 διωρισατο (sine acc) V 19 κατεπιγούσῃ V 20 τοὺς iteravit V 21 ἔλεγεν V : corr All 22 τὲ V 23 ἀπιστήσητε τῶν dubium: malim ἀπιστήσητε ⟨περὶ⟩ τῶν aut absolute (ut in **100,** 32 infra) ἀπιστήσητε, ⟨τού⟩των 25 δε (sine acc) V 26 μετὀλίγον V κυνηγεσίον V 27 οὐκ ἔτι V

the nobles did not quite believe these revelations and sought yet a clearer understanding <of the matter>. In turn, Soldanos said this to the king, "You cannot keep a firm hold on these towns as long as their nobles continue to live here; but if you wish to put the towns securely under your sway, send the nobles in fetters forthwith to Francia." The king was persuaded by these words and ordered that chains be forged with all speed, as though for some urgent need. When Soldanos saw the nobles again, he said: "Do you still not believe what I have told you? Make inquiries, and see what all the smiths are forging by order of the king: if you discover chains and fetters, do not disbelieve what I have been telling you for your own safety." When the nobles learned that the barbarian was telling the truth in this matter, they were no longer disbelieving of the other things as well, and sought a way whereby they might take revenge upon the king. Not long afterward, when the king went out hunting, they had the city gates shut against him and did not allow him to re-enter. The king, unable to do anything right away, went back again to his own country.

58. Πρόσεισιν οὖν τοῖς ἄρχουσιν ὁ Σολδάνος, τὴν χάριν τῆς
μηνύσεως ἀπαιτῶν· ἡ δὲ ἦν τὸ πρὸς τὴν οἰκείαν πατρίδα συγχω-
ρηθῆναι αὐτὸν ἀπελθεῖν. συγχωρηθεὶς οὖν καὶ κατὰ Καρχηδόνα
γενόμενος καὶ τὴν οἰκείαν ἀρχὴν ἀπολαβὼν καὶ τοῦ κακὸς εἶναι
μὴ ἐκστάς, ἐκστρατεύει κατὰ Καπύης τε καὶ Βενεβενδοῦ, τὰ
χαριστήρια τούτοις τῆς σωτηρίας ἀποδιδούς. οἱ δὲ πρὸς τὸν
ῥῆγα διαπρεσβεύονται, ἀλλὰ μεθ' ὕβρεως ἀποπέμπονται, ἐπι-
χαίρειν εἰπόντος τῇ ἀπωλείᾳ αὐτῶν· στέλλουσιν ἄγγελον πρὸς
βασιλέα οἱ τῶν τοιούτων κάστρων ἐξηγούμενοι, βοήθειαν ἐξαι-
τούμενοι. συμπαθὴς οὖν ὁ βασιλεὺς καὶ φιλάνθρωπος ὢν θᾶττον
ἐκπέμπει τὸν πρεσβευτήν, δηλώσοντα τούτοις προσδέχεσθαι
συντόμως τὴν ἐντεῦθεν βοήθειαν. γίνεται δὲ τοῖς πολεμίοις
ἐγκρατὴς ὁ τῆς ἀγγελίας διάκονος πρὸ τοῦ δοῦναι τὰς ἀποκρίσεις
τοῖς ἀποστείλασι. λέγει οὖν πρὸς αὐτὸν ὁ Σολδάνος, ὡς· "εἰ
ὑπηρετήσεις μου τῷ βουλήματι, καὶ σωτηρίας ἀξιωθήσῃ || καὶ 104r V
δωρεῶν ἀπολαύσεις." τοῦ | δὲ συνθεμένου τὸ κελευόμενον ἅπαν 297B
ποιεῖν, "βούλομαι," ἔφη, "στῆναί σε τοῦ κάστρου ἐκτὸς καὶ τοῖς
ἔνδον εἰπεῖν, ὡς· 'ἐγὼ μὲ⟨ν⟩ τὴν διακονίαν μου ἐξεπλήρωσα
καὶ τὰ προσταγέντα μοι πάντα πεποίηκα, ἀλλ' ἐκ τοῦ βασιλέως
βοήθειαν μὴ προσδέχεσθε· οὐ γὰρ ἤκουσεν ὑμῶν τῆς δεήσεως'."
ὑποσχομένου δὲ αὐτοῦ ταῦτα οὕτως ἐρεῖν, ἀποστέλλεται μετὰ τῶν

1–3: reapse Soldanus ab Adelchide principe Beneventano a. 875 aut 876 liberatur 8–14: legatio Beneventanorum et Basilii mandatum, nisi sunt ambo nostri figmenta, ante initium a. 872 (i.e., finem obsidii Saracenici) sunt collocanda

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FP 58, 7 διαπρεσβεύονται: cf. Const. Porph., *De imag. Edessena*, 63**, 18 ed. Dobschütz 10 συμπαθής —— 37 ὑπέστρεψε: cf. Paul. Diacon., *Hist. Long.*, 5: 7–9 = *MGH*, SRL, 148,10–149,3 ed. Waitz; cf. etiam similem historiunculam (sed cum exitu diverso) de Melitenes a. 934 obsidio apud Michaelem Syrum, *Chron.*, XIII:3 [=IV,552; III,122/123 ed. et Gallice vertit Chabot] 13 ἀποκρίσεις: de sensu "mandatum imperatoris" cf., e.g., Theoph., *Chron.*, 191,9 ed. de Boor; Const. Porph., *De Cerimon.*, 207,16; 225,16; 236,16 (=II,16,3; 32,3; 44,3 ed. Vogt)

I 58, 1 Πρόσεισιν —— 37 ὑπέστρεψε: cf. Ps.-Sym., *B*, 20 = 695,22 —— 697,2; Scyl., *B*, 28 = 149,78 —— 151,17

58. Soldanos then approached the nobles and demanded a reward for his disclosure. The reward was leave to return to his homeland. He was granted his request, returned to Carthage, and regained his rule; but he did not abandon his evil ways and set out on a campaign against Capua and Beneventum. Such were the thanks he offered those people in return for his own safety. The nobles sent an embassy to the king, but it was dismissed with scorn and they were told by him that he would rejoice in their ruin. The leaders of these towns <then> sent a messenger to the emperor with a request for aid. In his compassion and kindness, the emperor promptly sent the envoy <back>, with word to them that they could expect the imminent arrival of succor from hereabouts. But the bearer of the message fell into the hands of the enemy before he could pass <imperial> instructions on to those who had dispatched him. So Soldanos said to him, "If you should serve my purpose, not only will your life be spared, but you will even be rewarded with gifts." When the man agreed to do exactly as he was bidden, Soldanos said, "I wish you to stand in front of the town <walls> and say to those inside: 'I have discharged my task and carried out all that I had been charged to do; do not expect succor from the emperor, for he has not lent his ear to your petition.'" The man promised to say these things in this way and was sent together with

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58, 1 ἀρχουσιν (sine acc) V 2/3 συγχωρῆθῆναι V 4 γενομενόμενος V 5 τὲ V 7 ἀπὸ πέμπονται V 14 σαλδάνος hoc loco V qui alibi σολ- exhibet 16 κελευσμένον apographa (-ό- codicis V ut -σ- lecto) All (e Ba 264 suo) : κεκελευσμένον coni Comb quem Be secutus est 18 μὲ⟨ν⟩ : μὲ V

τοῦ Σολδάνου ὑπηρετῶν τοῦ ταῦτα πρὸς τοὺς ἐν τῇ πόλει εἰπεῖν. ὁ δὲ πλησίον τοῦ τείχους γενόμενος, καὶ τοὺς πρώτους παραγενέσθαι τῆς πόλεως πρὸς τὴν ἀκρόασιν αἰτησάμενος, ἔφη· “εἰ καὶ πρόδηλός μοι τυγχάνει ὁ θάνατος καὶ ἐν χερσὶν ἡ σφαγή, ἀλλ' ὅμως οὐκ ἀποκρύψομαι τὴν ἀλήθειαν. πλὴν αἰτῶ καὶ ὁρκίζω ὑμᾶς ἀποδοῦναί μοι τὴν χάριν εἰς τὰ ἐμὰ ἔκγονα καὶ τὴν σύνευνον. ἐγὼ γάρ, ὦ κύριοί μου, εἰ καὶ νῦν ταῖς τῶν πολεμίων περιεσχέθην χερσίν, ἀλλ' ὅμως τὴν διακονίαν μου ἐξεπλήρωσα καὶ τὴν παρ' ὑμῶν πρεσβείαν τῷ βασιλεῖ Ῥωμαίων προσήγαγον· καὶ συντόμως προσδέχεσθε τὴν ἐκεῖθεν βοήθειαν. διὸ στῆτε γενναίως καὶ μὴ δειλανδρήσητε· ἔρχεται γὰρ ὁ ὑμᾶς ῥυόμενος, εἰ καὶ μὴ ἐμέ.” ταῦτα οὖν οἱ τοῦ Σολδάνου ὑπηρέται ἀκούσαντες καὶ πρὸς τὴν ἀπάτην ἐκμανέντες σφοδρῶς, εὐθέως αὐτὸν τοῖς ξίφεσι κατακόπτουσι. φοβηθεὶς οὖν ὁ Σολδάνος τὴν ἐκ βασιλέως προσδοκωμένην δύναμιν ἔλυσε τὴν πολιορκίαν καὶ πρὸς τὴν οἰκείαν χώραν ὑπέστρεψε. καὶ τὸ ἀπὸ τούτου διέμειναν πιστοὶ βασιλεῖ οἱ τῶν τοιούτων ἐξηγούμενοι κάστρων, καὶ ταῦτα πρὸς τὴν αὐτοῦ συνετήρησαν δούλωσιν. | 298B

59. Συνέβη δὲ κατὰ τοὺς καιροὺς ἐκείνους καὶ ἄλλον στόλον Ἀγαρηνῶν κατὰ τῆς Ῥωμαϊκῆς ἐπικρατείας ἐλθεῖν· ἀλλὰ ταῖς τοῦ βασιλέως ἐπιμόνοις δεήσεσι πρὸς θεὸν καὶ ταῖς ἔμφροσι διατάξεσι καὶ τῇ δεούσῃ τῶν πραγμάτων μεταχειρίσει μετὰ τῶν Ῥωμαίων ἡ νίκη ἐγένετο καὶ δυσκλεᾶ τὴν ἧτταν οἱ ἐκ τῆς Ἄγαρ

36: a. 872 (non Soldanus sed alii Saraceni) 1/2: tempore incerto (secundum nostrum, ca. aa. 872/873)

FP 58, 37 καὶ τό —— 39 δούλωσιν : cf. Const. Porph., *DAI*, **29**/213–216

I 58, 36/37: cf. **75,** 10/11 infra 37 καὶ τό —— 39 δούλωσιν : cf. Scyl., *B*, 28 = 151,17/18

58, 22 τους (sine acc) V 25 θανατος (sine acc) V 26 ἀποκρυψόμαι V 32 μη (sine acc) V δειλανδρίσητε V : δειλιανδρίσητε All (e Ba 264 suo) : δειλιανδρήσητε Comb : corr Be; cf. etiam Ps.-Sym., *B*, 20 = 696,21 (δειλανδρήσητε) 34 ξίφεσει V 36 ἔλυσεν V : -ν expunxit V[1] 37 πιστοὶ ⟨τῷ⟩ βασιλεῖ dubitanter Kamb **59,** 3 ἐμφροσὶ V 4 μετὰ fortasse secludendum ut ex initio vocabuli praecedentis repetitum

the attendants of Soldanos to deliver the message to the people in the city. After he had come close to the walls, however, and requested the city leaders to come listen to him, he said: "I am plainly facing death, and my slaughter is close at hand; even so, I shall not conceal the truth. I only beg of you and adjure you to pass the gratitude <you owe> me on to my children and my spouse. For I, my lords, am now in the grip of the enemy; even so, I have fulfilled my duty and presented your message to the emperor of the Romans: expect succor to come from there any day. Therefore stand firm like valiant men and be not fainthearted. For the one who shall rescue you, if not me, is coming." When the attendants of Soldanos heard this, they were filled with terrible rage by this ruse and on the spot hacked the man down with <their> swords. But now Soldanos, fearful of the force that was expected to come from the emperor, lifted the siege and withdrew to his own country. And from that time on the leaders of those cities remained faithful to the emperor, and preserved them in servitude to him.

59. It happened in those days that yet another Hagarene fleet came <sailing> against the Roman dominions; but through the emperor's persistent prayers to God, his own prudent ordinances and his proper handling of affairs, victory was granted the Romans, and the descendants of Hagar suffered an ignominious defeat. For the emir of

ἠνέγκαντο. ὁ γὰρ τῆς Ταρσοῦ ἀμηρᾶς, ὃς Ἐσμὰν ὠνομάζετο, τριάκοντα πλοίων μεγίστων, ἃ κομβάρια λέγεται, στόλον ἐξαρτυσάμενος κατὰ τοῦ κάστρου Εὐρίπου ὁπλίζετα⟨ι⟩. τοῦ δὲ στρατηγοῦ Ἑλλάδος (ὁ Οἰνιάτης οὗτος ἦν) κελεύσει βασιλι‖κῇ 104v V τὸν ἱκανὸν εἰς φυλακὴν τοῦ κάστρου λαὸν ἀπὸ πάσης Ἑλλάδος εἰσαγαγόντος καὶ τοῖς τείχεσι τὰ ἁρμόζοντα παρασκευασαμένου ἀμυντήρια, ὡς εἶδον οἱ ἐκ τοῦ κάστρου τὰ πλοῖα τοῖς τείχεσι πλησιάζοντα καὶ τοὺς βαρβάρους βελῶν ἀφέσει συχνῶν ἀναστέλλειν καὶ ἀπωθεῖν πειρωμένους τοὺς ἔνδον ἐκ τῶν τειχῶν, θυμοῦ καὶ προθυμίας πλήρεις γενόμενοι γενναίως ἀντηγωνίζοντο, καὶ τοῖς πετροβόλοις ὀργάνοις καὶ τοξοβαλλίστραις καὶ ταῖς ἐκ χειρῶν τῶν λίθων ἀφέσεσι χρώμενοι συχνοὺς τῶν βαρβάρων καθ' ἑκάστην ἀνήλισκον. οὐ μόνον δέ, ἀλλὰ καὶ τῶν νεῶν τὰς πλείστας ἐπιφόρου γενομένου τοῦ πνεύματος τῷ ὑγρῷ πυρὶ κατενέπρησαν. ἀπορῶν οὖν καὶ δυσθυμῶν ὁ βάρβαρος καὶ εἰδὼς ἐφέσει χρημάτων ἑκόντας τοὺς πολλοὺς ἀποθνῄσκοντας, ἀσπίδα μεγάλην πρὸ τῆς χάρακος θεὶς καὶ χρυσίου ταύτην πεπληρωκώς, "τοῦτο γέρας," ἔφη, "καὶ ἀριστεῖον ἐγὼ δίδωμι, μετὰ καὶ παρθένων ἐπιλέκτων τὸν ἀριθμὸν ἑκατόν, τῷ πρώτως ἐπιβάντι τοῦ ἄστεως καὶ τοῖς ὁμοφύλοις βραβεύσαντι τὸ | νικᾶν." ὅπερ οἱ ἀπὸ 299B τῆς πόλεως θεασάμενοι καὶ τὸν νοῦν τοῦ πραττομένου κατανοήσαντες τοῖς παρακλητικοῖς τῶν λόγων ἑαυτοὺς παρεθάρρυναν,

FP 59, 13 βελῶν ἀφέσει συχνῶν et 17 λίθων ἀφέσεσι .... συχνούς: cf. Const. Porph., *De imag. Edessena*, 67**,12/13 (λίθων ἀφέσεις συχνῶν ἀπὸ τῶν τειχῶν) 27 παρακλητικοῖς τῶν λόγων: cf. Zch 1:13 et **50**, 31 supra

I 59, 6 ὁ γάρ — 34 στόλος: cf. Scyl., *B*, 29 = 151,27 — 152,58

59, 7 κομβάρια: sic V; apud alios auctt., κουμβ-; cf. etiam **60,** 5 infra λεγεται (sine acc) V 8 καστρου (sine acc) V εὐρίππου V: Ἐρίπου All (ex Ba 264 sui menda): corr Comb ὁπλίζετα V 15 ἀντιγωνίζοντο V 16 πετροβολοις (sine acc) V 17 λιθων (sine acc) V 18 νέων V 20 βαρβαρος (sine acc) V 22 τῆς: τοῦ in loco parall. Scyl., *B*, 29 = 151,45 ex quo ut videtur Comb quem Be et de Boor secuti sunt 24 πρῶτως V 26 πρᾶττομένου V 27 λογων (sine acc) V παρεθάρρυναν scripsi quod iam Ba 232 coniecerat, cf. locum parall. Scyl., *B*, 29 = 152,51 (παραθαρρύναντες) et **72**, 53 infra (παραθαρρύνεσθαι): παρεθάρρουναν V: παρεθάρρυνον All (e Ba 264 suo); ex All pendent edd rell: παρεθάρσυναν de Boor

Tarsus, whose name was Esman, fitted out a fleet of thirty large ships called *kombaria*, and made ready to attack the town of Euripos. The *strategos* of Hellas, however (Oiniates was his name), following an imperial order, had brought from all over Hellas troops sufficient for garrisoning the town and had provided its walls with suitable defenses. When the people of the town saw the ships nearing the walls and the barbarians discharging a great many missiles in an attempt to push back the defenders and drive them away from the ramparts, they fought back valiantly, filled with courage and zeal, and every day killed a great many barbarians, using engines for hurling stones and catapults for shooting darts, and throwing stones down by hand. More than that, when the wind turned favorable, they burned up most of the <enemy> ships with liquid fire. Now, the barbarian was at a loss and despondent; but since he knew that greed of money would make ordinary people agree to face death, he put down a large shield in front of the rampart, filled it with gold, and said: "I shall give this, along with the choicest maidens, one hundred in number, as a reward for valor to the first man who will enter the town and bestow victory upon his fellow countrymen." When people from the town saw this and understood the meaning of what was happening, they fortified one another with words of exhortation and, upon one signal, opened the

καὶ ὑφ' ἓν σύνθημα τῶν πυλῶν αὐτοῖς ἀναζυγ⟨ωθ⟩εισῶν ἀνδρείως κατὰ τῶν βαρβάρων ἐξώρμησαν. καὶ πολλῶν ἀναιρουμένων, δεξαμένου δὲ καὶ τοῦ ἀμηρᾶ καιρίαν πληγὴν καὶ πεσόντος, ἐτράπησαν οἱ λοιποὶ καὶ τῶν διωκόντων ἐπικειμένων μέχρι τῶν ὑπολοίπων νεῶν κατεσφάττοντο, καὶ φόνος ἐγένετο τῶν βαρβάρων πολύς. οἱ δὲ περιλειπεῖς ὀλίγας πληρώσαντες τῶν νεῶν μετ' αἰσχύνης ἀπέφυγον πρὸς τὰ ἴδια. οὕτως ὁ βαρβαρικὸς στόλος δίχα ναυτικῆς τῶν Ῥωμαίων δυνάμεως ταῖς τοῦ βασιλέως εὐχαῖς καὶ ταῖς τῶν ἀντιπαραταξαμένων ἀλκαῖς περιφανῶς ἡττήθη καὶ δυσκλεῶς ἐξεχώρησεν.

60. Οὕτω δὲ τοῦ ἀπὸ Ταρσοῦ διασκεδασθέντος νέφους, αἱ ἀπὸ Κρήτης αὖθις ἀντηγείροντο θύελλαι. τοῦ γὰρ Σαὴτ ἐκείνου τοῦ Ἀπόχαψ τῆς τοιαύτης ἀμηρεύοντος ‖ 105r V νήσου, ἔχοντος δὲ καὶ Φώτιόν τινα συνεργόν, ἄνδρα πολεμιστὴν καὶ δραστήριον, ἑπτὰ καὶ εἴκοσι κομβάρια κατὰ Κρήτην ἐγένετο. προσῆν δὲ αὐτοῖς ἀναλόγως καὶ πλῆθος μυοπαρώνων καὶ πεντηκοντόρων, ἅ⟨ς⟩ σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασι πάμπολλοι. μεθ' ὧν κατὰ τῆς Ῥωμαίων ἐξιόντες ἐπικρατείας καὶ πάντα τὸν Αἰγαῖον καταληϊζόμενοι, πολλάκις δὲ καὶ μέχρι τῆς ἐν Ἑλλησπόντῳ Προκοννήσου ποιούμενοι τὴν ἐπέλευσιν, πολλοὺς ἠνδραποδίζοντο καὶ διέφθειρον. προσβαλὼν δὲ τὸ τηνικαῦτα τῷ τοιούτῳ ναυτικῷ τῶν

1–17: aa. 872/873

FP 59, 28 πυλῶν — ἀναζυγ⟨ωθ⟩εισῶν : cf. Aristoph., *Fragm.* 654
60, 1 διακσεδασθέντος νέφους: cf. Const. Porph., *Or. de transl. Chrysost.*, 311,31/32 ed. Dyobouniotes (διασκεδασθέντα νέφη) 4 ἄνδρα πολεμιστὴν καὶ δραστήριον: cf. praecipue Plut., *Agis et Cleom.*, 36,4 (ἄνδρα πολεμιστὴν καὶ δραστήριον) et Dion. Hal., *Antiq. Rom.*, 8,14,3 (πολεμιστὴν ἄνδρα καὶ δραστήριον); sed cf. etiam Zch 13:17; Eze 39:20 et LXX interpretum alios locos permultos 6 μυοπαρόνων : cf. Plut., *Ant.*, 35,4

I 60, 1 αἱ ἀπό — 17 ἐπορίσατο : cf. Scyl., *B*, 30 = 152,59–73

59, 28 ἀναζυγεισῶν V edd : corr optime Kamb, Aristoph. *Fragm.* 685 edd. Kassel-Austin (τὴν θύραν ἀναζυγώσας) fretus 31 καὶ τῶν — 32 κατεσφάττοντο iteravit V 33 δὲ: γὰρ coni Be **60,** 3 Ἀπόχαψ: supra -χ- rasura et in parte

gates and courageously rushed out against the barbarians. As many <of the latter> were being slain; and as the emir himself received a mortal wound and fell, the rest were put to flight and were being cut down while their pursuers pressed them hard as far as their remaining ships; thus was there a great slaughter of the barbarians. The survivors boarded the few ships <left to them> and fled in disgrace to their own land. Thus, owing to the prayers of the emperor and to the prowess of the defenders, and even without <the help of> Roman naval forces, the barbarian fleet suffered a resounding defeat and withdrew ignominiously.

60. No sooner were clouds from Tarsus thus scattered than new storms from Crete began to gather in their stead. For when the notorious Saet, son of Apochaps, was emir of that island and had as his accomplice a certain Photios, a man of war and action, twenty-seven *kombaria* were outfitted in Crete. The enemy also had at its disposal a correspondingly large number of light boats and fifty-oared ships that common folk usually call *saktourai* and galleys. With this fleet they would sail forth against the Roman dominions, plunder the whole <area of the> Aegean, often extending their attacks as far as Prokonnesos in the Hellespont, and capture and kill many people. On that

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superiore -χ- linea in V 5 κομβάρια : cf. ad **59,** 7 supra 6 ἆ V All (e Ba 264 suo) : corr Comb, cf. Scyl., *B*, 30 = 152,63 (ἆς δὲ γαλέας) 7 γαλαίας V παμπολλοι (sine acc) V 8 αἴγιον V 9 ἑλησπόντω V 10 ἦν δραποδίζοντο V

| Κρητῶν ὁ προμνημονευθεὶς Νικήτας πατρίκιος, ὁ τῶν Ῥωμαϊκῶν τριήρων ἄρχειν λαχών, καὶ μάχην μετ' αὐτῶν καρτερὰν συστησάμενος, εὐθὺς τὰ μὲν εἴκοσι τῶν Κρητικῶν σκαφῶν τῷ ὑγρῷ πυρὶ συγκατέφλεξεν, καὶ τοὺς ἐπ' αὐτῶν βαρβάρους μάχαιρα καὶ πῦρ καὶ ὕδωρ διεμερίσαντο· τὰ δὲ λοιπὰ φυγῇ τὴν σωτηρίαν, ὅσα τὸν ἀπὸ τῆς θαλάσσης διέφυγον κίνδυνον, ἐπορίσατο. 300B

61. Ἀλλὰ καίπερ οὕτως οἱ Κρῆτες ἐλαττωθέντες καὶ δυστυχῶς ὑποστρέψαντες οὐκ ἠγάπησαν ἠρεμεῖν, ἀλλὰ πάλιν τῶν κατὰ θάλασσαν πραγμάτων ἀντείχοντο, καὶ τὰ μᾶλλον τῆς βασιλίδος ἀπέχοντα, τὴν Πελοπόννησον καὶ τὰς κάτωθεν ταύτης νήσους φημί, παρελύπουν καὶ ἐληΐζοντο, τὸν ἀνωτέρω μνημονευθέντα Φώτιον ναύαρχον ἔχοντες. ἀποστέλλεται τοίνυν καὶ κατ' αὐτοῦ μετὰ τῶν Ῥωμαϊκῶν τριήρων ὁ τούτων καλῶς ἀφηγούμενος Νικήτας, τὸν Ὠρύφαν φημί, ὃς αἰσίῳ χρησάμενος πλῷ δι' ὀλίγων ἡμερῶν καταλαμβάνει τὴν Πελοπόννησον. καὶ τῷ λιμένι προσορμισάμενος Κεγχρεῶν καὶ μαθὼν ὅτι τὰ δυτικώτερα Πελοποννήσου μέρη, Μεθώνην καὶ Πάτρας καὶ τὰ προσεχῆ Κορίνθου χωρία, λυμαίνεται τὸ βαρβαρικόν, βουλὴν βουλεύεται συνετὴν καὶ σοφήν. οὐ γὰρ ἔκρινεν διὰ θαλάσσης τὴν Πελοπόννησον διελθεῖν καὶ διὰ τοῦ Μαλέου κάμψας τὸ τῶν χιλίων μιλίων μῆκος ανα-

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1–37: secundum nostrum, paulo post Saracenorum cladem in **60** descriptam (cf. **61,** 20); i.e., paulo post a. 873

FP 60, 12 προμνημονευθείς: cf. **53,** 31 et **55,** 13 supra **61,** 5 μνημονευθέντα: cf. **60,** 3 12 βουλήν — συνετήν: est figura etymol. biblica, in libris propheticis (Is, Jr, Eze, Dan) decies usurpata (cf. praecipue βουλὴν πονηράν in Is 3:9 et 7:5), qua noster (ut puto) etiam alibi usus est, cf. Const. Porph., *De imag. Edessena,* 71**, 23 ed. Dobschütz (βουλὴν βουλεύονται συνετήν); cf. etiam **62,** 25 infra. Similia videbis in Const. Manassis *Compendio,* v. 1714 ed. Bekker = v. 1713 ed. Lampsides (βουλὴν βουλεύεται καλήν) et *ibid.,* v. 1006 = v. 1007 ed. Lampsides

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I 61, 1 Ἀλλά — 33 ὠθῶν; 36 εἰσπραξάμενος — 37 ἐνέβαλεν: cf. Scyl., *B,* 31 = 153,74 — 154,9

60, 13 τριήρων: sic V λαχῶν V 15 συνκατέφλεξεν V 16 δε (sine

occasion, the aforementioned Patrician Niketas who commanded the Roman triremes attacked the Cretan fleet, engaged them in a fierce battle, and straightaway burned up twenty of the Cretan vessels with liquid fire; and the barbarians on board perished by the sword, by fire, or by drowning. The remaining vessels found safety in flight; as many, that is, as were able to escape the dangers of the seas.

61. Even though the Cretans were thus reduced <in power> and beat a calamitous retreat, they refused to lie low, but again engaged in action at sea. With the aforementioned Photios as admiral, they harrassed and plundered regions further removed from the capital—I have in mind the Peloponnesus and the islands to its south. Consequently, the Roman triremes and their outstanding commander Niketas (I mean Ooryphas) were dispatched against Photios. Niketas reached the Peloponnesus after an auspicious voyage of a few days. When he cast anchor near Kenchreai, and learned that the barbarian host were plundering the western areas of the Peloponnesus, that is, Methone and Patrai and places adjacent to Corinth, he conceived a clever and wise plan: he decided against sailing around the Peloponnesus, doubling Cape Maleas, covering a distance of a thousand miles and <arriving>

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acc) V   φυγὴ V   **61,** 7 τριήρων : sic V   ἀφιηγούμενος V (nisi -φι- in -φη- in scribendo corr librarius)   9 λιμένη V   9/10 προσωρμισάμενος V   10 δυτη|κώτερα ut videtur V : corr V[1]   11 Κορίνθῳ de Boor cum Scyl., *B*, 31 = 153,83, fortasse recte   13 περιελθεῖν dubitanter de Boor loco parall. Scyl., *B*, 31 = 153,84 (περιοδεῦσαι) fretus ("δι fortasse librarius sequens διὰ respiciens scripsit")   14 μαλαίου V All (e Ba 264 suo) Comb : μαλεοῦ, μαγλεοῦ, μογλεοῦ codd Scylitzae in *B*, 31 = 153,85 : corr Be

μετρήσασθαι καὶ τοῦ προσήκοντος ὑστερῆσαι καιροῦ, ἀλλ' ὡς εἶ-
χεν εὐθὺς ἐν νυκτὶ διὰ τοῦ κατὰ Κόρινθον ἰσθμοῦ πολυχει|ρίᾳ καὶ 301B
ἐμπειρίᾳ || πρὸς τὸ ἐκεῖθεν μέρος κατὰ τὸ ξηρὸν διαβιβάσας τὰς 105v V
ναῦς, ἔργου εἴχετο, καὶ οὔπω πεπυσμένοις τι περὶ τούτου
τοῖς πολεμίοις αἰφνίδιον ἐπιφαίνεται καὶ συγχέας αὐτῶν τῷ δέει
τοὺς λογισμοὺς διά τε τὸ ἐκ τῆς προτέρας μάχης δέος καὶ διὰ τὸ
τῆς ἐφόδου ἀπρόοπτον, οὐδὲ συστῆναι καὶ ἀλκῆς μεμνῆσθαι
παντελῶς [δε] συνεχώρησεν, ἀλλὰ τὰς μὲν πυρπολήσας τὰς δὲ
καταποντώσας τῶν πολεμίων νεῶν, καὶ τῶν βαρβάρων τοὺς μὲν
ἀνελὼν τῷ ξίφει τοὺς δὲ ὑποβρυχίους τῷ βυθῷ ποιησάμενος, καὶ
τὸν τούτων ἀρχηγὸν ἀνελών, τοὺς λοιποὺς διασκεδασθῆναι κατὰ
τὴν νῆσον ἠνάγκασεν· οὓς σαγηνεύων ὕστερον καὶ ζωγρῶν
διαφόροις τιμωρίαις ὑπέβαλ⟨λ⟩εν. τῶν μὲν γὰρ τὴν τῆς σαρκὸς
ἀπέσπα δοράν, μάλιστα τῶν ἀρνησαμένων τὸ βάπτισμα τοῦ
Χριστοῦ, τοῦτο παρ' αὐτῶν ἀφαιρεῖσθαι λέγων καὶ οὐδὲν αὐτῶν
ἴδιον· ἐκ δὲ τῶν ἱμάντας ἀπὸ τοῦ ἰνίου ἄχρι τῶν σφυρῶν μετ'
ὀδύνης δριμείας ἐξεῖλκυεν· ἄλλους δὲ κηλωνείοις τισὶν αἰωρῶν,

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FP 61, 16–18 πολυχειρίᾳ καὶ ἐμπειρίᾳ .... διαβιβάσας τὰς ναύς: cf. Cass. Dion., *Hist.*, 40,7,2,3 ed. Boissevain (ὑπό τε τῆς πολυχειρίας καὶ ὑπὸ τῆς ἐμπειρίας); Diodor. Tars., *Comm. in Ps.*, Ps. 9, 216 = p. 57 ed. Olivier (πολυχειρίᾳ .... καὶ ἐμπειρίᾳ) atque alios scriptt. antiquos nostro aut aliis Constantini amanuensibus bene notos, ut Cass. Dio, Diod. Sic., Dio Halic., Lib., Plut., Xenoph.; cf. etiam nostri coaetaneos apud quos vox πολυχειρία occurrit, ut TC, 2,18 = 66,18; 3,28 = 123,12/13; 3,30 = 126,10; Sudam (ter); Const. Porph., *De imag. Edessena*, 69**, 16/17 ed. Dobschütz (πλῆθος ἄπειρον .... τῇ τοῦ στρατεύματος πολυχειρίᾳ συναθροίσας); cf. etiam **92,** 18 infra 21 ἀλκῆς μεμνῆσθαι: cf. *Il.*, 6: 112; 8: 174; 11: 287,565; 15: 487,734; 16: 270; 17: 185; *Od.*, 4: 527 26 σαγηνεύων: cf. Liban., *Or.* 18: 61 = 2,263,1 ed. Foerster

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I 61, 16–17 πολυχειρία καὶ ἐμπειρίᾳ: cf. Scyl., *B*, 31 = 153,87 (πολυχειρίᾳ χρησάμενος) ex quo Ps.-Sphran., *Chron.* Maius 1,25 = p. 272,26 ed. Grecu (recte in solo cod. p traditum)

61, 15/16 εἰχεν (sine acc) V 16 κατακόρινθον V ante πολυχειρίᾳ aut potius post 18 ναῦς lacunam suspicor, cf. Scyl., *B*, 31 = 153,88/89 (κατὰ τὸ ξηρὸν διαβιβάζει τὰς ναῦς, ἐμβιβάσας τε τὸν λαὸν ἐν αὐταῖς, ἔργου εἴχετο) 17 ξηρον (sine acc) V 18 οὔτω V: corr All (e Ba 264 sui coniectura); οὕτω⟨ς

too late to seize the right opportunity. Instead, just as he was, <he employed> a multitude of experienced hands <to work> under the cover of night, had the ships carried by land across the isthmus of Corinth to the other side, set about his task, and suddenly appeared in front of the enemy before they had learned anything of this <action>; by confusing them and frightening them out of their minds—both because they were <still> unnerved from the previous encounter and because they had not expected this onslaught—he gave them no chance whatever to form a battle line to defend themselves, but set fire to some of the enemy ships and sank others. Of the barbarians, he slew some by the sword and sent others to the bottom; and he slaughtered their leader and forced the survivors to scatter all over the peninsula. Niketas later trapped them, took them alive and subjected them to various torments. Some he had skinned, especially those who had abjured holy baptism, saying that it was this very thing <, the baptism,> that he was taking off them and nothing that was their own; from others, he had skin flayed off in strips from head to toe, <causing them> excruciating pain. Others again, he would lift by means of

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οὔπω⟩ de Boor e Scyl., *B*, 31 = 153,89/90 (οὔτω μηδὲν πεπυσμένοις περὶ αὐτοῦ) : an οὔτω ⟨μή⟩ scribendum? 20 το[1] (sine acc) V μάχην V 22 [δε] (sine acc) seclusi, quia V librarium δε suum e δὲ in versu sequenti exscripsisse puto 24 ποιησαμενος (sine acc) V 26 νῆσον: Πελοπόννησον dubitanter de Boor, qui tamen ipse locum parall. Scyl., *B*, 31 = 153,96 (κατὰ τὴν νῆσον) adduxit 27 ὑπέβαλεν V, sed cf. ἀπέσπα et ἐξείλκυεν sequentia necnon locum parall. Scyl., *B*, 31 = 153,97 (ὑπέβαλλε) 28 ἀρνησάμενων V 30 ἡνίου V : ἡνίου All (e Ba 264 suo), ex quo Comb : corr Be 31 κηλονείοις V

εἶτα ἀπὸ τοῦ μετεώρου πρὸς λέβητας πίσσης καχλαζούσης μεστοὺς ἐμβάλλων τε καὶ ὠθῶν, τοῦ ἰδίου αὐτοῖς μεταδιδόναι βαπτίσματος ἔλεγεν, τοῦ ἐπωδύνου καὶ ζοφεροῦ. οὕτως οὖν κατακερτομήσας καὶ ἀναλόγους τῶν ἐργασθέντων αὐτοῖς ποινὰς εἰσπραξάμενος, τοῦ καὶ αὖθις κατὰ τῆς Ῥωμαϊκῆς ἐπικρατείας ἐκστρατεύειν οὐκ ὀλίγον δέος ἐνέβαλεν. ἀλλ' οὕτως μὲν τὰ μεσημβρινὰ διεσκέδαστο πνεύματα, καὶ ἀκλύστως ἐντεῦθεν τὸ τοῦ Ῥωμαϊκοῦ κράτους σκάφος ηὐθύνετο. | 302B

62. Ἐκ δὲ τῆς ἑσπέρας αὖθις κλύδων δεινὸς ἐπηγείρετο· ὁ γὰρ τῆς Ἀφρικῆς ἀμερμουμνῆς παμμεγέθεις ναῦς ἑξήκοντα τὸν ἀριθμὸν κατασκευασάμενος κατὰ τῆς Ῥωμαϊκῆς ἐπικρατείας ἐξώρμησεν, καὶ τὰ μεταξὺ ληϊζόμενος καὶ πολλὰ σώματα λαμβάνων αἰχμάλωτα ἄχρι Κεφαληνίας καὶ Ζακύνθου τῶν νήσων ἀφίκετο. ἅπερ ἀκηκοὼς ὁ βασιλεὺς συντόμως πρὸς τὴν βοήθει⟨αν⟩ διανίσταται, καὶ τὸν τῶν ναυτικῶν ἡγεμόνα δυνάμεων (Νάσαρ δὲ οὗτος ἦν) μετὰ δυνάμεως ἐκπέμπει ἁδρᾶς, τριήρων ‖ 106r V τε καὶ διήρων καὶ ἄλλων νεῶν ταχυναυτουσῶν πλῆθος ἐξαρτυσάμεν⟨ος⟩. σύντομον δὲ τὸν ἔκπλουν ὁ Νάσαρ πεποιηκὼς καὶ αἰσίοις χρησάμενος πνεύμασι δι' ὀλίγου μὲν χρόνου τὴν Μεθώνην κατέλαβεν, θᾶττον δὲ τὴν κατὰ τῶν πολεμίων ἐπίθεσι⟨ν⟩ ἀπὸ τοιαύτης αἰτίας διεκωλύθη ποιήσασθαι· τῶν

1–6: a. 879 aut 880 10–63,4: aestate a. 880

FP 62, 1 ὁ γάρ — **63**, 13 κατεφλέγοντο : cf. Genes., 4,34 = 83,93 — 85,38
8 Νάσαρ : cf. Const. Porph., *DAI*, **51**/75 13 ἀπό — αἰτίας : cf. **70**, 1 infra; cf. etiam Plut., *Iul. Caes.*, 54: 4

I 62, 1 Ἐκ δέ — 16 νεῶν; 17 οὐκ ἔκρινε — 20 ἐζώγρησεν; 22 ἐμποιήσῃ — 23 ἐρετῶν; 25 τῷ γάρ — 29 χρίσαντα; 34 ἐν τῷ — 35 ἐπεξελθεῖν; 36 ποδοκάκαις — 38 προσδέξωνται; 41 ἰσαρίθμους — 47 ἡγεμόνα : cf. Scyl., *B*, 32 = 154,10 — 155,34

61, 34 ἐποδύνου V 37 ἀλλ' οὕτως: hic cap. **62** exordium posuit de Boor **62,** 1 δεινοὸς V 4/5 λαμβανων (sine acc) V 6/7 βοήθει V : corr

crane-like contraptions and then forcibly throw from on high into cauldrons filled with bubbling pitch to give them a share—so he said—of their own "baptism" full of darkness and pain. By humiliating them so violently and by exacting from them penalties commensurate with their deeds, he instilled in them no little fear of <attempting> another campaign against the Roman dominions. In such a way, then, were the storms from the south scattered and the ship of the Roman state held in those parts on a steady course.

62. Heavy seas were again swelling up in the west, however, for the sultan of Africa had rigged out huge ships, sixty in number, and set sail against the Roman dominions. He ventured as far as the islands of Cephalonia and Zante, plundering the areas in between and taking many captives. When the emperor heard this, he quickly rose to <the occasion and offered> help: he outfitted many triremes, biremes and other fast-sailing vessels, and dispatched the commander of the navy (Nasar it was) with an impressive force. Nasar speedily sailed off, enjoyed favorable winds, and reached Methone in a short time. He was prevented from launching a rapid attack against the enemy, how-

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apographa; fortasse plura post βοήθει exciderunt 8 δυναμεως (sine acc) V αδρᾶς (sine spir) V 9 τὲ V ταχυν αὐτουσῶν V 9/10 ἐξαρτυσάμεν V : corr apographa 13 ἐπίθεσι V

γὰρ ἐρετῶν οὐκ ὀλίγοι πρὸς τὸν κίνδυνον ἀποδειλιάσαντες κατ' ὀλίγους λαθραίως ἀπέφυγον. ὧν τῇ λειποταξίᾳ τὸ προσῆκον τάχος ἀφαιρεθεισῶν τῶν νεῶν, καὶ μὴ ἐχουσῶν τὴν μετὰ ῥοθίου σὺν ὀξύτητι κατὰ τῶν ἐναντίων ἐπέλασιν, οὐκ ἔκρινε δεῖν παρωπλισμένος οὕτως κατὰ τῶν δυσμενῶν ἐπελθεῖν, μηνύει δὲ τὸ συμβὰν διὰ ταχυδρόμου τῷ βασιλεῖ. ὁ δὲ διὰ ταχείας ἀποστολῆς τῶν πρὸς τοῦτο ἐπιτηδείων πάντας τοὺς λειποτάκτας ἐζώγρησεν καὶ ἐμφρούρους ἐποίησεν. σκοπῶν δὲ ὅπως καὶ ὁμοφύλων φόνου τὰς χεῖρας τηρήσῃ καθαρὰς καὶ τὸ προσῆκον ἐμποιήσῃ δέος τοῖς ὑπολοίποις τῶν ἐρετῶν, ὡς ἂν μὴ καὶ ἄλλοις εἴη πρὸς μίμησιν ἡ τούτων κακία καὶ ἐθελοκακῶσιν οἱ πλεῖστοι καὶ ῥαστωνεύωνται, βουλὴν | βουλεύεται συνετήν. τῷ γὰρ τῆς βίγλης δρουγγαρίῳ δια- 303B
κελεύεται ἀπὸ τῶν ἐν τῷ Πραιτωρίῳ δεσμίων τε καὶ κακούργων ⟨Σαρακηνῶν⟩, ὧν ἐκ τῶν νόμων κατεψήφιστο θάνατος, τριάκοντα τὸν ἀριθμὸν ἔτι νυκτὸς οὔσης ἐξαγαγεῖν, καὶ τούτων ἀσβόλῃ τὰ πρόσωπα χρίσαντα καὶ τὰς ἐπὶ τοῦ γενείου καὶ τῆς κεφαλῆς τρίχας ψιλώσαντα διὰ φλογός, περιελεῖν αὐτῶν τὸ γνώρισμα τῆς μορφῆς, ἐξασφαλίσασθαι δὲ τοῦ μηδένα τῶν ἀπάντων τολμῆσαι

FP 62, 25 βουλήν — συνετήν : cf. Const. Porph., *De imag. Edessena*, 71**, 23 ed. Döbschütz; cf. etiam **61**, 12 supra

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62, 14/15 κατώλίγους V 15 ἀπέφευγον cum Scyl., *B*, 32 = 154,21 scripsi: ἀπεφυγον (sine acc) V λοιποταξία V 17/18 παρωπλισμένος: de Boor iuvante correxi: παροπλισμένος V: παροπλισμένοις All (Ba 264 sui errore inductus): παρωπλισμένοις Comb quem Be secutus est: παρωπλισμέναις vel παρωπλισμένος dubitanter de Boor 19 διαταχυδρόμου V διαταχείας V 20 λειποτακτας (sine acc) V 21 ἐμφρούρυς V: corr V¹ -ο- sv posito 22 τοῖς: τῆς V 23 μη (sine acc) V 24 εὐθελοκακῶσιν (-ο- in rasura) V 27 ⟨Σαρακηνῶν⟩ e Scylitza supplevi, quod iam de Boor dubitanter proposuerat (etiam ⟨'Αγαρηνῶν⟩ supplere poteris). Hi malefici nisi alienae gentis fuissent, auctor noster ὅπως καὶ ὁμοφύλων φόνου τὰς χεῖρας τηρήσῃ καθαρὰς in vv. 21/22 non scripsisset. Cf. locos parall. Genes., 4: 34 = 84,11, 14 et 31/32 (qui triginta Hagarenos seu Ismaelitas e carcere tractos adducit) et Scyl., *B*, 32 = 155,27 et 31/32 (apud quem triginta homines in Praetorio in vincula coniecti et postea crucifixi Saracenae gentis erant: ἀπὸ τῶν ἐν τῷ Πραιτωρίῳ κατεχομένων Σαρακηνῶν et ἀνεσκολοπίσθησαν οἱ τριάκοντα Σαρακηνοί); cf. etiam Philothei *Cletorol.*, 168,32/33 ed. Bury (= 203,13/14 ed. Oikonomides): 'Αγαρηνοὺς δεσμίους ἐκ τοῦ μεγάλου πραιτωρίου τὸν ἀριθμὸν ιη' 30 διαφλογὸς V γνωρισμα (sine acc) V

ever, for the following reason: a large number of oarsmen had lost their nerve in the face of danger and were stealthily escaping, a few at a time. Their desertions were depriving the ships of the speed they needed, and they were unable to charge against the enemy with <sufficiently> rapid movement and dash. Nasar, who had been thus disarmed, decided against simply attacking the adversary; instead he dispatched a courier and reported the incident to the emperor. The emperor promptly sent out people competent in such matters, and had all the deserters captured and put under arrest. Weighing in his mind how both to keep his hands unsullied with the blood of his compatriots and to instil due fear into the remaining oarsmen, so that the wickedness of the deserters would not be imitated nor wilful cowardice and indolence spread to the majority, the emperor conceived the following sagacious plan: he commanded the *drungarios* of the guard to remove, under the cover of night, thirty from among the <Saracene> malefactors condemned to death by law and imprisoned in the Praetorium. He was to smear their faces with soot and have their beards and hair singed off, thus making them appear unrecognizable; he was also to make sure that absolutely no one would dare accost them or speak

προσειπεῖν αὐτοὺς ἢ προσφθέγξασθαι, ἐπιτίμιον δὲ τῆς τόλμης ὁρίσασθαι θάνατον· καὶ τούτους ὡς δῆθεν ἐξάρχους τῶν λειποτακτησάντων ἐκείνων πλοΐμων ἐν τῷ ἱπποδρόμῳ διὰ μαστίγων ἐπεξελθεῖν καὶ ἀτίμως διὰ τῆς κατὰ τὴν Πόλιν ἀγορᾶς περιηγκωνισμένους διεξελθεῖν, εἶτα ποδοκάκαις ἀσφαλισθέντας ἐκπεμφθῆναι πρὸς Πελοπόννησον, ὡς ἂν ἐν τῷ τόπῳ ὅθεν ἀποφυγεῖν ἐνομίζοντο καὶ τὴν προσήκουσαν τιμωρίαν προσδέξωνται. ὑπη||ρετήσασθαι δὲ πρὸς τοῦτο Ἰωάννης ὁ στρατηγὸς ἐπετράπη 106v V Πελοποννήσου, ὁ λεγόμενος Κρητικός· ὃς τῇ βασιλικῇ κελεύσει καθυπουργῶν ἰσαρίθμους τῶν ἀποσταλέντων δεσμίων ἐν Μεθώνῃ φούρκας στῆναι προσέταξεν καὶ τοὺς ὡς ἐξάρχους τῆς φυγῆς πεμφθέντας ἀνεσκολόπισεν. ἅπερ ὁ Ῥωμαϊκὸς στόλος ἀκούσας τε καὶ ἰδών, ἐκείνους τε ὡς δειλοὺς καὶ ἀθλίους ᾤκτείρησεν καὶ αὐτὸς ἐπερρώσθη πρὸς τὰ δεινά, πᾶσαν ἀποθέμενος μαλακίαν τε καὶ τρυφήν· καὶ ἄγειν αὐτοὺς ταχέως πρὸς τοὺς ὑπεναντίους παρεκάλουν τὸν ἡγεμόνα.

63. Ἐν τούτῳ δὲ καὶ αὐτὸς τὸ λεῖπον τῆς στρατιᾶς ἀπὸ | τῶν 304B κατὰ Πελοπόννησον στρατιωτῶν καὶ Μαρδαϊτῶν ἀναπληρώσας καὶ τὸν στρατηγὸν συνεργὸν προσλαβόμενος, πρὸς ἐπίθεσιν εὐτρεπίζεται. τῶν δὲ Σαρακηνῶν ἤδη πολλὴν δειλίαν τοῦ Ῥωμαϊκοῦ καταγνόντων στόλου διὰ τὸ δοκεῖν τὸν μεταξὺ χρόνον μάτην αὐτοῖς κατατρίβεσθαι, καὶ ἐπ' ἀδείας πολλῆς ἀπὸ τῶν οἰκείων ἐξερχομένων νεῶν καὶ τὰς ὑποκειμένας ληϊζομένων χώρας καὶ νήσους, ἐξαίφνης πλησίον αὐτῶν ἀφανῶς γεγονὼς ὁ τῶν Ῥωμαίων στρατὸς ναυτικός, τὸ σύνθημα δόντος τοῦ στρατηγοῦ

4–17: a. 880

FP 63, 1/2 ἀπό — Μαρδαϊτῶν: cf. **70**, 26 infra (Μαρδαϊτῶν καὶ ταξάτων) 5 διά — 6 κατατρίβεσθαι: cf. **68,** 15–20 et 27–29 infra 8 ἐξαίφνης — 17 συνεχώρησεν: cf. *Chron. Cantabrigense,* 45,24a = I,334 ed. Schreiner

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I 63, 1 Ἐν τούτῳ — 15 ἐδωρήσατο; 19/20 ὅν — ἐγκελεύεται: cf. Scyl., *B*, 33 = 155,35–47

to them, such an act of daring carrying the penalty of death. The *drungarios* was to punish these men, allegedly the ringleaders of those crews that had deserted, by having them whipped in the Hippodrome and then ignominiously paraded, with their hands tied behind their backs, through the Forum of the capital. Thereupon, made fast in the stocks, they were to be sent to the Peloponnesus, in order to receive appropriate punishment in the very place whence, <or> so it was believed, they had fled. And the *strategos* of the Peloponnesus, John, nicknamed the Cretan, was charged with attending to this. Carrying out the emperor's decree John commanded that as many gibbets as there were prisoners <that had been> sent down be set up in Methone, and had those who had been dispatched as ringleaders of the desertion hanged. When the <crews of> the Roman fleet heard and saw these things, they pitied the deserters as cowardly wretches; as for themselves, they plucked up courage to face the danger, discarded all traces of faint-heartedness and wantonness, and urged their admiral forthwith to lead them against the enemy.

63. In the meantime, Nasar had replenished the depleted ranks of his troops with soldiers from the Peloponnesus and with *Mardaites*, joined forces with the *strategos* <of the Peloponnesus>, and made ready for the offensive. By then the Saracens, having decided that the Roman fleet was guilty of abject cowardice (for it appeared to them to be wasting time in the interval), took to disembarking from their ships with full impunity and plundering the adjacent countryside and islands. But all of a sudden the Roman naval forces stealthily drew close to them and, at a signal given by the *strategos*, one night

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62, 32 πρòς φθέγξασθαι V ἐπὶ τίμιον V 33 δηθεν (sine acc) V 34 πλοϊμων (sine acc) V 35/36 περιηνκωνισμένους V 38 ἐνομίζετο V All (e Ba 264 suo): corr Comb 39 στρατιγός V 43 τὲ V 44 ὡικτήρησεν (cum iota adscripto) V **63,** 1 στρατειᾶς V 7 ἐξερχοχομένων V 9 ῥωμαί V : -ων add V[1] sv

ἐπιτίθεται τοῖς πολεμίοις ἀπροόπτως ἐν τῇ νυκτί. καὶ μήτε συστῆναι μήτε πρὸς ἀλκὴν τραπῆναι σχόντες καιρόν, δυστυχῶς ἀπεσφάττοντο, καὶ αἱ τούτων ναῦς πυρὶ μετὰ τῶν ἐπιβατῶν καὶ τῶν σὺν αὐτοῖς κατεφλέγοντο. ὅσαι δὲ τὸν τοῦ πυρὸς διέφυγον κίνδυνον, ταύτας τῇ ἐν Μεθώνῃ τοῦ θεοῦ ἐκκλησίᾳ φέρων ὁ Νάσαρ ὡς χαριστήρια ἐδωρήσατο, καὶ ἀπὸ τῶν λαφύρων καὶ τῶν περιλειφθέντων σωμάτων ὠφεληθῆναι τὸν ὑπ' αὐτὸν λαὸν συνεχώρησεν. δηλοποιεῖ δὲ ταῦτα θᾶττον τῷ βασιλεῖ, καὶ περὶ τοῦ τί χρὴ τὸ ἐντεῦθεν πράττειν καὶ ποῖ τραπέσθαι διαπυνθάνεται. ὃν ἐπὶ τοῖς πεπραγμένοις ἐπαινέσας ὁ βασιλεὺς προσωτέρω χωρεῖν ἐγκελεύεται.

64. Ἐπεὶ οὖν τοῖς προκατειργασμένοις πρόθυμος ἦν ὁ στρατός, διαπεραιοῦται πρὸς Σικελίαν καὶ Πάνορμον, καὶ τὰς ἐνταῦθα πόλεις, ὅσαι τοῖς ἐκ Καρχηδόνος Ἀγαρηνοῖς ἐτέλουν ὑπόφοροι, ἐπιὼν ἐληΐζετο· καὶ φορτηγῶν νεῶν καὶ σκαφῶν παμπόλ⟨λ⟩ων ἐκράτησεν, ὧν ὁ φόρ‖τος ἔλαιόν τε δαψιλὲς ἦν καὶ ἄλλα τῶν | 107r V
τιμιωτέρων πολλά. τοσοῦτον δέ φασιν ἐπευωνηθῆναι τότε τὸ 305B
ἔλαιον ἐκ τῆς τοιαύτης προσαγωγῆς, ὥστε ὀβολοῦ τὴν λίτραν πιπράσκεσθαι.

14/15: a. 880 2: Panormus a. 831 Saracenis ceciderat 2–8: tarda aestate a. 880

FP 63, 17 δηλοποιεῖ — 20 ἐγκελεύεται : cf. Genes., 4,34 = 85,38–40 (qui mandatum “πρόσω φοιτᾶν” voci cuidam portentosae tribuit) **64,** 1 Ἐπεί — 8 πιπράσκεσθαι : cf. Genes., 4,34 = 85,40–46

I 64, 1 Ἐπεί — 8 πιπράσκεσθαι : cf. Scyl., *B*, 33 = 155,47 — 156,53

63, 14 φέρον V : -ω- suprascripsit V[1] 16 σωμάτῶν V 19 τεῖς V ἐπαινεσας (sine acc) V προσωτερω (sine acc) V **64,** 2 litterae -ς σικε- in rasura V 4 παμπόλων V 6 τὸ σοῦτον V ἐπευωνηθῆναι : verbum ἐπευωνέω aut ἐπευωνέομαι alibi non inveni, sed formam a frequentiori ἐπευωνίζω derivatam introducere dubitavi : ἐπευωνισθῆναι audacius proposuit L. Dindorf in novo Stephani Thesauro s.v. ἐπευωνέομαι 7 πρωσαγωγῆς V? corr V[1] λιτραν (sine acc) V

suddenly launched a surprise attack on the enemy. With no time to form a line of battle or to put up a defense, the enemy perished miserably, while their ships, the fighting men aboard, the crews, and all were consumed by fire. Such ships as escaped the hazards of fire, Nasar presented as an offering of thanks to the church of God in Methone and let the men under his command have their share of spoils and of the surviving captives. He speedily made all this known to the emperor and requested instructions about what to do and which way to turn next. The emperor praised him for what he had accomplished and ordered him to forge ahead.

64. Since previous accomplishments had made his troops eager <for action>, Nasar crossed over to Sicily and Palermo and attacked and sacked those cities of that region that were tributary to the Hagarenes of Carthage. He captured a great many cargo ships and <other> vessels carrying large quantities of olive oil and other valuable wares. They say that the price of olive oil fell so low in those days on account of this surplus, that a half pint sold for a farthing.

65. Διαπεράσας δὲ καὶ πρὸς τὰ τῆς Ἰταλίας μέρη ὁ αὐτὸς στόλος, καὶ ταῖς ὁπλιτικαῖς τε καὶ ἱππικαῖς τῶν Ῥωμαίων δυνάμεσιν ἑνωθείς, ὧν Προκόπιος ὁ τοῦ βασιλέως ἡγεῖτο πρωτοβεστιάριος καὶ Λέων ὁ τῶν Θρᾳκῶν καὶ Μακεδόνων τότε στρατηγός, ὃν Ἀποστύπην ἐκάλουν, πολλὰ καὶ ἐπωφελῆ τῇ Ῥωμαίων ἀρχῇ κατεπράξατο· τόν τε γὰρ ἐξ Ἀφρικῆς αὖθις ἐξελθόντα στόλον ἐν τῇ νήσῳ τῇ καλουμένῃ Στῆλαι ὁ αὐτὸς Νάσαρ κατεπολέμησεν, καὶ τὰ ὑπὸ τῶν Ἀγαρηνῶν κατεχόμενα κάστρα ἔν τε Καλαβρίᾳ καὶ Λαγοβαρδίᾳ, πλὴν ὀλίγων πάνυ, πάντα τῆς βαρβαρικῆς χειρὸς ἠλευθέρωσεν καὶ πρὸς τὴν Ῥωμαϊκὴν ἐξουσίαν μετήγαγεν. καὶ οὕτω μὲν ὁ ναυτικὸς στρατός, κρείττων δόλου καὶ φθόνου φανεὶς καὶ Νεμέσεως, μετὰ πολλῶν λαφύρων καὶ νικητικῶν στεφάνων ἐπανῆλθε πρὸς βασιλέα, εὐφροσύνης ἐμπλήσας πᾶν τὸ πολίτευμα καὶ βασιλεῖ πολλὰς ἀφορμὰς παρασχὼν τῆς πρὸς θεὸν εὐχαριστίας καὶ ἀνθομολογήσεως.

66. Αἱ πεζικαὶ δὲ δυνάμεις οὐ πάντῃ τὸν φθόνον διέφυγον, ἀλλ' ἔργα μὲν ἀνδρικὰ καὶ λαμπρὰ κατειργάσαντο, ἐξ ἔριδος δὲ καὶ φιλονεικίας κατ' αὐτὸν τὸν ἀγῶνα συμπεσούσης ἀπώλεσαν

65, 1–15: aestate a. 880 (ante d. 30 m. Oct.?) 66,1–13: a. 880 i.e. ante Tarentum expugnatum, cf. 17–21 infra (a. 882 secundum vv. dd. Jenkins et alios fontibus Arabicis nisos)

FP 65, 3 ὧν — **66,** 13 αὐτῷ: cf. Genes., 4,32 = 82,47/48; Ps.-Leon. Gramm., 258,18—259, 3; GMC, *B*, 20 = 845,5–11; GMCB, *B*, 5 = 22,27–31 **65,** 6 τόν τε — 7 κατεπολέμησεν: *Vita Eliae Iun.*, 25 = ll. 478–500 ed. Rossi-Taibbi, *Chron. Cantabrigense*, 45, 24b = I,334 ed. Schreiner, necnon *Ep.* Joannis VIII Papae ad Carolum III (Oct. 30 a. 880 missa) *MGH, Epp. Karolini Aevi*, V, no. 233,21–23 huc potius spectant, quae testimonia etiam ad **63,** 19–**64,** 4 supra referre poteris 8 τὰ ὑπό — 10 μετήγαγεν: cf. Nicol. Myst., *Ep.* 75,55–57 ed. Westerink 15 εὐχαριστίας καὶ ἀνθομολογήσεως: apud Origenem εὐχαριστία = μετ' εὐχῶν ἀνθομολόγησις, vide v.d. Lampium in *Lex.* s.v. ἀνθομολόγησις **66,** 1 ἐξ ἔριδος — αὐτῷ: cf. GMC, *B*, 20 = 845,5–11

I 65, 1 Διαπεράσας — 13 βασιλέα: cf. Scyl., *B*, 33 = 156,53–64 **66,** 1 Αἱ πεζικαί — 13 αὐτῷ; 14 θέλων — 26 τυγχάνοντι: cf. Scyl., *B*, 34 = 156,65 — 157,87

65. This same fleet also crossed over to Italy, where it joined the Roman infantry and cavalry led by Prokopios, the emperor's *protovestiarios*, and by Leo nicknamed Apostypes, at that time commander* of the Thracians and Macedonians, and accomplished much that was of benefit to Roman rule. Thus, at the promontory [?] called Stelai, Nasar was victorious in an encounter with the fleet that had again sailed from Africa; with only few exceptions, he also freed all the towns held by the Hagarenes in Calabria and Lagobardia from barbarian domination and transferred them to Roman sovereignty. In this fashion, the naval forces overcame treachery, Envy and Nemesis, and returned to the emperor with rich spoils and with wreaths of victory; they filled the hearts of the whole citizenry with joy and offered the emperor ample opportunity for expressing thanks and acknowledging gratitude to God.

66. The land forces, on the other hand, were not quite able to escape Envy. True, they accomplished brilliant deeds of manly valor, but they lost their senior commander as a result of the strife and rivalry

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*Perhaps "*strategos* <of the theme of>"

65, 2 στολος (sine acc) V 5 'Αποστύπην hic et ubique cum V Scylitza et Comb scripsi (quos etiam de Boor secutus est) : 'Αποστύππην All (ex Ba 264 sui locis compluribus, sed cum uno π solum scriptum in Sym. Log. codd. [praecipue 'Αποστούπη]); ex All pendet Be 11 διόλου V?: corr V^1 12 νεσμέσεως V 13 στεφάνην V 14 ἀφορμᾶς V

τὸν μείζονα στρατηγόν. τοῦ γὰρ Λέοντος διενεχθέντος πρὸς τὸν Προκόπιον, συμβαλόντων δὲ ὅμως τοῖς πολεμίοις, συνέβη | τὸν 306B μὲν Ἀποστύπην μετὰ τῶν Θρᾳκῶν τε καὶ Μακεδόνων ἀγωνιζόμενον κρατεῖν τῶν ἐχθρῶν καὶ πολὺν φόνον ἐργάζεσθαι, τὸν δὲ Προκόπιον, μετὰ τῶν Σκλαβήνων τε καὶ δυτικῶν κατὰ τὸ ἕτερον μέρος ἀντιταττόμενον, ὑπὸ τῶν ἐναντίων πιέζεσθαι. μὴ πεμφθείσης δὲ παρὰ τοῦ συστρατήγου βοηθείας πρὸς τὸ πονοῦν διὰ τὴν προηγησαμένην φιλονεικίαν, ἐτράπη καθαρῶς τὸ κατὰ τὸν Προκόπιον μέρος, καὶ αὐτὸς ἐκεῖνος ἐσφάγη κατὰ τὴν δίωξιν, τοῦ ἵππου συμπεσόντος αὐτῷ. τοιοῦτον δὲ τέλος τῆς μάχης ἐκείνης λαβούσης, θέλων τι καὶ ἕτερον λαμπρὸν ὁ Λέων ἐργάσασθαι, ὡς ἂν τὸ ἐκ τῆς ἔριδος συσκιάσῃ συμβάν, τό τε || οἰκεῖον στράτευμα 107ᵛ V λαβὼν καὶ τοὺς ἐκ τῆς φυγῆς διασωθέντας τῶν ταττομένων ὑπὸ τὸν Προκόπιον συμπαραλαβών, τὸ κάστρον κατεπολέμησεν Τάραντος, ἔτι κατεχόμενον ὑπὸ τῶν Ἀγαρηνῶν, καὶ τοῦτο κατὰ κράτος εἷλεν καὶ πάντα τὸν ἐν αὐτῷ λαὸν ἐξηνδραποδίσατο· ἐξ ὧν τό τε στρατιωτικὸν ἀποχρώντως ὠφεληθῆναι συνεχώρησεν καὶ βασιλεῖ συχνὰ προσήγαγε λάφυρα. ἀλλ' οὐκ ἐπεῖδεν τούτοις ἡδέως ὁ βασιλεύς, οὐδ' ὡς ἀριστέα τὸν Λέοντα ἀντημείψατο, ἀλλ' ἐπεὶ διερευνώμενος εὕρισκεν ἐκ τῆς συμπεσούσης φιλονεικίας κατ' αὐτὴν τὴν τοῦ πολέμου συμβολὴν ἀπολωλέναι τὸν

17–21: a. 880 18: Saraceni ca. a. 840 Tarenti potiti sunt 21–26: a. 881–882?

FP 66, 17 τὸ κάστρον — 21 λάφυρα: Lupus Protosp., *Ann. Barenses* s.a. 880, *MGH*, SS., V, 53 ed. Pertz; cf. Nicol. Myst., *Ep.* 75,56/57 ed. Westerink

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66, 5 προκοπιον (sine acc) V 6 post Μακεδόνων voces κατὰ τὸ δεξιὸν μέρος e Scyl., *B*, 34 = 156,71 inseruit Comb (quem Be secutus est), quod de Boor vidit et improbavit 6/7 ἀγωνιζόμενον: sic ut videtur V: ἀγωνιζόμενου V¹ ultimae ν litterae hasta erasa 8 Σκλαβήνων: sic V hoc loco, cf. etiam *Mirac. S. Demetrii* in locis nonnullis, e.g. *Coll. Joh.*, Mirac. 12,107; *Coll. Anon.*, Mirac. 1,179, 182, 193 et 4,255, 258 = 126,28; 175,4; 176,9/10; 179,5; 214,22; 215,21 ed. Lemerle (Σκλαβίνων; Σκλαβίνοι) et Const. Porph., *DAI*, **49**/15, 30, 41: Σκλαβηνῶν All (e Ba 264 suo) quem Comb (qui tamen in mg ed. suae "Barb. [i.e. Ba 232] Σκλαβήνων" notavit) Be de Boor secuti sunt; cf. etiam Σκλαβηνῶν in V **55**, 24 supra 9 των (sine acc) V 10 συστρατηγοῦ V edd, sed cf. **66**, 25 et **68**, 1

that occurred in the very heat of the struggle. For Leo and Prokopios, though at odds with each other, nevertheless engaged the enemy. So it happened that while Apostypes, who fought together with his Thracians and Macedonians, was overpowering the foe and inflicting much carnage upon them, Prokopios who, together with the Slavs and the western <troops>, was facing the enemy on the other wing, was hard pressed by them. Since his fellow commander failed to send succor to the troops in distress, owing to the strife that had preceded, the wing led by Prokopios was utterly routed, and he himself was slain during the pursuit, his mount having collapsed under him. As that battle came to such an end, Leo wished to accomplish some brilliant feat so as to obscure what had happened because of the strife. He therefore gathered his army, joined to it the survivors of the rout suffered by the troops under Prokopios's command, laid siege to the town of Tarentum which was still in the hands of the Hagarenes, took it by assault and led all its inhabitants into captivity. He allowed his troops to profit handsomely from the spoils; he also presented the emperor with much booty. The emperor, however, did not look upon all this with approval, nor did he requite Leo as one does a man of valor. When he discovered, upon investigation, that a fellow commander had perished as a result of rivalry that occurred in the very heat of battle,

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infra, ubi ὁμοστράτηγον et ὑποστρατήγων legitur in V : corr de Boor 11 φιλονικίαν V 13 τέλους V 14 τί V 17 συμπαραλαβών (cf. etiam Scyl., *B*, 34 = 157,81): συμπεριλαβών All (Ba 264 sui errore inductus); ex All pendent edd rell 20 ἀπωχρώντως V 23 διέρευνόμενος V

ὁμοστράτηγον, τῆς τε ἀρχῆς παρέλυσεν καὶ ἐξόριστον ἐν τῷ ἰδίῳ οἴκῳ ἀπέστειλε πλησίον Κοτυαείου τυγχάνοντι.

67. Τοιαύταις δὲ καὶ μετὰ ταῦτα τύχαις ὁ Ἀποστύπης | ἐχρήσατο. συμφρονήσαντες γὰρ κατ' αὐτοῦ ὅ τε πρωτοστράτωρ αὐτοῦ Βαγιάνος καὶ Χαμάρετος ὁ κουβικουλάριος καὶ πρῶτος τῶν οἰκειοτάτων αὐτῷ, γραφὴν κατὰ τοῦ ἰδίου δεσπότου πρὸς βασιλέα συνέθεσαν, δι' ἧς ἐδηλοῦτο καὶ ὁ τοῦ πρωτοβεστιαρίου Προκοπίου θάνατος γνώμῃ τοῦ κυρίου αὐτῶν γεγονὼς καὶ καθοσιώσεως ἔγκλημα καὶ ἄλλα τινὰ βαρέα καὶ δυσχερῆ· ἣν ὁ Χαμάρετος λαβὼν καὶ πρὸς τὴν βασιλεύουσαν εἰσελθὼν τῷ βασιλεῖ ἐπιδέδωκεν. μαθόντες δὲ τοῦτο οἱ τοῦ Ἀποστύπη υἱοί, ὅ τε Βάρδας καὶ ὁ Δαβίδ, αὐτόχειρες τοῦ Βαγιάνου καθίστανται, τοῖς ξίφεσι αὐτὸν ἀνηλεῶς κατακόψαντες· διὰ δὲ τὸ τοιοῦτο τόλμημα καὶ τὸ ἐκ βασιλέως δέος ὥρμησαν μετὰ τοῦ πατρὸς αὐτῶν πρὸς Συρίαν φυγεῖν. ἀκούσας δὲ ταῦτα ὁ βασιλεὺς σὺν τάχει πολλῷ Μαρτζαπέδονα τὸν μαγλαβίτην ἀπέστειλεν, πρὸς τὸ κατασχεῖν αὐτοὺς καὶ πρὸς αὐτὸν ἀγαγεῖν· οὓς ἤδη πρὸς Καππαδοκίαν κατέλαβεν, τὴν πρὸς Συρίαν ὁδὸν συντόνως ἐλαύνοντας. πειραθεὶς οὖν αὐτοὺς κατὰ τὸ πρόσταγμα τὸ βασιλικὸν κατασχεῖν, ἐκείνων δὲ ἀντιστάντων καὶ ἀμυνομένων εἰς δύναμιν, συνέβη κατὰ τὴν τοιαύτην ἀψιμαχίαν καὶ στάσιν σφαγῆναι τοὺς δύο τοῦ 307B

67,1–25: ca. a. 882?

I 67, 2 πρωτοστράτωρ — 7 δυσχερῆ; 9 μαθόντες — 21 βασιλέα; 22 κρίσει — 24 μίαν; 26 ἐν Μεσεμβρίᾳ — κατεγήρασεν : cf. Scyl., *B*, 35 = 157,88–6

67, 3 Βαγιάνος hic et alibi cum V et All scripsi: Βαγϊάνος proposuit de Boor: Βαϊάνος Comb quem Be secutus est: Βαϊάνου, Βαϊανοῦ, Βαϊάνον, Βαϊανόν codd Scylitzae ad *B*, 35 = 157,88 et 91   8/9 ἐπὶ δέ|δωκεν V   10 Βαγιάνου : cf. appar. ad v. 3 supra   11 τοιοῦτο V: τοιοῦτον All (e Ba 264 suo); ex All pendent edd rell   14 Μαρτζαπέδονα i.e. 'finium moderatorem': vocis primae litterae primam hastam partim mutilam praebet V : Βαρτζαπέδονα All (e Ba 264 suo); ex All pendent edd rell de Boor, qui tamen "incertum sitne Βαρτζαπέδονα an μαρτζαπέδονα scriptum in V" in appar. suo notavit; cf. tamen βαρτζαμανάτης, 'dux Persarum,' in Cod. O Malal., XI,4 (= 205,53/54 ed. Thurn)   15 καὶ in compendio V^1 sv   19 ἀψιμαχίαν V

he relieved Leo of his command and banished him to his residence near Kotyaeion.

67. Apostypes's subsequent fortunes, too, were of a similar sort. For Bagianos, his *protostrator*, and Chamaretos, his chamberlain and the foremost among his closest intimates, conspired against him, drew up a denunciation of their lord, and addressed it to the emperor. It contained the disclosure that the death of *Protovestiarios* Prokopios had been deliberately brought about by their master, an accusation of high treason, and a number of other grievous and odious charges. Chamaretos took the denunciation and went to the capital, where he delivered it to the emperor. When Bardas and David, sons of Apostypes, learned this, they slew Bagianos and cruelly cut him to pieces with their swords. On account of this rash deed and because they feared the emperor, they set out in flight to Syria together with their father. When the emperor heard of it, he immediately sent Martzapedon the *manglabites* to seize them and bring them to him. Martzapedon overtook them as they were already nearing Cappadocia and rapidly pushing on their way toward Syria. He tried to seize them on the authority of the emperor's order, but they made a stand and defended themselves with all their strength; in the ensuing melee and commotion the two sons of the defector were slain, while he himself

ἀποστάτου υἱούς, αὐτὸν δὲ ληφθῆναι καὶ δέσμιον ἀχθῆναι πρὸς
βασιλέα κατὰ τὰς ἐν Ἱερείᾳ βασιλικὰς οἰκίας τὸ τηνικαῦτα
τυγχάνοντα· ὃς τῇ || κρίσει Μανουὴλ τοῦ μαγίστρου βασιλικῇ 108r V
κελεύσει ὑποπεσὼν καὶ τὸν ἕνα τῶν ὀφθαλμῶν ἐκκοπείς, ἀφαιρε-
θεὶς δὲ καὶ τῶν χειρῶν τὴν μίαν διά τε τὴν | ἔνδειξιν τὴν κατ' 308B
αὐτοῦ καὶ διὰ τὴν πεῖραν τῆς πρὸς τοὺς πολεμίους φυγῆς, τὸ λοιπὸν ἐν Μεσημβρίᾳ ἐξόριστος κατεγήρασεν. καὶ τὰ μὲν κατὰ τὸν Ἀποστύπην, οὐδὲ ἄλλως ὄντα χρηστόν, τοιοῦτον τὸ τέλος ἐδέξατο.

68. Ἐν ὅσῳ δὲ τὰ κατὰ τὴν ἑσπέραν διὰ τῶν ὑποστρατήγων τῷ βασιλεῖ κατεπράττετο, οἱ ἐκ μεσημβρίας ἀναπνεύσαντες Ἄραβες, ἀργεῖν τε καὶ σχολάζειν ῥαθυμοῦντα τὸν βασιλέα νομίσαντες, ἀνεθάρρησαν καὶ τῶν κατὰ θάλασσαν ἀνθάπτεσθαι πραγμάτων πάλιν διέγνωσαν· καὶ δὴ κατά τε τὴν Αἴγυπτον καὶ τὰς ἐν Συρίᾳ παραθαλασσίους πόλεις ναῦς τεκτηνάμενοι, κατὰ τῆς ὑποφόρου Ῥωμαίοις γῆς καὶ θαλάσσης ἐκστρατεῦσαι διενοοῦντο. κρίναντες δὲ δεῖν διὰ κατασκόπων πρότερον τὰ βασιλέως πράγματα κατιδεῖν, τὸν ἐποψόμενον ἕκαστα καὶ πρὸς αὐτοὺς ἀπαγγελοῦντα, Ῥωμαϊκῇ στολῇ καὶ γλώσσῃ χρώμενον, ἐξαπέστειλαν. ὁ δὲ βασιλεὺς ταῖς περὶ τοῦ κοινοῦ φροντίσιν ἀεὶ ἀγρυπνῶν καὶ τὰ δέοντα προπαρασκευαζόμενος, ἐπεὶ μηδὲ τὰ ἐν Συρίᾳ ναυπηγούμενα πλοῖα τοῦτον διέλαθεν, πλειόνων τριήρων καὶ διήρων κατασκευὴν ἐποιήσατο, καὶ τὰς ναυτικὰς δυνάμεις

3–5: secundum nostrum, ca. a. 877

I 68, 1 Ἐν ὅσῳ — 9 κατιδεῖν; 11 ὁ δέ — 24/25 ἀποστείλασιν; 26/27 τότε — ἠγάπησαν : cf. Scyl., *B*, 36 = 157,7 — 158,25

67, 20 ἀποστάτου cum Ba 232 coniectura et de Boor dubitanter scripsi : ἀποσάτου V : Ἀποστύππου All (e Ba 264 sui coniectura) : Ἀποστύπη Comb qui tamen "Barb. (i.e. Ba 232) ἀποστάτου" in mg ed. suae notavit : Ἀποστύππη Be : αὐτοῦ Scyl., *B*, 35 = 157,3 21 κατατὰς V 22 τῇ || τῇ V 24/25 κατ' αὐτοῦ καὶ διὰ τὴν iteravit V 27 τελος (sine acc) V **68,** 1 κὰ τὰ V ὑπὸ στρατήγων V 5 πάλην V 7/8 διενοῦρτο V 8 δια (sine acc) V 12 ἐπαγρυπνῶν dubitanter de Boor, loco parall. **55,** 8 supra collato (ταῖς περὶ τούτων φροντίσιν

was taken and brought in chains to the emperor, who at that time was dwelling in the imperial residences at Hiereia. By the emperor's decree, Apostypes was <tried and> found guilty by Manuel the *magistros*; he had one of his eyes gouged out, and was also deprived of one of his hands, on two counts: the denunciation made against him, and his attempted flight to the enemy. Thereafter he grew to an old age in exile in Mesembria. The career of Apostypes, then, who was also in other respects not a worthy man, came to such an end.

68. While the emperor was successfully managing the affairs of the west through his lieutenants, the Arabs from the south had recovered, and in the belief that the emperor was inactive, idle and indolent, regained courage and resolved to engage again in operations at sea. They intended to build ships in Egypt and in the coastal cities of Syria, and to campaign against the lands and seas that paid tribute to the Romans. But first, they judged it necessary to ascertain through spies how matters stood with the emperor, and they dispatched a man who was to dress as a Roman and, using Roman speech, survey each detail and report back to them. But the emperor, ever alert to the concerns of the state and always making the necessary preparations in advance, and because the ships being built in Syria also did not escape his notice, caused additional triremes and biremes to be built, gathered

ἐπαγρυπνῶν), sed res difficilis est ad dirimendum, cum utrumque verbum a nostro semel tantum usurpatum sit μὴ δὲ V 13 πλεόνων V All (e Ba 264 suo), sed alibi V πλεί- praebet τριήρων : sic V 14 διήρων : sic V

κατὰ τὴν βασιλίδα συναγαγὼν ἐκαραδόκει τὸ μέλλον. καὶ τέως μέν, ὡς ἂν μὴ σχολάζων ὁ ναυτικὸς ὄχλος ἀτακτότερος γίνοιτο, ἐν τῇ ἀνοικο⟨δο⟩μῇ τοῦ κατὰ τὴν βασίλειον αὐλὴν ἐγειρομένου τότε ναοῦ εἰς ὄνομα τοῦ Σωτῆρος ἡμῶν Χριστοῦ καὶ τῶν ἀρχιστρατήγων καὶ Ἡλιοῦ τοῦ Θεσβίτου | διωρίσατο αὐτοὺς ὑπουρ- 309B
γεῖν· ὅτε δὲ τῶν ὁρίων Συρίας ὁ ἐκεῖθεν στόλος ὑπερκύπτων φανῇ, ἀποσταλῆναι καὶ τούτους πρὸς τὴν ἐκείνων ἀντιπαράταξιν. ἐλθὼν οὖν ὁ ἀπὸ Συρίας κατάσκοπος καὶ τό τε πλῆθος ἰδὼν τῶν νεῶν καὶ τὴν δύναμιν, ὡς ἑτοίμη πάρεστι πρὸς τὴν ἔκπεμψιν, καὶ πάντα καταμαθών τε καὶ στοχασάμενος, ἀπαγγέλλει τοῖς ἀποστείλασιν, οἳ παρ' ἐλπίδα τὸ ἐμπαράσκευον ⟨τοῦ⟩ βασιλέως ἀκούσαντες, τότε μὲν πτήξαντες τὴν ‖ ἡσυχίαν ἠγάπη- 108ᵛ V
σαν καὶ τὴν πρὸς τὸν ἔκπλουν σπουδὴν διελύσαντο· ἔμενεν δὲ ὅμως κατὰ τὴν βασιλεύουσαν ἡ ναυτικὴ πληθὺς εἰς τὸ εἰρημένον ἔργον ἀσχολουμένη.

69. Οἱ δ' ἐν Καρχηδόνι βάρβαροι διὰ τὰς προγεγενημένας ἥττας δείσαντες μὴ πρὸς τὴν αὐτῶν ἤδη πρὸς τὸ ἑξῆς διαπερᾶσαι

15–20 et 27–29: ca. aa. 877/878

FP 68, 15 καὶ τέως — 29 ἀσχολουμένη : cf. Genes., 4,29 = 80,87–89 (qui temporum seriem turbavit) ; GMC, *B*, 11 = 843,3–9; *B*, 13/14 = 843,15—844,7; GMCB, *B*, 5 = 21,32–34; 22,2–12; Ps.-Sym., *B*, 11/12 = 691,15—692,7; cf. **63,** 5/6 supra et **76**, 1–5 et **83**, 6–12 infra; Zon., XVI:10,8–12 = III,432,1–15 (e Logothetae versione quadam?)

I 69, 1 Οἱ δ' — 12 ἔχουσα; 13 ὅς — 19 γαλήναις; 20 ἐπὶ πολύ — 22 ἐπικειμένων; 24 συνέβη — 26 πληθύν; 27 κατασκαφῆναι — **70**, 2 Πελοπόννησον; **70**, 3 καθ' ἥν — 5 κληρωσάμενος; 8 ᾧντινων — 17 ἐρώτησιν; 18 ἤκουσεν — 20 λεγόμενα; 25 μετά — 28 τάχους; 30 καταλαμβάνει — 32 προσέφυγεν; 35 οὐδ' — 36 Ἀδριανόν; 38 μετρίας — 39 ἴσχυσεν : cf. Scyl., *B*, 37 = 158,26 — 160,65

68, 16 ἀτικτότερος V : corr V[1] 17 ἀνοικομῇ V : corr apographa; cf. etiam Scyl., *B*, 36 = 158,17 βασίλειον : βασιλείαν V apographa, corr All; cf. etiam **83**, 3 infra (κατ' αὐτὰς τὰς βασιλείους αὐλάς) et Scyl., *B*, 36 = 158,18 18 Ἰησοῦ ante Χριστοῦ add All e Ba 264 suo (et fortasse e Scyl., *B*, 36 = 158,19); ex All pendent edd rell 20 ὑπὲρ κύπτων V 24 τὲ V 25 οἳ περ V : οἳ παρ'

the naval forces at the capital, and awaited the future. In the meantime, lest the bands of sailors should become too unruly from <too much> leisure, he decreed that they assist in the construction of the church which was then being raised up on the imperial palace grounds and which was dedicated to Christ our Savior, to the Commanders of the Heavenly Host, and to Elijah the Tishbite; should the armada from Syria heave in sight, appearing from the coasts of that land, however, they, too, were to be sent to confront the enemy. Thus, when the spy from Syria came and saw the multitude of ships and that the <naval> forces were at hand and ready to be sent forth, and when he had ascertained and surveyed every matter, he made his report to those who had sent him. When the latter heard, against their expectations, that the emperor was <well->prepared, they lost courage, chose to lie low at that time, and abandoned their eagerness for sailing forth. The crews of the ships, however, remained in the capital, busily engaged in the aforementioned task.

69. Their previous defeats made the barbarians dwelling in Carthage fear that the Roman fleet might next attempt to cross over to

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All (e Ba 264 suo) Be quod Kamb probat: οἱ παρ' Comb: an οἵπερ ⟨παρ'⟩ scribendum? ⟨τοῦ⟩ addidi: βασιλέως in versus initio V 26 τὸ τεμὲν V
69, 2 διαπεράσαι V

ὁ στόλος ὁ Ῥωμαϊκὸς πειραθῇ, καὶ διὰ τοῦτο ναῦς ἱκανὰς καὶ αὐτοὶ τεκτηνάμενοι, ἐπεὶ τοῦ ἦρος διεληλυθότος οὐδεμίαν ἐκ βασιλέως δύναμιν κατελθοῦσαν ἐπύθοντο, ὑποτοπήσαντες πρὸς ἄλλοις πολέμοις ἄσχολον τυγχάνειν τὸν βασιλέως στρατόν, ἐκστρατεύεσθαι κατὰ Σικελίας ἐθάρρησαν· καὶ πρὸς τὴν ταύτης ἐλθόντες μητρόπολιν, τὰς Συρακούσας φημί, ταύτην ἐπολιόρκουν καὶ τὰ περὶ αὐτὴν ἐληΐζοντο καὶ κατεδῄουν τὴν χώραν καὶ τὰ προάστεια. τοῦ δὲ στρατηγοῦ Σικελίας δῆλα ταῦτα τῷ βασιλεῖ καταστήσαντος, εὐθέως ἡ κατὰ Συρίας προευτρεπισθεῖσα δύναμις πρὸς Σικελίαν ἐκπέμπεται, Ἀδριανόν τινα ναύαρχον ἔχουσα· οὗτος γὰρ ἔτυχεν τότε τῆς ναυτικῆς δυνάμεως ἐξηγούμενος. ὃς ἀπὸ τῆς βα|σιλίδος ἐξορμησάμενος, πνευμάτων δὲ μὴ εὐμοιρήσας 310B
ἐπιτηδείων καὶ δεξιῶν, μόλις κατῆλθεν ἄχρι Πελοποννήσου, ἐν Μονεμβασίᾳ δὲ ἐν τῷ λιμένι τῷ καλουμένῳ Ἱέρακος προσορμίσας τὰς ναῦς, ἐπίφορον πνεῦμα ἀνέμενεν, ῥαθυμότερος, ὡς ἔοικεν, ὢν καὶ μὴ ἔχων ζέουσαν τὴν ψυχήν, ὥστε καὶ πρὸς ἐναντία παραβάλλεσθαι πνεύματα καὶ δι' εἰρεσίας ἐν ταῖς διὰ μέσου γαλήναις πρὸς τὸ προκείμενον κατεπείγεσθαι. ἐπὶ πολὺ δὲ χρονοτριβοῦντος αὐτοῦ κατὰ τὸν εἰρημένον λιμένα, καὶ τῶν Ἀγαρηνῶν σφοδρότερον τῇ πολιορκίᾳ ἐπικειμένων καὶ πᾶσαν μηχανὴν κινούντων καὶ σπευδόντων πρὸ τοῦ ἐπιστῆναι τοῖς πολιορκουμένοις βοήθειαν ἀνύσαι τὸ σπουδαζόμενον, συνέβη τὴν πόλιν κατὰ κράτος ἁλῶναι καὶ τῶν ἀντιταττομένων φόνον γενέσθαι πολύν, ἐξανδραποδισθῆναι δὲ πᾶσαν τὴν κατὰ τὸ ἄστυ πληθὺν καὶ τὸν ἐν

4–10: post ver, i.e., m. Iun. aut Aug. a. 877 24/25: d. 21 m. Maii a. 878

FP 69, 11 εὐθέως — **70,** 39 ἴσχυσεν: cf. Nicol. Myst., *Ep.* 75,58–60 ed. Westerink; Genes., 4,33 = 82,58 — 83,92; Zon., XVI:10,13 = III,432,15–18 24 συνέβη — 30 λαμπράν: cf. Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 573 B; Ps.-Leon. Gramm., 256,22 — 257,4; GMC, *B*, 11 = 843,5–9; GMCB, *B*, 5 = 21,34; Ps-Sym., *B*, 11 = 691,16; *Chron. Cantabrigense*, 45,22 = I,333 ed. Schreiner. Cf. etiam Theodosii Monachi *Epistulam* ad Leonem archidiaconum de excidio Syracusano, cuius fragmentum post C.B. Hasium (in calce Leonis Diaconi sui [1819], 177–182) denuo ed. C.O. Zuretti in *Centenario* . . . . *Amari* I (1910) 165–173; cf. insuper eiusdem Theodosii fragmentum *Versuum* anacreonteorum de eodem proposito, ed. B. Lavagnini, *Byz* 29/30 (1960) 278 et *Diptycha* 1 (1979) 298.

their own <territory>; for this reason they, too, built a considerable number of ships. When spring passed and they learned that no imperial forces had arrived, they assumed that the emperor's army was engaged in other wars and made bold to set out on a campaign against Sicily. They arrived at the main city of the island—I mean Syracuse—laid siege to it, and were pillaging its environs, laying waste its countryside and suburban estates. When the *strategos* of Sicily reported this to the emperor, the force that had been made ready against Syria was forthwith dispatched to Sicily, with a certain Adrian as commander, since this man happened to be admiral of the fleet at that time. Adrian sailed off from the capital, but as he was not fortunate enough to encounter suitable and propitious winds, he sailed down with difficulty as far as the Peloponnesus, had the ships cast anchor at Monembasia in the harbor called Hierax, and waited for a favorable wind. It appears that he was a rather indolent man, without the spark in his soul needed to face adverse winds and hasten toward his goal by rowing during intervals of calm. While he tarried in the aforementioned harbor for a long time, whereas the Hagarenes were pursuing their siege with increasing vigor and employing all possible means in their haste to achieve their goal before succor would reach the besieged, it happened that the city was taken by assault, that many of the defenders were slain, and that the whole multitude dwelling in

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3 πειρασθῇ Be διατοῦτο V 4 οὐδὲ μίαν V 5 ὑποτηπή- V: corr V[1] 7 κατασικελίας V 9 τα[1] (sine acc) V 11 κατασυρίας V 14 ἐξορμησάμένος V: ἐξορμισάμενος Be 19 διαμέσου V 23 σπενδόντων V: corr All (e Ba 264 suo) 24 το (sine acc) V κατακράτος V

αὐτῇ πλοῦτον λάφυρα τοῖς πολεμίοις γενέσθαι, κατασκαφῆναι δὲ τὴν πόλιν καὶ πυρὶ δοθῆναι τοὺς ἐν αὐτῇ θείους ναούς, καὶ ἐρείπιον χρηματί⟨σ⟩αι τὴν μέχρι τό‖τε πόλιν περιφανῆ καὶ 109r V λαμπράν, καὶ πολλὰς πολλάκις Ἑλληνικάς τε καὶ βαρβαρικὰς δυνάμεις ἐπ' αὐτὴν ἐλθούσας καταβαλοῦσαν.

70. Τοῦ δὲ συμβάντος αἴσθησις ἀπὸ τοιαύτης αἰτίας γίνεται τῷ Ἀδριανῷ. τόπος τίς ἐστι κατὰ Πελοπόννησον οὐ μακρὰν Μονεμβασίας διεστηκώς, καθ' ἣν ὁ Ῥωμαϊκὸς στόλος ηὐλίζετο, Ἕλος προσαγορευόμενος, ἀπὸ τῆς περὶ αὐτὸν δασείας καὶ συνηρεφοῦς ὕλης τὸ ὄνομα κληρωσάμενος. ἐν τούτῳ τοίνυν δαιμονία τις ἐφήδρευε δύναμις, ἣ καὶ ὑπὸ τῶν ἐκεῖσε νεμόντων ποιμένων πολ|λάκις ἐθεραπεύετο, ὡς ἂν ἀσινῆ δῆθεν ἐκ τούτων τὰ νεμόμενα 311B διαφυλάττοιτο θρέμματα. ὧντινων δαιμόνων οἱονεὶ πρὸς ἀλλήλους διαλεγομένων καὶ ἐπιχαιρόντων ἤκουσαν οἱ νομεῖς, ὡς· "ἑάλω τῇ χθὲς ἡμέρᾳ Συράκουσα καὶ τὰ ἐν αὐτῇ πάντα κατέσκαπται καὶ πυρὶ παραδέδοται." ἅπερ πρός τινας τῶν νομέων ἐξηγουμένων, ἔφθασε καὶ πρὸς τὸν Ἀδριανὸν τὸ διήγημα. ὁ δὲ τοὺς ποιμένας αὐτοὺς μετακαλεσάμενος καὶ πολυπραγμόνως ἀναζητήσας, εὗρε τοῖς ἀκουσθεῖσι συμβαίνοντα καὶ τὰ παρὰ τῶν ποιμένων λεγόμενα. βουληθεὶς δὲ καὶ αὐτήκοος γενέσθαι καὶ πρὸς τῷ τόπῳ μετὰ τῶν ποιμένων γενόμενος καὶ δι' αὐτῶν τοῖς δαίμοσι προσαγαγὼν τὴν ἐρώτησιν περὶ τοῦ πότε καταλήψεται

FP 70, 1 ἀπό — αἰτίας: cf. **62,** 13 supra 4 Ἕλος — 5 κληρωσάμενος: cf. Const. Porph., *DAI*, **50**/15–16 (e Sclavis μόνοι δὲ οἱ Ἐζερῖται καὶ οἱ Μηλιγγοὶ κατελείφθησαν ὑπὸ τὴν Λακεδαιμονίαν καὶ τὸ Ἕλος), ex quo conici potest pastores illos daemonum voces audientes (cf. **70,** 5–9 infra) potius Sclavorum gentis et adhuc semipaganos fuisse, daemonumque Slavice transmissum mandatum, ut utriusque linguae peritos, Adriano Graece interpretatos esse (cf. **70**, 15–18 infra); ad ἕλος = nemus, silva, cf. Hdn. Gram., *Partit.*, 30,4 et 166,17 ed. Boissonade (ἕλος τὸ δάσος); Ps.-Zon., *Lex.*, 689 ed. Tittmann (ἕλη· σύνδενδροι τόποι); cf. etiam *Dig. Acr.*, Z 7,2856, E 1116 et G 6,2424 = 263 et 262 ed. Trapp (ἕλους = καλάμιν = ἄλσους). Δασείας . . . . ὕλης nostri hodiernum δάσος = silva redolet

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69, 28 ναους (sine acc) V 29 χρημαται V: -ί- litteris -τα- suprascripsit V[1]: corr apographa 31 ἐπαυτὴν V **70,** 1 τοιαύταις V 3 καθ' ὅν coni All, Scyl., *B*, 37 = 159,47–49 ut videtur, duce (τόπος . . . . ἐν τούτῳ <sc. τῷ τόπῳ>), cf.

the city were sold into slavery, while its wealth became the spoil of the enemy. The town was razed to the ground, and its churches given to the flames; and what hitherto had been a splendid and famous city which had ofttimes overcome the many armies of Hellenes and barbarians that had besieged it, was reduced to a heap of ruins.

70. Adrian learned of this event for the following reason. There was a place in the Peloponnesus not far from Monembasia where the Roman fleet lay at anchor. It was called Helos <i.e., "Woodland">, a name it had received from the dense and tightly shaded woods around it. A host of demons lurked in this place; shepherds who grazed their flocks there often worshiped these demons in the hope that the flocks tended by them would thereby escape harm. These shepherds overheard the demons in question conversing with each other, as it were, and gloating that "Syracuse was captured the day before and all that was in it has been razed to the ground and has gone up in flames." The shepherds passed this story on to others, and <thus> it reached Adrian as well. He summoned the shepherds themselves, interrogated them in depth, and found that what they were saying agreed with the story he himself had heard. As he wanted to hear it with his own ears, he went to the place in the company of the shepherds, through whom

etiam Const. Porph., *De imag. Edessena*, 61**, 21 (τόπος, καθ' ὅν) et 67**, 3 (τόπον, καθ' ὅν) ed. Dobschütz; sed καθ' ἣν (sc. Μονεμβασίαν) retinendum, cf. **79**, 5 et **86**, 11 infra 4 ἕλος V 5 τοινυν (sine acc) V 15 ποιμενων (sine acc) V

Συρακούσας, ἤκουσεν, ὅτι· "ἤδη ἑάλω Συράκουσα." λύπῃ δὲ καὶ ἀμηχανίᾳ περισχεθεὶς ὅμως πάλιν ἀνέφερεν, μὴ χρῆναι πιστεύειν οἰόμενος τὰ παρὰ τῶν πονηρῶν δαιμόνων λεγόμενα, ὡς οὐκ οὔσης αὐτοῖς τῆς προγνώσεως· ἀγνοῶν ὅτι τοῦτο οὐχὶ πρόγνωσις ἦν, ἀλλὰ τῶν ἀποβάντων καὶ τελεσθέντων δήλωσις, ἐκ τοῦ λεπτομεροῦς καὶ ταχυκινήτου τὴν ἐξ ἀνθρωπίνης ἐπιδημίας ἐπαγγελίαν προφθανόντων αὐτῶν. διαπιστοῦντος δ' οὖν ὅμως αὐτοῦ, μετὰ δεκάτην ἡμέραν τινὲς τῶν διαδράντων τὸν ὄλεθρον, ἀπὸ τῶν κατὰ Πελοπόννησον Μαρδαϊτῶν καὶ ταξάτων τυγχάνοντες, αὐτάγγελοι τῶν ὀλεθρίων διηγημάτων γεγόνασιν. ἀφ' ὧν τὴν πληροφορίαν δεξάμενος ὁ Ἀδριανός, ὡς εἶχε τάχους, ἐπεὶ καὶ τὰ πρὸς τὴν κάθοδον ἐναντιούμενα πνεύματα ἐπιτήδεια πρὸς τὴν ἄνοδον καθειστή‖κεσαν, | κα⟨τα⟩λαμβάνει μετὰ τοῦ στόλου τὴν 109v V
βασιλεύουσαν καὶ τῷ μεγάλῳ τοῦ θεοῦ τεμένει, ἐν ᾧ τὸ τῆς αὐτοῦ 312B
Σοφίας ἐπικεκήρυκται ὄνομα, ὡς ἱκέτης προσέφυγεν. ἀλλὰ τοῦ μεγέθους τῆς συμφορᾶς τὰ βασιλέως σπλάγχνα δριμέως διασπαράξαντος καὶ πρὸς ἀμετρίαν σχεδὸν θυμοῦ καὶ λύπης προαγαγόντος, οὐδ' αὐτὸς ὁ θεῖος ναός, οὐδ' ὁ ὑπὲρ αὐτοῦ πρεσβεύων ἀρχιερεύς, τῆς παντελοῦς τιμωρίας ἐξείλκυσεν τὸν Ἀδριανόν, ἀλλὰ τῆς ἐσχάτης μὲν καὶ προσηκούσης τυχὸν ἐλυτρώσατο, τῆς μετρίας δὲ καὶ πρὸς σωφρονισμὸν τῶν ἄλλων ἐπαγομένης καθάπαξ αὐτὸν ἀθῳῶσαι οὐκ ἴσχυσεν. οὕτως ἐν τοῖς ἰδίοις μέτριον ἔχων καὶ κεκολασμένον ὁ βασιλεὺς τὸν θυμόν, ἐν τοῖς κοινοῖς οὐ πάνυ τι ἐμετρίαζεν.

25: d. 31 m. Maii a. 878 30: m. Iunio a. 878

FP 70, 21 ἀγνοῶν — 27 γεγόνασιν : cf. Const. Porph., *De imag. Edessena*, 79**, 22–31 ed. Dobschütz (praesciendi vim a daemonibus omnino abesse) 26 ἀπὸ — ταξάτων : cf. **63**, 1/2 supra 36 ἀρχιερεύς : Photius

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70, 18 Συρακούσας (i.e., "quando Syracusas adveniet <sc. Adrianus>") cum V All (e Ba 264 suo) edd rell et de Boor scripsi, cf. 30/31 infra κα⟨τα⟩λαμβάνει .... τὴν βασιλεύουσαν: forsitan Συράκουσα (i.e., "quando capientur Syracusae") legendum, cf. **46,** 28 καταληφθέντας ("captos"). Ad accentum cf. 10 supra συράκουσα V; ad urbis nomen, cf. Theoph., *Chron.*, 190,1 ed. de Boor Συράκουσαν et sexies alibi, semper in singulari; Nicol. Myst., *Ep.* 75,58 ed. Westerink ἡ Συράκουσα;

he asked the demons the question about when he would reach [?] Syracuse. He heard, "Syracuse has already been captured." He was taken aback by sorrow and confusion, but he regained his composure, and considered that he did not have to trust the words of evil demons because they were not endowed with the gift of foreknowledge. He failed to realize that these things did not involve foreknowledge, but <simply> the revealing of events that were already past and done, for the demons are able, on account of their delicate structure and swift movement, to arrive ahead of messages sent by human carriers. Anyhow, he remained skeptical. But ten days later some of those who had escaped the ruin and who happened to belong to the troops of the Mardaites and *taxatoi* <stationed> in the Peloponnesus, recounted as eyewitnesses the story of the destruction. Reliably informed by them, Adrian took his fleet back to the capital at full sail, all the more because the winds that had been adverse on the outbound voyage were favorable on the return. He took refuge as a suppliant in the great sanctuary of God in which the name of God's Wisdom has been proclaimed. The enormity of the mishap sorely tore at the vitals of the emperor, however, and sent him into an almost boundless excess of anger and despair. Thus, neither the divine sanctuary itself nor the archpriest who had interceded on Adrian's behalf could save him from a most severe punishment: true, he was spared the ultimate—and probably deserved—<sentence>, but his intercessor was not able to save him altogether from the lesser one, imposed upon him as a sobering example to others. Thus it was that the emperor, who in private matters was a man of moderation and self-control, did not moderate his anger when it came to public affairs.

Chron. Cantabrigense 45,22 = I,333 ed. Schreiner ἅλωσις τῆς Συρακούσης; notandum etiam quod All qui in loco nostro Συρακούσας scripsit, eum miro modo "quando Syracusae capientur" vertit   Συράκουσα: συρακούσα V   21 ἀγνωῶν V : corr V[1]   25 δεκάτην : sic etiam Scyl., *B*, 37 = 159,60 : ιε′ Genes., 4,33 = 83,84   26 καταπελοπόννησον V   ταξατῶν V apographa edd : corr de Boor; cf. etiam Const. Porph., *DAI*, **45**/69 (ταξάτους)   30 καθειστήκεσαν scripsi (quod iam de Boor dubitanter proposuerat, V lectione καθειστήκεσαν in **52**, 11 supra laudata) : καθεστη||κεσαν (sine acc) V : καθεστήκεισαν coni All, ex quo pendent edd rell   καλαμβάνει V   31 -ω τοῦ θ̄ῡ τεμ- in rasura V   37 ἐλύτρωσατο V   38 σωφρονησμὸν V   41 ἔμετρίαζεν V

71. Οὕτω τοίνυν τῶν κατὰ τὴν ἑσπέραν πάλιν κρατυνομένων ἐχθρῶν καὶ ἀπὸ τῆς παρούσης εὐτυχίας καὶ κατὰ τῶν προσεχεστέρων ἐκστρατεῦσαι προσδοκωμένων, ἀποστέλλεται Στέφανος ὁ καὶ Μαξέντιος προσαγορευόμενος, ὁ ἐκ Καππαδοκῶν, στρατηγὸς τῶν ἐν Λαγοβαρδίᾳ δυνάμεων μετὰ Θρᾳκῶν καὶ Μακεδόνων καὶ ἐπιλέκτων Χαρσιανιτῶν καὶ Καππαδοκῶν. ὃς τὴν ἀποδειχθεῖσαν τῆς ἀρχῆς χώραν καταλαβὼν καὶ τὴν πόλιν Ἀμαντίας ὑπὸ τῶν Σαρακηνῶν κατεχομένην ἀφελέσθαι πειραθεὶς ἐξ αὐτῶν, καὶ διὰ τὴν προσοῦσαν αὐτῷ μέλλησιν καὶ ῥαθυμίαν, ὡς ἔοικεν, μᾶλλον δὲ ἀνανδρίαν τε καὶ τρυφήν, μηδὲν ἄξιον λόγου καὶ τῆς περὶ αὐτὸν δυνάμεως καταπράξασθαι δυνηθείς, παραλύεται τῆς ἀρχῆς· καὶ ἀντ' αὐτοῦ ἀποστέλλεται Νικηφόρος ὁ | κατὰ τὸν Φωκᾶν προσαγορευόμενος, ἀνὴρ ἐπιμελής τε καὶ 313B ἄγρυπνος καὶ κατὰ χεῖρά τε καὶ βουλὴν γενναῖος καὶ συνετός, προσεπαγαγὼν καὶ πλείονα δύναμιν ἀπὸ τῶν κατὰ τὴν ἀνατολὴν ἀρχόντων καὶ τὸν Διακονίτζιν ἐκεῖνον, ὃς ὑπηρέτης ποτὲ τοῦ κατὰ τὴν Τεφρικὴν Χρυσόχειρος ἦν, στῖφος τῶν ἀπὸ Μάνεντος τὴν θρησκείαν ἑλκόντων προσεπαγόμενον. ἑνωθεὶς οὖν ὁ Νικηφόρος ταῖς μετὰ Στεφάνου δυνάμεσι πολλὰ καὶ συνέσεως ἔργα καὶ πο||λεμικῆς ἀνδρείας καὶ γενναιότητος ἐπεδείξατο. τήν τε γὰρ 110r V

3–6: a. 882? 7–9: ca. aa. 882–884 12–20: a. 885; secundum m.d. Blysidou, 886

FP 71, 9 μέλλησιν καὶ ῥαθυμίαν: cf. Hdn. Hist., *Hist.*, II,12,2, p. 66, 15 ed. Stavenhagen = I,223 ed. Whittaker (μέλλησιν τε καὶ ῥαθυμίαν), sed potius Const. Porph., *Exc. de insidiis,* 92,12 (e Joh. Antiocheni *Fragm.* 128 qui e Herodiano pendet) 12 καὶ ἀντ' — 29 υἱοῦ: cf. GMCB, *B*, 4 = 20,34 — 21,14; *B*, 5 = 22,25–27 16 Διακονίτζιν: cf. **43,** 18 supra 20 τήν τε — 21 ἐχειρώσατο: cf. GMCB, *B*, 8 = 24,23–25 (paulo aliter)

I 71, 3 ἀποστέλλεται — 7 καταλαβών; 10 ἀνανδρίαν — 25 νενίκηκεν; 33/34 καὶ τά — βασιλεῖ; 36 τοιαῦτα — ἐτύγχανεν : cf. Scyl., *B*, 37/38 = 160,65–78

71, 4 ὁ κεμαξέντιος V 5 δυνάμενων V 8 Ἀμαντίαν scribere nolui (licet litterae ν et ς finales a V librario saepe confundantur, cf., e.g., appar. crit. ad huius cap. vv. 16 et 18 infra) propter huius cap. vv. 20/21 (τὴν .... πόλιν Ἀμαντίας) infra necnon **37,** 20/21 (τῷ ἄστει Τεφρικῆς), **39,** 8 (τὸ Σαμωσάτων) et **66,** 17/18 (τὸ

71. The enemies in the west were thus again gaining strength and, given their present successes, could be expected to take the field against their neighbors closer at hand. One Stephen, nicknamed Maxentios, was therefore dispatched <against them>. He was a man of Cappadocian origin and in command of the troops in Lagobardia, as well as Thracians, Macedonians and some choice units from among the Charsianites and Cappadocians. When Stephen had arrived at the area of command assigned to him and attempted to retake the city of Amantia held by the Saracens, he failed to accomplish anything worth mentioning or equal to the strength of the troops at his disposal, seemingly on account of his bent toward procrastination and slovenliness, but in fact because he was a cowardly and self-indulgent man. He was consequently relieved of his command, and Nicephorus, called Phokas, was dispatched in his stead. Nicephorus was a diligent and vigilant man, noble and wise both in deed and counsel. He brought further reinforcements from generals commanding in the east, including that famous Diakonitzis, the former attendant of Chrysocheir of Tephrike, who brought with him a troop of men tracing their religion back to Mani. Having, then, joined to his own the troops commanded by Stephen, Nicephorus accomplished many deeds of wisdom, gallantry on the field of battle, and nobility. He forthwith subdued the

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κάστρον .... Τάραντος) supra 13 ἐπιμέλης V 14 ἄγρυπνοις V καταχεῖρα τὲ V γεναῖος V : corr V[1] 16 Διακονίτζιν : sic V et Comb (qui fortasse Ba 232 inspexit), cf. etiam V in **43**, 18 et 24 supra (διακονίτζις et διακονίτζιν) : Διακονίτζην Scyl., *B*, 38 = 160,72 All (e Ba 264 suo) de Boor ἐκεῖνος V 17 στίφους V All Comb : corr Be μάνέντος V
18 ἐλκόντως (λ in rasura) V

πόλιν Ἀμαντίας εὐθὺς ἐχειρώσατο τοὺς ἀντιταξαμένους ἐχθροὺς τρεψάμενος φόνῳ πολλῷ, καὶ τὸ κάστρον ὃ Τρόπαι κατωνομάζετο καὶ τὸ τῆς ἁγίας Σευηρίνης πρὸς τὴν προτέραν δεσποτείαν τῆς Ῥωμαϊκῆς ἀρχῆς μετηγάγετο, καὶ μάχαις ἄλλαις καὶ παρατάξεσι τοὺς ἐκ τῆς Ἄγαρ νενίκηκεν, καὶ τοῖς ἐξ αὐτῶν λαφύροις τὸν ὑπ' αὐτὸν στρατὸν ἱκανῆς ὠφελείας ἐνέπλησεν. καὶ ταῦτα μέν, ἕως ὁ ἐν βασιλεῦσιν ἀοίδιμος ἔζη Βασίλειος, ὁ ἀνὴρ κατεπράξατο· τὰ δὲ λείποντα προσέθηκεν ὕστερον ἐπὶ τοῦ πραοτάτου καὶ σοφωτάτου βασιλέως ἁπάντων Λέοντος τοῦ ἐκείνου υἱοῦ. εἰ δὲ μὴ συνημμέναι τοῖς χρόνοις ἀλλήλαις αἱ πράξεις ἐτύγχανον, ὥσπερ οὖν ἡ διήγησις, ἀλλ' ὅμως ἐπεὶ ὁ ἑκάστης πράξεως ἀκριβὴς ἠγνοεῖτο χρόνος, διὰ τοῦτο μίαν κατὰ τὴν ἀπαγγελίαν τάξιν ἐδέξατο ἅπαντα. καὶ τὰ μὲν ἐν πολέμοις καταπραχθέντα διά τε ἑαυτοῦ καὶ διὰ τῶν ὑποστρατήγων Βασιλείῳ τῷ βασιλεῖ, ὅσα εἰς ἐμὴν ἔφθα|σεν ἐλθεῖν ἀκοήν, διά τε τῆς ξηρᾶς καὶ ὑγρᾶς, κατὰ 314B
ἀνατολὴν καὶ δύσιν, τοιαῦτα καὶ τοσαῦτα ἐτύγχανεν.

72. Χρὴ δὲ αὖθις τὸν λόγον ἀναδραμεῖν ἐπὶ τὰς πράξεις ἐκείνας, ὧν αὐτουργὸς ὁ βασιλεὺς ἐχρημάτιζεν, καὶ διηγήσεως * * * ὅπως ἀεὶ τοῖς κοινοῖς ἐνασχολούμενος πράγμασι καὶ πρὸς τὴν κοσμικὴν ἐπιμέλειαν τεταμένην ἔχων διηνεκῶς τὴν διάνοιαν, ἄλλοτε μὲν τὰ *** πρὸς τὸ δέον τῇ ἔμφρονι μεταχειρίσει κατηύθυνεν, ἄλλοτε δὲ τὴν ἀκοὴν ὑπετίθει καὶ ἐπιμελῶς ἠκροᾶτο ἱστορικῶν τε διηγημάτων καὶ πολιτικῶν παραγγελμάτων καὶ ἠθικῶν

21: tarda aestate a. 886 (post d. 29 m. Aug.) 22–24: a. 886 27–29: Leo VI regnavit aa. 886–912

FP 71, 21 πόλιν —— 24 μετήγαγεν : cf. Erchempertum, *Hist. Lang.* (*MGH,* SRL et It. ss. vi–ix ed. Waitz), 256,24/25 **72,** 5 πρὸς τὸ δέον .... κατηύθυνεν : cf. 9/10 et **78,** 3 infra 6/7 ἱστορικῶν διηγημάτων : cf. *Titul.* 1 et 6 supra

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71, 21 Ἀμαντίας cum V scripsi pace loci parall. Scyl., *B,* 38 = 160,75 (τὴν πόλιν Ἀμαντίαν); de proposito cf. appar. crit. ad **71,** 8 supra 22 κατωνομαζετο (sine acc) V 30 σὺνημμέναι V πράξεις : μάχαι All (e Ba 264 sui corruptela ubi μαχαις, sine acc, in μαχαι mutatum legitur); ex All pendent edd rell 32 διατοῦτο V 32/33 ἐδεξατο (sine acc) V 33 ἅπαντα V **72,** 2 post διηγήσεως lacunam proposuit de Boor qui verbum aliquid veluti ἀξιοῦν intercidisse censebat:

city of Amantia, inflicting heavy casualties upon the enemy who resisted him; he also restored to Roman sovereignty the town called Tropai and that of Saint Severina; he was victorious over the Hagarenes in other battles and encounters; and he gave his troops their fill of rich booty from the spoils he had taken from the enemy. Such were the deeds that that man accomplished during the lifetime of Emperor Basil of glorious memory; other deeds he added later, under the rule of Basil's son Leo, the most mild and wise of all emperors. Even if <all these> deeds did not follow closely in time, one upon the other, as they do in our narrative, still, because the exact date of each deed was not known, all of them have been recounted in one sequence in the present account. Such and so many had been the deeds of war that have come to my knowledge as accomplished by Basil the emperor, both on land and at sea, in the west as well as in the east, either in person or through subordinate commanders.

72. Our story must now revert to those deeds that had been enacted by our emperor alone, and <to> narrating * * * how he was always engrossed in public affairs and <how>, with his mind constantly set on the custody of the whole world, he now would guide the * * * in the right direction by thoughtful handling; now would lend his ear and attentively listen to historical accounts, to precepts concerning state-

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διηγήσασθαι coni Comb quem Be secutus est 5 post τά aliquid excidisse videtur; an τα⟨ῦτα⟩ (sc. πράγματα) aut τὰ ⟨πράγματα⟩ πρὸς τὸ δέον .... κατηύθυνεν legendum? Cf. **72**, 9/10 (τὴν χεῖρα πρὸς τὸ⟨ν⟩ γραφικὸν .... κατηύθυνεν κάλαμον) et **78**, 2/3 infra οὓς (sc. ἀγῶνας) .... πρὸς τὸ δέον κατηύθυνεν)

παιδευμάτων καὶ πατρικῶν τε καὶ πνευματικῶν νουθετημάτων καὶ εἰσηγήσεων, ἄλλοτε δὲ καὶ τὴν χεῖρα πρὸς τὸ⟨ν⟩ γραφικὸν ἐξεπαίδευεν καὶ κατηύθυνεν κάλαμον· καὶ νῦν μὲν στρατηγῶν τε καὶ αὐτοκρατόρων ἀνδρῶν ἤθη καὶ βίους καὶ μεταχειρίσεις πραγμάτων καὶ πολεμικοὺς ἀγῶνας διηρευνᾶτο, καὶ ἀνασκοπῶν, τὰ κράτιστα τούτων καὶ ἐπαινούμε‖να ἐκλεγόμενος, εἰς οἰκείας (110^{v} V) πράξεις ἐσπούδαζεν τὴν μίμησιν κατατίθεσθαι, νῦν δὲ τῶν ἐν τῇ κατὰ θεὸν ἀρίστῃ πολιτείᾳ διαπρεψάντων ἀνδρῶν τοὺς βίους ἐπιμελῶς κατεμάνθανεν καὶ τὰς ἀλόγους ὁρμὰς τῆς ψυχῆς περιέκοπτεν, αὐτὸν ἑαυτοῦ δεικνύειν ἐθέλων πρὸ τῶν ἐκτὸς αὐτοκράτορα, καὶ πολλὴν ἐντεῦθεν ψυχικὴν ἐκαρποῦτο ὠφέλειαν. διὸ καὶ τοὺς ἔτι τῷ βίῳ περιόντας τῶν μακαρίων ἀνδρῶν, τῶν τὴν ἄϋλον πολιτείαν διαζώντων ἐν τῇ ὑλώδει ταύτῃ ζωῇ καὶ πολίτευμα μεταθεμένων ἐν οὐρανοῖς γνωρίζειν καὶ | ἐντυγχάνειν καὶ ὁμιλεῖν (315B) ἐποιεῖτο περὶ πολλοῦ καὶ ἐν μεγάλῃ φροντίδι ἐτίθετο. ὑπὸ δὲ τῆς ἄγαν *** ⟨οὐ⟩ πρὸς ἑαυτὸν αὐτοὺς μετεστέλλετο, ἀλλ' αὐτὸς παρ' οὐδὲν τὸν βασίλειον ὄγκον τιθέμενος ἐβάδιζε πρὸς αὐτοὺς καὶ τῶν εὐχῶν αὐτῶν μετελάγχανεν, καὶ ταῖς ἐξ αὐτῶν εὐλογίαις ⟨ἐ⟩στεφανοῦτο καὶ πρὸς τὸν θεῖον ἐστηρίζετο φόβον καὶ πρὸς τὰ τοῦ θεοῦ δικαιώματα κατηυθύνετο. καὶ ἀπὸ τούτου διηνεκῶς ἐνδιαιτωμένην παρ' αὐτῷ τὴν τῶν ἀρετῶν ὑπῆρχεν ὁρᾶν τετρακτύν, καὶ ἐθαυμάζετο αὐτοῦ μετὰ τῆς ἀνδρείας τὸ φρόνιμον καὶ μετὰ τῆς σωφροσύνης τὸ δίκαιον, καὶ πάντα εἶχεν τὴν πρὸς τὸ κρεῖττον ἐπίδοσιν. καὶ ἐδόκει αὖθις ὁ βίος ἐπὶ τῆς ἀρχαίας γενέσθαι εὐεξίας καὶ καταστάσεως, αὐτοῦ τε διηνεκῆ κεκτημένου

FP 72, 6/7 ἱστορικῶν τε διηγημάτων: cf. *Tit.*, 5/6 supra 16 κατεμάνθανεν—17/18 αὐτοκράτορα: cf., e.g., Agap. Diac., *Ecthes.*, cap. 68 = p. 72 ed. Riedinger 20 πολίτευμα et 21 ἐν οὐρανοῖς: cf. Php 3:20 28/29 ἀρετῶν .... τετρακτύν: cf. terminum quadrivii τετρακτὺς τῶν μαθημάτων

I 72: integrum caput **72** exscribere neglexit Scylitza

72, 9 τὸ γραφικὸν V All (e Ba 264 suo) ex quo Comb: τὴν γραφικὴν coni Ba 232: corr Be 10 κάλαμο V: corr V^{x} 12 διηρευνᾶ τὸ V 13 τοῦτων V 18 διω (sine acc) V 19 ἄϋλον cum V et secundum LSJ scripsi 20 ἐν: ἐκ V ὑλώδη V 23 post ἄγαν lacunam statuit de Boor: εὐλαβείας οὐ sponte sua add Comb quem Be secutus est: ⟨οὐ⟩ cum Comb addidi 25 μετελαγχανεν (sine

craft, to moral instructions, and to spiritual admonitions and advice from <the holy> fathers; and now would exercise his hand and direct it toward the pen. At times he would explore the customs, lives, statecraft and military exploits of generals and emperors and after careful scrutiny, would choose the best and the most praiseworthy among these and would strive to emulate them in his own deeds. At other times he would diligently study the *Lives* of <deceased> men who had excelled in the best way of life—the one according to God—, restrain the irrational drives of his soul—for he wished to demonstrate absolute mastery over himself before <imposing his rule on> those outside—and derive great spiritual profit from all this. For the same reason, he also greatly cherished knowing, meeting, and conversing with those blessed men who were still alive and who, by pursuing a life of the spirit in this world of matter, had taken up their citizenship in heaven while still dwelling among us. As he was exceedingly * * * he would <not> have them come to him; rather, he would go to them, utterly disregarding imperial pomp, and partake of their prayers. Thus was he wreathed with their blessings, fortified in his fear of God, and directed toward divine decrees. One could see from this that the four <cardinal> virtues dwelt with him at all times and everyone marveled at his valor joined with wisdom, and temperance coupled with justice; everything was taking a turn for the better. Mankind appeared to have returned to the well-ordered state of old, for the emperor took

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acc) V καὶ ταῖς cum de Boor scripsi : καὶ πῶς V : καί πως coni All : καί πως ταῖς coni Comb quem Be secutus est: an καὶ οὕτως ⟨ταῖς⟩ scribendum? 26 στεφανοῦτο V 27 θεου (sine acc) V 28 παραυτῶι V 29 της (sine acc) V 32 εὐεξίας: εὐταξίας coni Comb quem Be secutus est τὲ V κεκτημενου (sine acc) V

πρόνοιαν ὑπὲρ τοῦ εὐσταθεῖν τὸ ὑπήκοον καὶ ὑπὸ μηδενὸς μηδένα ἐπηρεάζεσθαι, καὶ τῶν εἰς τὰς ἀρχὰς προβαλλομένων ἑκάστοτε μιμεῖσθαι σπουδαζόντων τὴν δεσποτικὴν καὶ περὶ τὸ θεῖον εὐλάβειαν καὶ ⟨τὴν⟩ πρὸς τοὺς ἱερεῖς καὶ μονάζοντας αἰδῶ καὶ τὸν πρὸς τοὺς πένητας ἔλεον καὶ τὴν πρὸς πάντας δικαιοσύνην τε καὶ ἰσότητα. ἐκείνου γὰρ ἦν ἐντολὴ καὶ παράγγελμα τὸ μήτε τὸν ἐλάττονα ὑπὸ τοῦ μείζονος καταδυναστεύεσθαι μήτε τὸν ὑπερέχοντα ὑπὸ τοῦ ἐνδεοῦς λοιδορεῖσθαι ἢ διαβάλλεσθαι, ἀλλ' ἐκεῖνόν τε ὡς ἀδελφὸν ἀγκαλίζεσθαι καὶ περιέπειν τὸν πένητα, καὶ τοῦτον ὡς κοινὸν πατέρα καὶ σωτῆρα τὸν ὑπερέχοντα εὐλογεῖν καὶ ἀδόλως | αὐτῷ τὰ || ἀγαθὰ παρὰ τοῦ κυρίου ἐπεύχεσθαι. 316B 111r V οὕτω δὲ τὸν βίον αὐτοῦ ῥυθμίζων καὶ τῆς θείας προνοίας τὴν οἰκείαν ἐξαρτῶν, πολλὰ τῶν δεόντων κατὰ τοὺς ὕπνους ἐναργῶς ἐδιδάσκετο· καὶ ὅταν ἔμφροντις ἐπὶ τὴν κοίτην ᾔει καὶ περί τινος τῶν κοινῶν ἐσφάδαζε μεριμνῶν, πολλάκις ὄναρ ἑώρα τὸ ἐκβησόμενον καὶ ἐπ' ἐλπίδος ἐγίνετο ἀγαθῆς καὶ τὸν τῆς ψυχῆς κατέστελλε θόρυβον. καὶ οὐδὲν θαυμαστὸν τοὺς λειτουργίαν ὥσπερ τινὰ τὴν ἐπὶ τῆς γῆς ἐξουσίαν [ὡς] ἀνύοντας καὶ τὴν θείαν τῷ ὄντι διακονίαν ἐκτελοῦντας ἐν τοῖς κάτω καὶ περὶ ἡμᾶς, καὶ πρὸς τὸ κρεῖττον ἀφωμοιωμένους παράδειγμα, τὸν δυνατὸν τρόπον ὑπὸ τῆς προνοίας παραθαρρύνεσθαι καὶ πρὸς τὸ συμφέρον ἰθύνεσθαι καὶ τὰ μέλλοντα προδιδάσκεσθαι.

73. Ἀλλ' ὅπερ ἡ ῥύμη τοῦ λόγου παρήνεγκεν φέρουσα καὶ κατὰ τὸν οἰκεῖον ῥηθῆναι καιρὸν οὐκ ἐπέτρεψεν, ἐνταῦθα ἤδη, μετὰ τὸ σχολάσαι τῶν πολεμικῶν ἀγώνων τὸν λόγον καὶ τῶν

FP 72, 44 οὕτω — 46 ἐδιδάσκετο: cf. Achmet. *Oneirocr.*, 2,8–10; 3,18/19; 241,20–22 ed. Drexl   54 τὰ μέλλοντα προδιδάσκεσθαι: cf. *ibid.*, 1,14 (σοφίας δι' ἧς ἡ τοῦ μέλλοντος ἔκβασις προγινώσκεται)

72, 33 ὑπήκοον: ὑ in rasura V   ὑπο (sine acc) V   35 περι (sine acc) V   36 ⟨τήν⟩ supplevit Kamb   39 ὑπο (sine acc) V   40 ἢ in rasura V   δισαβάλλεσθαι V   41 ἀγακαλίζεσθαι V   42 κοινον (sine acc) V   43 αὐτῷ: αὐ- in rasura V   46 ἔμφροντίς V   50 ὥσπέρ τινα V   τ(ῆς) in compendio inter ἐπὶ et γῆς inseruit V[1]   [ὡς] cum Comb Be seclusi: ὥς ἀνύοντας (ἀνύοντας in rasura) V, cuius librarius a fine vocis ἐξουσίαν ad -ίαν ὥσπέρ τινα τὴν ad vocabula in v. 49 praecedentia rursum saltavit eaque denuo descripsit; errore viso πέρ τινα

constant care that his subjects should enjoy tranquility and no one should be mistreated by his neighbor. Those who were promoted to offices strove at all times to imitate their ruler's piety toward the Godhead, his respect toward priests and monks, his compassion toward the poor, and his justice dispensed equally to all men; for his command and precept was that neither the weaker should be exploited by the stronger nor the well-to-do be cursed and slandered by the poor, but that the former should embrace the poor man and take care of him as of his brother, and the latter should bless the well-to-do as a common father and savior and sincerely pray that the Lord bestow all kinds of good things upon him. As the emperor ordered his life in such a way and made his own <acts of> providence dependent on <those of> the Divine one, he was manifestly taught many useful things through dreams. Whenever filled with anxiety he would retire for the night and toss about some matter of state in his thoughts, he would frequently see the outcome in a dream, derive <good> hopes <from it> and calm the turbulence in his soul. For it is not at all astonishing that those men who wield power on this earth as if it were a kind of public service, and who <thereby> perform a truly godly ministry in this lower world of ours, and imitate the Divine Model, should be emboldened, as much as possible, by Providence, directed by her toward what is useful, and receive advance instruction about the future.

73. Now that our narrative has taken leave of warlike struggles and reports,* it is fitting that we should record at this point those matters which its rapid flow has swept along and has not allowed us to recount

*Perhaps: "reports on statecraft"

τὴν erasit, ἀνύοντας in rasura versus initio scripsit, sed ὡς in fine versus praecedentis delere oblitus est: ὡς ἀνύοντας All (e Ba 264 suo) 53 παραθαρρυνεσθαι (sine acc; -υν- in rasura) V 54 μελλοντα (sine acc) V

πολεμικῶν ἀφηγήσεων, καλὸν ἀναγράψασθαι· λέγω δὴ τὸ περὶ τὴν μνήμην καὶ ἀμοιβὴν τῶν ἐν τῇ ἐλάττονι ἔτι τύχῃ ὄντα θεραπευσάντων τὸν βασιλέα, καὶ τὸ μὴ ἐπιλαθέσθαι αὐτῶν αἰτησαμένων ἐν τῇ τῆς τύχης λαμπρότητι. οὗτοι δὲ ἦσαν ὅ τε τοῦ ἁγίου Διομήδους τῆς μονῆς προεστὼς καὶ ἡ ἐκ Πελοποννήσου γυνὴ Δανηλίς, οἷς τῶν ἐλπισθέντων ἀπέδωκε μείζονα. τόν τε γὰρ μέγαν ἐν μάρτυσι Διομήδην καὶ ἀναθημάτων πολυτελῶν ἀναθέσει καὶ βιβλίων | ἱκανῶν παροχῇ καὶ κειμηλίων ἄλλων καὶ λαμ- 317B
πρῶν ἐσθημάτων προσαγωγῇ μεγαλοπρεπῶς ἐφάνη κοσμῶν, καὶ τὴν ἐπ' ὀνόματι τούτου μονὴν καὶ κτημάτων ἐπιδόσει μεγάλων τε καὶ προσόδων ἱκανῶν ἀφθόνῳ χορηγίᾳ καὶ δαψιλείᾳ πρὸς τὸ εὔπορον ἤγαγεν, καὶ τὸ πανταχόθεν ἀνενδεὲς αὐτῇ ἐμνηστεύσατο, καὶ κτισμάτων πολυτελέσιν οἰκοδομαῖς κατελάμπρυνεν, καὶ παντοίως ὑπερῆρε καὶ κατεπλούτισεν.

74. Τὸν δὲ τῆς Δανηλίνης υἱὸν ἅμα τῷ γενέσθαι τῆς ἀρχῆς ἐγκρατὴς μεταπεμψάμενος, τῷ τοῦ πρωτοσπαθαρίου ἐτίμησεν ἀξιώματι καὶ τῆς πρὸς αὐτὸν παρρησίας μετέδωκεν διὰ τὴν φθάσασαν

9–17: variis temporibus? 1–2: aa. 867–868

FP 73, 7 οὗτοι — 17 κατεπλούτισεν: cf. Leon. VI, *Or. funebr. in Basilium,* 50,30—52,2 edd. Vogt-Hausherr; *Vit. Euthymii,* 8 = 47,33/34 ed. Karlin-Hayter; Genes., 4,25 = 77,3–6; Sym. Log. eiusque sequaces Ps.-Leon. Gramm., 256,13–21; GMC, *B,* 10 = 842,17 — 843,2; GMCB, *B,* 4 = 21,27–31; Ps.-Sym., *B,* 10 = 691,10–14 **74,** 1–37: cf. Zon., *Epit. hist.,* XVI:10,22/23 = III,434,12–16 (paulo aliter; unde?) 3 φθάσασαν — 4 ἀδελφότητος: cf. **11,** 48 supra

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I 73, 9 τόν τε — 11 κειμηλίων; 13 κτημάτων — 14 προσόδων; 17 ὑπερῆρε — κατεπλούτισεν: cf. Scyl., *B,* 39 = 160,79–82 **74,** 1 Τὸν δέ — 5 νομιζομένη; 9 προστάξαντος — 12 δυνατή; 13 ἐπί — 18 διήνυσεν; 21/22 εἰσαγαγοῦσα — πολυτελῆ: cf. Scyl., *B,* 40 = 160,83–91

73, 4 πολεμικὼν V: πολιτικῶν dubitanter Be, fortasse recte τὸ om Comb 6/7 αἰτησαμενων (sine acc) V 7 ὁ (sine acc) V 9 των (sine acc) V τὸν V: acc corr V[1] τε: τ in rasura V 13/14 -ν τε καὶ προσό- in rasura V 15 ἤγαγεν (sine acc) V ἀνενδεὲς: inter secundum et tertium -ε- rasura in V

at appropriate times. I mean <the record of> how the emperor remembered and rewarded those who had been of service to him when he was still a man of modest circumstances, and who besought him not to forget them in the splendor of his fortune. These people were the abbot of the Monastery of St. Diomedes, and Danelis, the lady from the Peloponnesus. His rewards for them surpassed their hopes. Thus it turned out that the emperor magnificently honored the great martyr Diomedes by presenting him with precious offerings, by supplying him with a considerable number of books, and by proffering many other precious gifts and splendid vestments. He ensured the wealth of the monastery that bore that saint's name by bestowing upon it large tracts of land and by lavishly and generously granting it considerable revenue; he thus offered it freedom from want in all respects, rendered it resplendent by the construction of sumptuous buildings, and exalted it and made it opulent in a great variety of ways.

74. As for the son of Danelina, the emperor summoned him upon having assumed power, honored him with the dignity of *protospatharios* and granted him freedom of access to his presence on

17 κατεπλοῦτισεν V **74,** 1 Δανηλίνης: sic V apographa (sed cf. Δανηλίς V in **11**, 19; 42 et **73**, 9 supra) All: Δανιηλίνα GMCB, *B*, 4 = 21,11: Δανηλίδος, Δανιήλιδος, Δανιηλίδος mss Scyl. in *B*, 40 = 160,83: Δανηλίδος Comb (e Scylitza ut videtur) quem Be secutus est τῷ: τὸ V apographa: corr All 1/2 ἐγκρατεὶς ut videtur V: corr V[1]

κοινωνίαν τῆς πνευματικῆς ἀδελφότητος. ἐπεὶ δὲ καὶ ἡ μήτηρ αὐτοῦ, καίπερ σχεδὸν γραῦς ἤδη τυγχάνειν νομιζομένη, πό‖θον 111ᵛ V ἔσχεν καὶ μεγάλην ἔφεσιν ὥστε τὸν βασιλέα ἰδεῖν καὶ ἀπολαῦσαί τινος καὶ αὐτὴ περισσοτέρας ἐν τῷ γήρᾳ τιμῆς διὰ τὴν ἐκ τοῦ εὐλαβοῦς μοναχοῦ προαγόρευσιν καὶ διὰ τὴν ἄλλην εὐεργεσίαν τε καὶ δεξίωσιν, προστάξαντος τοῦ βασιλέως ἐντίμως πάνυ καὶ μετὰ μεγάλης δορυφορίας καὶ ὑπηρεσίας πρὸς τὴν βασιλεύουσαν ἀνελήλυθεν. ὡς γὰρ οὔτε ὀχήματι ἔποχος οὔτε ἵππῳ γενέσθαι ἦν δυνατή, τυχὸν δὲ καὶ τρυφῶσα διὰ τὴν ἄφθονον τοῦ πλούτου περιουσίαν, ἐπὶ σκίμποδος ἑαυτὴν ἀνακλίνατο καὶ τριακοσίους τῶν οἰκετῶν ἀπολέξασα νέους καὶ ἰσχυροὺς τὸ σῶμα, βαστάζοντας αὐτὴν ἀνιέναι ἐκελεύσατο, καὶ οὕτως ὑπὸ δέκα τὸ λέχος αἰρόντων καὶ ἐκ διαδοχῆς ἀλλήλους ὑπαλλασσόντων τὴν ἐκ Πελοποννήσου μέχρι τῆς βασιλευούσης ταύτης τῶν πόλεων πορείαν διήνυσεν. δοχῆς δὲ γεγονυίας ἐν τῇ Μαναύρᾳ, καθώς ἐστιν | ἔθος 318B τοῖς βασιλεῦσι Ῥωμαίων ποιεῖν ὅταν τινὰ τῶν ἐφ' ἡγεμονίας ἔθνους τινὸς περιφανῶν καὶ μεγάλων εἰσδέχεσθαι μέλλωσιν, εἰσήχθη καὶ αὐτὴ πρὸς βασιλέα ἐντίμως τε καὶ λαμπρῶς, εἰσ-

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4–75,14: tempore incerto, ca. 877–879? cf. 76,1–6 infra

FP 74, 11 οὔτε —— 12 δυνατή : cf. *Mirac. S. Demetrii, Coll. Ioh.*, Mirac. 1,18 = 64,5 ed. Lemerle (οὐδὲ γὰρ ἵππῳ ἢ φορείῳ ἐποχεῖσθαι ἐδύνατο)

74, 5 καὶ|περ V νομιζομενη (sine acc) V 8 ἄλλ- in rasura V 10 μέγαλης V προστὴν V 12 ἀφθονον (sine acc) V 13 ἐπισκίμποδος V ἀνακλίνατο scripsi (augmentum a nostro nonnumquam praetermittitur et σ sive ς pro ν et invicem a V librario saepe usurpatur) : ἀνακλίσατο V : ἀνακλίνασα Scylitzae mss fere omnes in *B*, 40 = 161,87, quos Be et de Boor sunt secuti : ἀνεκλίνατο coni All : ἀνακλίσασα coni Comb 14/15 βαιστάζοντας V 15 ἐκελεύσατο : ἐνεκελεύσατο dubitanter Be : ἐβουλεύσατο dubitanter de Boor ὑπο (sine acc) V 16 ὑπαλλασσόντον V 18 τη (sine acc) V Μαναύρᾳ : sic V All (e Ba 264 suo), cf. etiam appar. crit. ad **92**, 7 infra; Ps.-Leon. Gramm., 225,14; 259,22 (e *Par. gr. 1711* a. 1013) et GMC cod Mosquensem Bibl. Synod. (s. XII) 713,27/28; 763,2; 791,10; 794,19/20; 795,13 ed. Muralt; Sym. Log. codd. plerique : μανναύρα GMCB in versione cod. *Vat. gr. 163* = cap. 8,7, p. 422 ed. Featherstone: μανναύρας cod Lipsiensis (Univ., Rep. I, 17 [olim Mun. 28] s. X exeuntis) Const. Porph., *De cerimon.*, 510,19; 566,12,18; 571,13 (ubi μανναύρας etiam in cod Chalcensi [s. X exeuntis] fol. 32ᵛ etc legitur): Μαγναύρᾳ

account of the bond of spiritual brotherhood by which they had been previously united. Although that son's mother was considered almost an old woman by then, she, too, felt a great longing and desire to visit the emperor and, in her declining years, to partake of some outstanding honor as well, both on account of the prophecy that had issued from the pious monk and, in addition, on account of her own <earlier> munificence and hospitality. Thus, by order of the emperor, she went up to the capital with great honors and with a large retinue and body of attendants. As she was not able either to ride in a vehicle or mount a horse—perhaps also because she was pampering herself on account of her immense and superabundant wealth—she reclined in a litter, having <previously> selected three hundred young and strong men from her household to carry her, and gave them orders to come up <here>. In such a manner did she complete the journey from the Peloponnesus to this Queen of Cities, with teams of ten men each lifting her couch in turns. A reception was held at the Magnaura Palace, a thing usually done by the emperors of the Romans whenever they receive some great and famous leader of a foreign nation; <and> she, too, was brought before the emperor with honors and in splendor. She

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Comb (e Scylitza *B*, 40 = 161,90 aut e Ba 232 qui Μαγν- praebent) quem Be secutus est   καὶ θώς ἔστιν V   19 ὅτ' ἄν τινα V   ἐφ' ἡγεμονίᾳ coni de Boor, fortasse recte

αγαγοῦσα καὶ δῶρα πολυτελῆ, οἷα τῶν ἐθνικῶν βασιλέων οὐδεὶς σχεδὸν μέχρι καὶ τότε πρὸς βασιλέα Ῥωμαίων εἰσήγαγεν. ἦσαν γὰρ οἰκετικὰ μὲν πρόσωπα πεντακόσια, ἐξ ὧν ὑπῆρχον εὐειδεῖς ἐντομίαι τὸν ἀριθμὸν ἑκατόν. ᾔδει γάρ, ὡς ἔοικεν, ἡ πλουτοκράτωρ ἐκείνη γραῦς ὅτι ἀεὶ τυγχάνει χώρα τοῖς σπάδουσι τούτοις εἰς τὰ βασίλεια, καὶ ἐν τούτοις ὑπὲρ τὰς μύας ἐν ἔαρος ὥρᾳ κατὰ προβάτων σηκὸν ἀναστρέφονται· καὶ διὰ τοῦτο τούτους προηυτρεπίσατο, ὡς ἂν δορυφόρους αὐτοὺς εὑρίσκοι τυχὸν †διὰ τὴν πάλαι δουλείαν, ὅταν εἰς τὰ βασίλεια εἴσε⟨ι⟩σιν†. ἦσαν δὲ καὶ γυναῖκες σκιάστριαι ἑκατόν, καὶ Σιδώνια ἔργα παμποίκιλα (ἃ δὴ νῦν παραφθαρέντος τυχὸν τοῦ ὀνόματος τῇ τῶν πολλῶν ἀμαθίᾳ λέγεται σενδαῖς) ἑκατόν, λινομαλ⟨λ⟩ωτάρια ἑκατὸν (καλὸν γὰρ ἐπὶ τούτοις κοινολεκτεῖν), ἀμάλια λινᾶ ψιλὰ διακόσια, καὶ ἕτερα ὑπὲρ τὰ τοῦ ἀράχνου νήματα εἰς λεπτότητα, ὧν ἕκαστον εἰς καλάμου κόνδυλον ἐνεβέβλητο, καὶ αὐτὰ ἑκατόν, καὶ σκεύη πολυτελῆ ἐξ ἀργύρου τε καὶ χρυσοῦ || ἱκανὰ καὶ διάφορα. 112r V

FP 74, 26 ἀεί — 28 ἀναστρέφονται: cf. Liban., *Or.* 18: 130 = 2,291,19/20 ed. Foerster (εὐνούχους ὑπὲρ τὰς μυίας παρὰ τοῖς ποιμέσιν ἐν ἦρι); cf. etiam *Il.*, 2:469–471 (unde forse Libanius muscas suas vernas hausit) 31 Σιδώνια ἔργα παμποίκιλα: cf. *Il.*, 6:289/290

74, 22 ἐθνικῶς V All (e Ba 264 sui menda): corr Comb 24 πεντακοσια (sine acc) V εὑειδεὶς V 25 ἐντομίαι rarius quam ἐκτ-, sed propter Sudam, E 1474 = II,295,27 ed. Adler retinendum ἑκαστόν V 27 ἐν τούτοις — μύας iteravit V μυίας Be Libanius (cf. appar. fontium ad locum) κατα (sine acc) V 29/30 †διὰ τὴν πάλαι δουλείαν — 30 εἴσε⟨ι⟩σιν †: cruces apposui, cum sensus vocum πάλαι et εισέσιν mihi non liqueat 30 ὅτ ἂν V εἴσε⟨ι⟩σιν cum All (e Ba 264 sui coniectura) quem edd rell secuti sunt scripsi (ὅταν cum indicativo **26,** 15/16; **31,** 23/24; **72,** 46/47 supra invenies), sed cum verbi vis non mihi liqueat, corruptelam suspicor: εἰσέσιν V: εἰσέλθωσιν <i.e., spadones> dubitanter de Boor 31 ἑκαστόν V Σιδώνια: dubitanter et invito Homero *Il.*, 6:290/291 (Σιδονίων, Σιδονίηθεν) scripsi V librarium in **84,** 13 infra respiciens (Σιδωνίων ἔργων): σινδόνια V de Boor ("codicis lectionem secutus sum unde appareat qua ratione σενδαῖς forma existere potuerit"): Σιδόνια All (e Ba 264 sui coniectura); ex All pendent edd rell 32 τὴ V 33 σενδαῖς V quod dubitanter retinui: σενδές in Const. Porph. *De Cerimon.* ubique, e.g., in 468,18–469,1 = C 222 ed. Haldon, 576,21 et in 12 aliis locis cod. Lipsiensis λινομαλοτάρια V apographa edd.; vox est rara (inveni λινωμαλωτάρια in cod. Lipsiensi Const. Porph. *De Cerimon.*, 469,1 = C 222 ed. Haldon), sed propter sequens κοινολεκτεῖν retinenda 34 ἀμάλία: V λινὰ V 36 ἐνεβαίβλητο V ἑκατὸν: P̄ V

also brought with her precious gifts, such as almost no foreign ruler had hitherto brought before an emperor of the Romans. Thus, <the gifts> comprised five hundred household servants, including handsome eunuchs one hundred in number; for this powerful and wealthy old woman apparently knew that there is always room for these castrates in the imperial palace, and that they dwell there in numbers exceeding those of flies in a sheepfold in springtime. That is why she had readied them ahead of time, so that she would find them as escorts on account of [?] services of old [?] when she [?] should enter [?]* the imperial palace. There were also one hundred female *skiastriai*, and richly variegated Sidonian fabrics that are now called *sendais*, their name seemingly having been corrupted through the ignorance of the many; one hundred *linomalōtaria* (for it is best to use common speech in referring to them); two hundred fine linen *amalia*, and other fabrics more delicate than a spider's web, each of which was inserted into a reed tube, their number being one hundred as well; and many and divers costly vessels of silver and gold.

*Text and translation doubtful.

75. Ἀποδεχθεῖσα δὲ δεξιῶς καὶ φιλοφρονηθεῖσα μεγαλοπρεπῶς ἀναλόγως τῆς προαιρέσεως καὶ εὐγενείας αὐτῆς, καὶ μήτηρ καλεῖσθαι βασιλέως ἀξιωθεῖσα, καὶ πολλῶν μετασχοῦσα βασιλικῶν δεξιώσεων καὶ τιμῶν, | ἐγεγήθει τε καὶ ἐγάννυτο καὶ 319B
ἔκπλεως τὰς ἀμοιβάς, μᾶλλον δὲ καὶ ὑπεραιρούσας κατὰ πολύ, διωμολόγει λαβεῖν. διὸ δὴ καὶ προσέθηκεν ἔτι μεγαλοψύχως ἐπὶ τοῖς εἰρημένοις δώροις οὐ μικρὸν καὶ τῆς Πελοποννήσου μέρος, ὅπερ ὡς ἴδιον κτῆμα τυγχάνον αὐτῆς φιλοδώρως τότε τῷ υἱῷ καὶ βασιλεῖ ἐχαρίζετο. διατρίψασα δὲ κατὰ τὴν μεγαλόπολιν ταύτην ἐφ' ὅσον αὐτῇ * * * φιλοτιμιῶν τε καὶ ἀπολαύσεων, αὖθις πρὸς τὴν οἰκείαν χώραν ἀνθυπενόστησεν ὥσπερ τις δέσποινα τῶν ἐκεῖ βασίλισσα, πολλῷ πλείονας τῶν προτέρων καὶ μείζονας καρπουμένη τιμάς. ὃν δὲ τρόπον τὴν ἄνοδον ἐποιήσατο, τὸν αὐτὸν καὶ τὴν κάθοδον.

76. Κατὰ δὲ τὸν καιρὸν ἐκεῖνον καὶ ὁ περικαλλὴς οὗτος ναὸς καὶ περίβλεπτος ᾠκοδομεῖτο ὃν Νέαν βασιλικὴν ἐκκλησίαν λέγειν εἰώθαμεν, ὃς ἐπ' ὀνόματι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ

76, 1–5 ca. 877–879? pro certo ante d. 1 Maii a. 880, quo die Nova Ecclesia inaugurata est

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FP 75, 2 προαιρέσεως καὶ εὐγενείας : cf. **77**, 22/23 infra 5 ἔκπλεως : cf. Const. Porph., *Exc. de sent.* 11 = p. 3,36 ed. Boissevain (e Xenoph., *Cyrop.*, 8,3,35 καὶ τἄλλα παρεῖχεν ἔκπλεω) 10/11 πρὸς τὴν οἰκείαν χῶραν ἀνθυπενόστησεν : cf. Const. Porph., *De imag. Edessena*, 71**, 4 ed. Dobschütz (πρὸς τὰ οἰκεῖα ἀνθυπενόστησεν); cf. etiam **57**, 29 et **58**, 36 supra **76,** 1 ὁ περικαλλής — 4/5 ἠγείρετο : cf. Liutpr., *Antapod.*, I, 10 = 9,16–20 et III,34 = 89,35–90,2 ed. Becker (= I,236–239 et III,555–561 ed. Chiesa); cf. etiam **FP** ad **68**, 15–29 supra et **83**, 6–12 infra

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I 75, 1 Ἀποδεχθεῖσα — 2 αὐτῆς; 9 διατρίψασα — 11 ἀνθυπενόστησεν : cf. Scyl., *B*, 40 = 161,92–94

75, 5 ἔκπλεως (accus. plur.) cum Be scripsi : ἐκπλεω (sine acc) V : ἐκπλεων V[1] -ν addito (sed ν a V librario cum σ aut ς saepe confunditur) : ἐκπλέον All (e Ba 264 suo) Ba 232 : ἔκπλεω Comb : ἔκπλεον de Boor; ἔκπλεω Atticum vox est Xenophontea, apud quem 15ies occurrit (in *TLG* ἔκπλεω etc omnino 58ies adducitur)

75. Danelis was graciously received and treated with a magnificent kindness that matched her devotion and nobility; and she was deemed worthy to be called "Mother of the Emperor." Having also been granted many <other tokens of> imperial hospitality and many honors, she rejoiced and was happy, and asserted that she had obtained full compensation, or rather that she had received much more than she had given. For that reason, she magnanimously added to the aforementioned gifts a large part of the Peloponnesus: as it was property of her own at that time, she made of it a loving gift for her son and emperor. Having sojourned in this great city of ours for as long as she * * * of distinctions and rewards, she went back again to her own country as if she were the sovereign empress of those dwelling there, bringing a harvest of honors more numerous and higher than those she had previously enjoyed. She went down to her home in the same fashion as she had come up.

76. At that time construction was proceeding on that most beautiful temple, admired by all, which we had by custom come to call the New Imperial Church; it was being built to bear the names of Jesus Christ

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καταπολὺ V 9 βασιλει (sine acc) εχαρίζετο (sine spir) V 10 lacunam statuit de Boor, quam exempli gratia e Scylitza (*B*, 40 = 161,93–94) nostroque (**31**, 5/6 supra) vocabulis ⟨φίλον ἦν, καὶ δεξιωθεῖσα παροχαῖς⟩ complere potueris: φίλον ἦν in mg Ba 264 sui manu propria All (e Scylitzae ms, ut videtur; Cedrenus de Danelina hic tacet): ⟨φίλον ἦν καὶ κορεσθεῖσα⟩ dubitanter proposuit de Boor αὐθις (sine acc) V 11 ὥς πέρ τις V ἐκεῖθεν V: corr V[1]
76, 3 ὀνοματι (sine acc) V

Μιχαὴλ τοῦ πρώτου τῶν ἀγγέλων καὶ Ἡλιοῦ τοῦ Θεσβίτου ἡγεί-ρετο. λαβοῦσα δὲ μέτρα τοῦ ἔνδον τούτου χωρήματος ἡ γυνή, εἰργάσατο καὶ ἀπέστειλεν νακοτάπητας μεγάλους, τοὺς παρ' ἡμῖν ἀπὸ τῆς εὐχῆς τὸ ἐπώνυμον φέροντας (ὑφ' ὧν ἅπαν τὸ ἔδαφος ἐκ διαφόρων ἐντίμων λίθων ψηφίδων δίκην εὖ ἡρμοσμένων πρὸς ἀλλήλους συντεθειμένων ποικιλίαν καὶ κάλλος ταῶνος μιμούμενον καλύπτεσθαι ἔμελλεν), θαύματος ἀξίους μεγέθει καὶ ὡραιότητι. ἀλλὰ καὶ καθ' ἕκαστον χρόνον, ἕως ἔζη ὁ βασιλεύς, οὐκ ἐλάττονα τῶν παρ' αὐτῆς εἰσαχθέντων ἀπέστελλεν. ἐπεὶ δὲ ἔτυχεν μακρόβιον | γενέσθαι αὐτὴν καὶ πλέον τῆς τοῦ βασιλέως 320B ζωῆς τὴν ἐκείνης ἐπεκταθῆναι ζωήν, ζῶντος δὲ ἔτι καὶ τοῦ προορατικοῦ ἐκείνου εὐλαβοῦς μοναχοῦ ἤκουσεν παρ' αὐτοῦ ὅτι μετὰ δεύτερον χρόνον μέλλει ἀπαίρειν τοῦ ζῆν, ἐπεθύμησεν καὶ τὸν ἐκείνου υἱὸν Λέοντα, ἤδη τὴν αὐτοκράτορα λαβόντα ἀρχήν, ἀνελθοῦσα ἰδεῖν· καὶ πάλιν κατὰ τὸν τρόπον τὸν πρότερον, ὑπὸ νεανίσκων ἐκκρίτων αἰρομένη, τὸ τοσοῦτον διάστημα τῆς ὁδοῦ διήνυσεν εὐμαρῶς ‖ καὶ ἀβαρῶς. ἰδοῦσα δὲ τὸν σοφώτατον καὶ πρᾶον 112ᵛ V βασιλέα Λέοντα καὶ θαυμαστὰ δῶρα καὶ πρὸς τοῦτον εἰσαγαγοῦσα καὶ κληρονόμον αὐτὸν τῆς οἰκείας ποιησαμένη ὑπάρξεως (ἤδη γὰρ καὶ ὁ ταύτης υἱὸς Ἰωάννης ἐτύγχανεν τὸν βίον ἀπολιπών), αἰτησαμένη δὲ καὶ βασιλικὸν ἀποσταλῆναι, τὸν ἀπογράψασθαι καὶ παραλαβεῖν ὀφείλοντα τὴν περιουσίαν αὐτῆς, ἀπῆρεν

14–16 secundum nostrum monachi vaticinium, ad a. 887/8 spectans, post d. 29 m. Aug. 886 est collocandum   20/21 secundum nostrum aa. 886–888

I **76,** 12 ἐπεί — 14 ζωήν; 16 ἐπεθύμησεν — 18 ἰδεῖν; 20 ἰδοῦσα — 28 ἐτελεύτησεν : cf. Scyl., *B*, 40 = 161,94–97

76, 7 ἐπώνυμον V [1] (ε- sine spir): τπώ- V   8 εὖ ἡρμοσμένων: εὖ ἡρμοσμένον V, cf. tamen V in **87**, 17 infra (εὖ ἡρμοσμένων): ἐνηρμοσμένων All (voce εὐηρμοσμένων in Ba 264 suo male lecta); ex All pendent edd rell   9 ταώνων All (e Ba 264 suo); ex All pendent edd rell (sed Comb in mg ed. suae "Barb. [i.e. Ba 232] ταῶνος" notavit)   10 θαύμαστος V   μέγεθει V   12 αὐτοῖς V   14 ἐπεκτανθῆναι V All (nescio unde, Ba 264 suo neglecto) Comb (ex All aut e Ba 232): corr Ba 264 et (Ba 264 nescius) Be   20 καὶ : καὶ‖καὶ V   22 κληρονόμαν V   23 ἤδη V   ἐτυγχανεν (sine acc) V   25 παραλα|λαβεῖν V

our Savior, Michael the very first among the angels, and Elijah the Tishbite. The woman Danelis took the measurements of that temple's interior and had large woolen carpets woven and sent, of the sort that among us are called by a name signifying prayer. They were worthy of marvel on account of both their large size and beauty and were to cover the whole floor whose variety of rare stones, set next to each other like well-fitted mosaic cubes, imitated the beauty and the variegated colors of the peacock. Moreover, so long as the emperor remained alive, Danelis would send yearly gifts, none lesser than those she had brought on the first occasion. As it happened, she lived to a ripe old age, her lifespan having exceeded that of the emperor. That prophetic and pious monk, too, was still alive. When she heard from him that she was going to depart this life the year after next, she wished also to come and see Basil's son Leo, who had by then assumed imperial power. Again she journeyed over that vast distance easily and without difficulty and in the same way as before, carried by selected youths. She visited the most wise and mild Emperor Leo, brought him admirable gifts as well, made him heir of her own property (for by then her son John had departed this life), and asked that an imperial official be dispatched to draw up an inventory of her property

αὖθις, συνταξαμένη τῷ χρηστῷ βασιλεῖ, ἐπὶ τὸ τῆς πατρίδος θρεψάμενον ἔδαφος, ὡς ἂν ἐν τούτῳ καὶ τὸν τῆς σαρκὸς ἀπόθηται χοῦν. καὶ δὴ κατελθοῦσα μετὰ μικρὸν ἐτελεύτησεν.

77. Ὁ δὲ πρωτοσπαθάριος Ζηνόβιος, ὃς ἦν ὁρισθεὶς καὶ ἀποσταλεὶς πρὸς τὸ πάντα τὰ παρὰ τῆς γραὸς αἰτηθέντα καὶ διατυπωθέντα ἀποπληρῶσαι, εἰς τὸ κάστρον ⟨Ν⟩αυπάκτου ἤδη καταλαβὼν ἀνέμαθεν παρὰ Δανιὴλ τοῦ ἐκγόνου αὐτῆς τὴν πρὸς τὸν ἐκεῖθεν βίον ἐκδημίαν αὐτῆς. ἀφικόμενος δὲ εἰς τὸν οἶκον αὐτῆς καὶ τὸ ἴσον τῆς διατάξεως αὐτῆς ἐπὶ χεῖρας λαβών, κατὰ τὴν ἐκείνης βούλησιν καὶ διάταξιν τὰ πάντα διῴκησεν. εὗρεν δὲ καὶ χρυσὸν ἐν νομίσμασι πάμπολυν καὶ ἄλλην περιουσίαν | ἔν τε 321B
ἀργυρώμασι καὶ χρυσώμασιν ἐσθῆτί τε καὶ χαλκῷ καὶ ἀνδραπόδοις καὶ κτήνεσι, πάντα ἰδιωτικὸν ὑπερβαίνουσαν πλοῦτον, μᾶλλον δὲ καὶ τυραννικῶν ὀλίγον καταδεέστερον. ἐπεὶ δὲ τὰ οἰκετικὰ ταύτης ἀνδράποδα εἰς πλῆθος ἄπειρον ἦν, κελεύσει βασιλικῇ ἐκ τούτων ὥσπερ εἰς ἀποικίαν ἐπ' ἐλευθερίᾳ ἐστάλησαν εἰς τὸ θέμα Λαγοβαρδίας τρισχίλια σώματα. διενεμήθη δὲ καὶ τὰ λοιπὰ ταύτης κτήματα καὶ χρήματα καὶ ψυχάρια οἷς ἐκείνη κατὰ τὴν διάταξιν αὐτῆς διωρίσατο, καὶ κατελείφθη καὶ τῷ κληρονόμῳ ταύτης βασιλεῖ εἰς ἴδιον κλῆρον τῶν ἄλλων χωρὶς προάστεια ὀγδοήκοντα. ταῦτα εἰ καὶ πολὺ τοῖς χρόνοις τὰ μὲν ἐτύγχανε πρότερα τῶν ἱστορουμένων κατὰ τὸ προκείμενον μέρος πραγμά-

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76, 28: ca. aa. 888–889? 11–14: secundum nostrum, post a. 886; attamen secundum GMCB, *B*, 4 = 21,9–12 servi Danelinae a Basilio, non a Leone imp., manumissi Lagobardiam quasi in coloniam deducti sunt

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FP 77, 11 ἐπεί — 14 σώματα : cf. GMCB, *B*, 4 = 21,9–12

77, 3 κάστρον αὐπάκτου V : corr All (e Ba 264 suo) 4 ἐγγόνου dubitanter Be, sed cf. V in **11**, 27 supra (ἐκγόνῳ) 6 αὐτῆς[1]: αὑτῆς V 8 -σὸν ἐν in rasura V νομίσματι V : corr V[1] 11 τυρραννικῶν ut videtur V : corr V[1] : τυραννικοῦ dubitanter de Boor καταδεεστέραν coni Be, fortasse recte 12 ταὐτῆς V ἀνδραποδα (sine acc) V 14 τρισχίλια: primum -ι- in rasura V 15 ψυχάρια: sensu 'servus' potius rarum, in textibus stili humilioris occurrit; in *TLG* praeter nostrum 9 exempla sola inveni, quorum duo apud Const.

and take it over. Then having taken leave of the good emperor, she again departed to her native soil where she had been raised, to place within it the dust of her flesh. She died a short time after her return.

77. When Zenobios the *protospatharios*, who had been appointed and dispatched to carry out all the wishes and dispositions made by the old woman, reached the town of Naupaktos, he learned from her grandson Daniel that she had departed this life. He arrived at her mansion, provided himself with the copy of her will, and executed everything according to her wish and <the will's> dispositions. He found an exceedingly large quantity of gold in coins, and other property consisting of silver and gold objects, garments, bronze, slaves and cattle, that surpassed any private fortune imaginable: more than that, it was hardly inferior to a king's treasure. Her household slaves being a countless multitude, the emperor ordered three thousand of them to be freed and sent as colonists of sorts to the theme of Lagobardia. Her remaining property, assets, and slaves were distributed among those whom she had stipulated in her testamentary dispositions, while her heir, the emperor, too, was left with, among other things, eighty suburban estates as his private legacy. Some of these events preceded the deeds and occurrences recounted in the present part of our narrative by

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Porphyr. (*DAI*, **9,** 52; **32,** 55) οἷς eleganter correxit Kambylis (in rell locis διανέμω a nostro semper cum dat. iungitur; locum ope εἰς ⟨οὓς⟩ sanare non ausim): εἷς V: ὡς All (qui Ba 264 sui coniecturam accepit): ex All pendent edd rell

των τε καὶ καιρῶν, τὰ δὲ οὐκ ὀλίγον ὕστερα, καὶ οὐδὲ σφόδρα ἀναγκαῖον ἐδόκει τῇ ἱστορίᾳ, ἀλλ' ὅμως εἰς χάριν τῆς εἰρημένης γραὸς καὶ ἔνδειξιν τοῦ πλούτου καὶ τῆς εὐγενείας αὐτῆς καὶ τῆς προαιρέσεως ἐνταῦθα ‖ κείσθω κατὰ παρέκβασιν. 113ʳ V

78. Ὁ δὲ φιλόχριστος βασιλεὺς Βασίλειος μεταξὺ τῶν πολεμικῶν ἀγώνων, οὓς διὰ τῶν ὑπὸ χεῖρα πολλάκις ὥσπερ ἀγωνοθετῶν πρὸς τὸ δέον κατηύθυνεν, πολλοὺς τῶν ἱερῶν καὶ θείων ναῶν ἐκ τῶν προγεγονότων διαρραγέντας σεισμῶν καὶ ἢ καταβληθέντας παντελῶς ἢ πτῶσιν ἀπὸ τῶν ῥηγμάτων σύντομον ὑπομεῖναι δηλοῦντας, ἐπιμελείᾳ τε διηνεκεῖ καὶ τῶν πρὸς τὴν χρείαν | ἐπιτηδείων ἀφθόνῳ χορηγίᾳ καὶ παροχῇ τοὺς μὲν τοῦ πτώματος ἤγειρεν, τῇ ἀσφαλείᾳ καὶ κάλλος προσθείς, τῶν δὲ τὸ ἀσθενὲς ἐνισχύσας διὰ τῆς τῶν δεόντων ἐπιβολῆς καὶ ἐπανορθώσεως, τοῦ μὴ καταρρυῆναι, ἀλλὰ πρὸς ἀκμὴν αὖθις ἐπανελθεῖν καὶ νεότητα ἐγένετο αἴτιος. δηλωτέον δὲ καὶ ⟨τὰ⟩ καθ' ἕκαστα. 322B

79. Τοῦ τε γὰρ περιωνύμου καὶ θείου ναοῦ, ὃς τὸ τῆς μεγάλης τοῦ θεοῦ Σοφίας κεκλήρωται ὄνομα, τὴν πρὸς δύσιν ἀψῖδα τὴν

78,3–11: variis temporibus; praecipue post terrae motus mm. Ian.–Feb. a. 869

FP 77, 22 εὐγενείας — 23 προαιρέσεως: cf. **75**, 2 supra **78**, 3 πρὸς — κατηύθυνεν: cf. **72**, 5 supra πολλούς — 5 παντελῶς; 6 ἐπιμελείᾳ — 11 αἴτιος: cf. Leon. VI, *Or. funebr. in Basilium*, 60,27—62,2; 76,26; Genes., 4,41 = 90,19–23 **79–94**: cf. narrationem valde similem de Theophili imp. aedificiis TC 3,41–44 = 139,15–148,3

I 78, 1 βασιλεὺς Βασίλειος; 3 πολλούς — 5 παντελῶς; 6 ἐπιμελείᾳ — 11 αἴτιος: cf. Scyl., *B*, 41 = 161,4–8 **79,** 1 Τοῦ τε — 18 ἀδιάλειπτον: cf. Scyl., *B*, 41 = 161,8 — 162,19

77, 20 ὕστερα: ὕστερον V (ut videtur) All (e Ba 264 sui coniectura); ex All pendent edd rell: corr V[1] Ba 232 de Boor: ὕστερα etiam Be dubitanter in appar. suo 21 ἀναγκαῖα dubitanter de Boor ἱστορία V **78,** 3 κατήυθηνεν V 4 προσεγονότων V 6 διανεκεῖ V 6/7 ἐπιτηδείων: -η- in rasura V 7 ἀφθόνως ut videtur V: corr V[1] 11 ⟨τὰ⟩ dubitanter addidit de Boor, cf. **1**, 6/7 supra (τῶν καθ' ἕκαστα) et **102**, 5/6 infra (τῶν καθ' ἕκαστα): de Boor additamentum v. docto Kamb superfluum videtur **79,** 1 τοῦ: hic nullum indicium novi cap. in V 2 ἀψίδα V

many years; others happened considerably later; and neither seem indispensable to our story. Still, let them be placed here by way of a digression in tribute to the aforesaid old woman and as proof of her wealth, nobility, and devotion.

78. Between the contests of war that he, like an official presiding at the games, over and over guided to their proper conclusion through subordinates, the Christ-loving Emperor Basil <took care of> many of the holy and divine shrines that had earlier been torn asunder by earthquakes and had either completely fallen down or revealed by their cracks that they were about to collapse. By lavishing constant care upon them and by liberally providing all the things that were needed <for their restoration>, he raised some of them from ruin and made them not only sturdy, but beautiful; in other shrines, he had weak spots reinforced by appropriate additions and improvements, and <in this way> he caused them not to fall in ruins, but to revert to the prime of their youth. Let us now report on the matter in some detail.

79. Thus, as the large and lofty western arch of the famous divine shrine that has been assigned the name of the Great Wisdom of God

μεγάλην τε καὶ μετέωρον ἱκανῶς διαρραγεῖσαν καὶ πτῶσιν οὐκ εἰς μακρὰν ἀπειλοῦσαν, αὐτὸς ἐμπειρίᾳ τεχνιτῶν περισφίγξας καὶ ἀνανεωσάμενος ἀσφαλῆ καὶ μόνιμον ἀπειργάσατο· καθ' ἣν καὶ τὴν τῆς Θεομήτορος εἰκόνα τὸν ἄσπορον υἱὸν ἐπωλένιον φέρουσαν ἀνιστόρησεν, καὶ τοὺς τῶν ἀποστόλων κορυφαίους Πέτρον καὶ Παῦλον ἑκατέρωθεν ἔστησεν, καὶ τὰ λοιπὰ δὲ ῥήγματα ταύτης ἐν κτίσμασί τε καὶ δαπανήμασι φιλοτιμότατα διωρθώσατο· οὐ μόνον γὰρ τοὺς σαθρωθέντας τῶν τοίχων ἐπηνωρθώσατο, ἀλλὰ καὶ τὴν τῶν προσόδων ἐλάττωσιν ταῖς παρ' ἑαυτοῦ ἐπιδόσεσι εἰς αὔξησιν ἤγαγεν. ἐνδείᾳ γὰρ ἐλαίου κινδυνευόντων ἤδη σχεδὸν ἀπο⟨σ⟩βεσθῆναι τῶν λύχνων τῶν ἱερῶν, μεγίστου κτήματος ἐπιδόσει, ὃ προσαγορεύεται Μάντεα, τούτοις τε τὸ φῶς διαμένειν προενοήσατο ἄσβεστον καὶ τοῖς ἐξυπηρετουμένοις εἰς τὸν θεῖον τοῦτον ναὸν ἐπεδαψιλεύσατο τὰ ὀψώνια ἐκ τῆς ἱκανῆς προσόδου τοῦ κτήματος, ὅπερ οἶδε τὴν ὑπηρεσίαν ποιεῖν ἀνυστέρητόν τε καὶ ἀδιάλειπτον. | 323B

80. Ἀλλὰ καὶ τὸ τῶν θείων Ἀποστόλων περιφανὲς καὶ μέγιστον τέμενος, τῆς προτέρας εὐπρεπείας καὶ ἀσφαλείας διαπεσόν ἐρεισμάτων περιβολαῖς καὶ ταῖς τῶν διαρραγέντων ἀνοικοδομαῖς ὀχυρώσας καὶ ἀποξέσας τὸ ἀπὸ χρόνου γῆρας καὶ τὰς ῥυτίδας περιελών, ὡραῖον αὖθις καὶ νεουργὸν ἀπετέλεσεν. καὶ τὸν ἐν τῇ

3–18: brevi tempore post m. Ian.–Febr. a. 869

FP 79, 6 ἐπωλένιον φέρουσαν : cf. Apoll. Rhod., *Argon.*, 1,557 10–18: an de Basilii chrysobullo deperdito hic tractat noster? Cf. O. Kresten in *Wiener Stud.*, 114 (2001), 629–634; cf. etiam similem largitionem olim a Justiniano II imp. Ecclesiae S. Demetrii in Thessalonica factam, ed. Spieser in *TM*, 5 (1973), 156–159 **80,** 4 ἀποξέσας — γῆρας: cf. TC, 3,8 = 94,22 (γῆρας ὥσπερ ἀποξύσας) 5 καὶ τόν — 8 ἔδειξεν : cf. Append. ad *Vitam* Euphrosynae, AASS Novemb., III (1910), 882 B

I 80, 1 Ἀλλὰ καί — 17 εἰργάσατο : cf. Scyl., *B*, 41 = 162,40—163,51

79, 3 μετεώρον V 10 ἐπηνορθώσατο hoc loco V, sed cf. ἐπηνωρθώσατο V in **33,** 5 supra, Scylitzae codd fere omnes in *B*, 41 = 161,14, All Be : ἐπανωρθώσατο Comb et cod. Coisl. 136 Scylitzae 11 ἐλαττωσιν (sine acc) V 12 ἐνδεία in rasura V 13 ἀποβεσθῆναι V : corr apographa 14 Μάνταια codd

had developed grave cracks and was threatening imminent collapse, he had it tightened up and restored with the help of skilled master craftsmen and thus rendered it sturdy and sound. He also caused the image of the Mother of God carrying in her arms her immaculately conceived Son to be depicted in that arch; and he had Peter and Paul, chiefs among the apostles, placed on either side of her. He also had most generously provided remedies for other wounds in that church, both by construction and by subsidy. For he not only righted Saint Sophia's weakened walls, but also turned its income deficit into surplus through his own benefactions. For as the holy lamps were on the verge of going out altogether due to the scarcity of oil, he deeded to the church a vast estate bearing the name of Mantea. In that way he saw to it that the light of these lamps would endure unextinguished; moreover, from the abundant income of that estate he richly endowed salaries for the clergy ministering in this divine shrine, which <deed> assured prompt and uninterrupted services.

80. The emperor also reinforced the famous and most spacious temple of the Divine Apostles, no longer displaying its former pleasing appearance and solid construction, by buttressing it up all around and by having its ruined parts rebuilt: thus did he wipe off the <traces of> old age and the wrinkles left by time and rendered the church beautiful and wrought anew again. He also restored the divine

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Scylitzae in *B*, 41 = 161,16 (praeter duo qui -τεα habent) 17 ποεῖν V **80,** 1 των (sine acc) V 4 ὀχυρώσας V ἀποχρόνου V 5 ἀπεστέλεσεν V

Πηγῇ δὲ τῆς Θεομήτορος θεῖον ναὸν διαπτωθέντα καὶ τὸ ἀρχαῖον ἀποβαλόντα κάλλος ἀνενεώσατό τε καὶ ‖ ὑπερλάμποντα μᾶλλον 113v V ἤπερ τὸ πρότερον ἔδειξεν. ὡσαύτως καὶ τὸν ἕτερον τῆς Θεοτόκου ναόν, ὃς τὸ Σῖγμα εἶχεν ἐπώνυμον, πτῶμα πεσόντα δεινὸν ἐκ βάθρων ἀνῳκοδόμησεν καὶ ἑδραιότερον τοῦ προτέρου εἰργάσατο. καὶ τὸν ἐν Αὐρηλιαναῖς δὲ Στεφάνου τοῦ πρώτου τῶν μαρτύρων ναὸν ἐκ θεμελίων αὐτῶν ἀνεδείματο. τοὺς δὲ τοῦ βαπτιστοῦ καὶ Προδρόμου σηκοὺς ἱεροὺς ἔν τε τῇ Στροβιλαίᾳ καὶ Μακεδονιαναῖς, τὸν μὲν ἐκ βάθρων, τοῦ δὲ τὸ πλεῖστον ἀνῳκοδόμησεν. οὐ μὴν ἀλλὰ καὶ τὸ τοῦ ἀποστόλου Φιλίππου ἱερόν, καὶ τὸ αὐτοῦ δυτικώτερον κείμενον τοῦ εὐαγγελιστοῦ Λουκᾶ, τῶν παλαιῶν ἀνακαθάρας πτωμάτων νέα εἰργάσατο.

81. Ἔτι δὲ καὶ τὸ Μωκίου τοῦ μάρτυρος μέγα τέμενος, οὐκ ὀλίγοις ὑποπεσὸν ῥήγμασι, καὶ τὸ ἄδυτον τούτου μέρος ἄχρι τῆς γῆς καταβληθὲν ἐσχηκός, ὡς καὶ τὴν ἱερὰν κατεάξαι τράπεζαν, τῆς προσηκούσης ἐπιμελείας ἠξίωσε καὶ τελείως τοῦ πτώματος ἤγειρεν. καὶ τὸν πλησιάζοντα δὲ τούτῳ κατὰ τὸ μέρος τὸ πρὸς δυσμὰς Ἀν|δρέου τοῦ πρωτοκλήτου τῶν ἀποστόλων ναὸν ἐκ 324B πολλῆς ἀμελείας διαρρυέντα εἰς τὸ ἀρχαῖον κάλλος τῇ δεούσῃ ἐπιμελείᾳ ἀνήγαγεν. τὸν δὲ τοῦ ἁγίου Ῥωμανοῦ θεῖον οἶκον καὶ αὐτὸν καταπεσόντα ἐκ βάθρων ἀνεδείματο. καὶ τὸν τῆς ἁγίας Ἄννης ἐν τῷ Δευτέρῳ καὶ τὸν τοῦ χριστομάρτυρος Δημητρίου

80, 6–8 fuit templum Deiparae in Pega, a terrae motu a. 869 in ruinam reductum, ca. a. 870 (ante a. 879) renovatum 8–10 fuit templum Deiparae Sigma dictum a terrae motu a. 869 destructum **81,** 10 fuit fortasse templum S. Annae iam terrae motu d. 16 m. Maii a. 865 affectum

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FP 80, 6 Πηγῇ — 8 ἔδειξεν : cf. Anth. Graec., I,109,1 (πτωθέντα) 8 ὡσαύτως — 9 δεινόν : cf. Ps.-Sym., *B*, 5 = 688,15–17; Synaxarium Eccl. Const. in *Propyl. ad* AASS *Nov.* (1902) ad Jan. 9, col. 380,21–23 **81,** 1 μέγα τέμενος : cf. Procop., *De aed.*, I,4,27 (οὗπερ τὰ ἱερὰ πάντα μεγέθει ἐλάσσω)

I 81, 1 Ἔτι δέ — 13 καινουργεῖ : cf. Scyl., *B*, 41 = 163,51–58

temple of the Mother of God at the Pege, which had fallen into ruin and lost its pristine beauty, making it more resplendent than it had been before. In a like manner he rebuilt from the very foundations the other church of the Mother of God which went by the name of Sigma and which had also become a pitiful ruin, and made it more stable than it had been before. He also had the church of Stephen the Protomartyr, lying in the Aurelianai district, rebuilt from the very foundations. As for the holy precincts of John the Precursor and Baptist respectively, located in the districts of Strobilaia and Makedoniana, he had the former rebuilt from the very foundations and the latter, in its greater part. Moreover, he cleared away the old debris from the churches of the Apostles Philip and Luke the Evangelist, the latter standing to the west of the former, and thus had them both completely restored.

81. In addition, since the large temple of the martyr Mokios had suffered numerous cracks and its sanctuary section had fallen down, so that the rubble had broken the holy altar in pieces, the emperor deemed it worthy of appropriate care and had it fully raised up from ruins. Likewise he gave due care to the church of Andrew, the first-called among the apostles, which stood near and to the west of the church of Mokios and which had collapsed from prolonged neglect, and restored it to its pristine beauty. He raised from the very foundations the holy shrine of Saint Romanos which had also fallen into decay. He also renewed and beautified the old churches of Saint Anna, situated in the Deuteron district, and of the martyr of Christ

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80, 8 ὡς αὔτως V 9 ναὸς V Σίγμα All (Ba 264 suo neglecto); ex All pendent edd reliqui ἐπώνυμων V : corr V[1] 10 ἀνοκοδόμησεν V, sed cf. V in v. 14 infra (ἀνωκοδ-) 11 αὐριλιαναῖς V 12 inter ναὸν et ἐκ verba ἄχρις ἐδάφους καταπεσόντα e Scyl., *B*, 41 = 163,47 inseruit Comb quem Be secutus est αὐτὸν V 15 καὶ[2] — 16 εὐαγγελιστοῦ iteravit V; eorum primum expunxit V[1] **81,** 1 μωκιου (sine acc) V 3 ἐσχηκὼς V All (e Ba 264 suo) Comb : corr Be 4 τελειως (sine acc) V 5 τοῦτω V 6 ἀπόστωλων V : corr V[1] 10 ἀννης (sine acc) V

καινοὺς ἀντὶ παλαιῶν καὶ εὐπρεπεῖς ἀπειργάσατο. τὸν δὲ τοῦ μάρτυρος Αἰμιλιανοῦ, ὃς ἐν τῇ Ῥάβδῳ τῷ οἴκῳ τῆς Θεομήτορος γειτονεῖ, τῇ παλαιότητι κατε⟨ρ⟩ρικνωμένον ἰδὼν καινουργεῖ, ἑκατέρωθεν πυργώσας ἑδράσμασι.

82. Πρὸς δὲ καὶ τὸν τοῦ ἀθλοφόρου Ναζαρίου ἱερὸν οἶκον ἐκ πολλῶν τῶν χρόνων οὐ μόνον πτωθέντα, ἀλλὰ καὶ τέλεον ἠφανισμένον, νέον ἐδείματο, σεμνότητι καὶ κάλλει πολλῷ τοῦ πρὶν διαφέροντα. ἐν δὲ τοῖς Δομνίνου λεγομένοις ἐμβόλοις τὸν εἰς ὄνομα τῆς θείας Χριστοῦ τοῦ θεοῦ ἡμῶν Ἀναστάσεως καὶ Ἀναστασίας τῆς μάρτυρος περικαλλῆ ναὸν ἐπισκευάσας ἐλάμπρυνεν, λιθίνην ἀντὶ ξυλίνης τὴν ὀροφὴν ἐργασάμενος καὶ κόσμον ἄλλον ἐπιθεὶς ἀξιάγαστον. ὡσαύτως δὲ καὶ Πλάτωνος τοῦ μεγάλου ἐν μάρτυσι πονήσασαν τὴν τοῦ ναοῦ κατιδὼν ὀροφὴν νέαν εἰργάσατο, καὶ τοίχων ἐν οἷς ἔδει κατοχυρώσας τὸν οἶκον ἐπιβο‖λαῖς. 114r V
τῶν δὲ καλλινίκων μαρτύρων Ἑσπέρου τε καὶ Ζωῆς τὸν θεῖον οἶκον ἠδαφισμένον σχεδὸν κατάλληλον τοῦ πρώην ἐδείματο. πρὸς τούτοις καὶ τὸν τοῦ μάρτυρος Ἀκακίου ἐν τῷ Ἑπτασκάλῳ θεῖον ναὸν ἤδη σχεδὸν καταρρέοντα καὶ πρὸς πτῶσιν συν-

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FP 82, 13 Ἀκακίου ἐν τῷ Ἑπτασκάλῳ : cf., e.g., *Vitam* Andreae Sali § 197, *MPG*, 111, col. 841 CD (= 3635 ed. Rydén); *Patria Constantinupoleos* III, 18 = 219,5–7 ed. Preger; Synaxarium Eccl. Const. ed. Delehaye in *Propylaeo ad* AASS *Novembris* (1902), 661,24–26; 664,45/46; 730,2–5; 834,24/25; 867,28/29 et 57/58; 934,54

I 82, 1 Πρὸς δέ — οἶκον; 3 νέον ἐδείματο; 4 ἐν δέ — 7 ἐργασάμενος; 8 ὡσαύτως — 9/10 εἰργάσατο; 11 καλλινίκων — 18 ⟨ἀν⟩εκτήσατο : cf. Scyl., *B*, 41 = 163,58–66

81, 11 καὶ|νοὺς V ἀντιπαλαιῶν V 12 αἰμυλιανοῦ V : corr V[1] ἐν τῇ in rasura V οἴκνω ut videtur V : corr V[1] 13 κατερικνωμένον V Comb (fortasse e Ba 232) : κατερικωμένον All typothetae menda : corr Be **82,** 1 hic nullum signum novi cap. in V 8 ὡς αὔτως V 10 τοιχῶν V All (e Ba 264 suo) : τοίχων Comb Be de Boor ἔδειματοχυρώσας scriba V, fortasse voce ἐδείματο in cap. praesentis v. 12 usurpata inductus : corr V[x] 12 ἠδαφισμένον V 13 Πασκάλῳ All, Ba 264 sui errore inductus 14 καταρρυέντα coni Comb quem Be secutus est

Demetrios. Having noticed that the church of the martyr Aimilianos, in the vicinity of that of the Holy Virgin in Rhabdos, had withered on account of old age, he had it renovated, providing it with buttress towers on both sides.

82. Furthermore, the emperor had entirely rebuilt the holy shrine of the victorious martyr Nazarios which not only had been in a state of collapse for many years but had completely vanished <in the end>; the new church greatly surpassed its predecessor in beauty and dignity of appearance. As for the exceedingly beautiful church bearing the names of the Holy Resurrection of Christ our Lord and of the martyr Anastasia, situated at the so-called Portico of Domninos, he repaired and embellished it, replaced its wooden roof with one made of stone, and provided it with other admirable decorations. Likewise, noting that the roof of the church of Saint Platon, great among martyrs, had suffered damage, he had a new one built <to replace it>, and strengthened the main building by adding <support> walls at appropriate places. He had the Divine shrine of the triumphant martyrs Hesperos and Zoe, which had been well-nigh leveled to the ground, rebuilt, and the new construction was a match for the old. Moreover, since the holy church of the martyr Akakios, located at Heptaskalon, was on the verge of collapse and was falling into ruin, he had it

ελαυνόμενον ἀνακαι|νίσας καὶ παντοίοις κατασφαλισάμενος 325B ὀχυρώμασι, τοῦ πτώματος ἥρπασεν καὶ ἑδραίως ἑστηκέναι πεποίηκεν. τὸν δὲ Ἡλιοῦ τοῦ προφήτου κατὰ τὸ Πετρίον ναὸν ὥσπερ λειποψυχοῦντα ἀνέρρωσε καὶ περιφανῶς ⟨ἀν⟩εκτήσατο, ἐλευθερώσας καὶ τῆς περιστοιχιζούσης καὶ πιεζούσης τῶν κοινῶν οἰκιῶν συνοχῆς.

83. Ἀλλὰ τί στρεφόμεθα περὶ τὰ μικρὰ τῶν ἐκείνου, εἰ καὶ πάνυ μεγάλα καθέστηκεν, καὶ οὐ προστιθέαμεν τὸ μέγα ἔργον καὶ ἀξιάγαστον, ὃ κατ' αὐτὰς τὰς βασιλείους αὐλὰς αὐτὸς ἐπιστατῶν τε καὶ αὐτουργῶν ᾠκοδόμησεν; ὅπερ ἀρκεῖ καὶ μόνον τήν τε περὶ τὸ θεῖον αὐτοῦ δηλοῦν ὁσιότητα καὶ τὸ πρὸς τὰ ἐπιβαλλόμενα μεγαλουργόν τε καὶ θαύματος ἄξιον. ἀμειβόμενος γὰρ ὥσπερ τῆς περὶ αὐτὸν εὐμενείας τὸν δεσπότην Χριστὸν καὶ τὸν πρῶτον τῶν ἀγγελικῶν δυνάμεων Μιχαὴλ καὶ τὸν Θεσβίτην Ἠλίαν τὸν ζηλωτήν, ὃς καὶ τῇ αὐτοῦ μητρὶ τῆς πρὸς βασιλείαν τοῦ υἱοῦ ἀνυψώσεως ἐχρημάτισεν ἄγγελος, εἰς ὄνομα τούτων καὶ

6–12: Nova Ecclesia d. 1 m. Maii a. 880 inauguratur

FP 83, 1 Ἀλλά — 2 καθέστηκεν : cf. *Mirac. S. Demetrii, Coll. Joh.*, Mirac. 9,80 = 108,28 ed. Lemerle (Ἀλλὰ τί, περὶ τὰ μείζονα σπεύδοντες, τοῖς ἐλαχίστοις τούτοις ἐνδιατρίβομεν ;) 6 ἀμειβόμενος — 12 ἐδομήσατο : cf. GMC, *B*, 11 = 843,3–9; 13/14 = 843,15—844,7; 19 = 845,1–4; GMCB, *B*, 5 = 21,32–34; Ps.-Sym., *B*, 11 = 691,15–692,7; 16 = 692,18/19; cf. **68**, 15–29 et **76**, 1–5 supra 8 Θεσβίτην — 10 ἄγγελος: cf. **8**,15–24/25 supra 9 Ἠλίαν — ζηλωτήν : cf. *Const. App.*, 6: 19: 4; Ps.-Chrys., *Hom. suppl.* 6, *MPG*, 64, col. 464 C

I 83, 3 ὃ κατ' αὐτάς — 4 ᾠκοδόμησεν; 7 δεσπότην — 9 Ἠλίαν; 11 Θεοτόκου — 12 ἐδομήσατο : cf. Scyl., *B*, 41 = 163,67–70

82, 15 ἀνακαινισας (sine acc) V 16 ἐδραίως V 17 προφητου (sine acc) V 18 ἀνέρρωσεν V: ν in fine expunxit V[1] ⟨ἀν⟩εκτήσατο cum Scyl., *B*, 41 = 163,66 et de Boor scripsi : ἐκτήσατο V : ἐκτίσατο coni All; ex All pendent edd rell 20 οἰκειῶν V **83,** 4 τὲ V 6 τὲ V 8 ἀγγελικών V Μιχαήλ cum Scyl. et Bandurio scripsi, nam apud nostrum (cf. **76**,4 supra), ut apud alios, epitheton primi ducis exercituum angelicorum uno Michaeli apponitur: Γαβριήλ (in nostro unica mentio) V apographa edd., e quibus tamen Comb, licet Γαβριήλ in textu

restored and secured with all kinds of reinforcements; thus he prevented it from collapsing and provided it with firm foundations. As for the church of Elijah the Prophet, situated at the Petrion, he restored it to health as it was about to give up the ghost, as it were, and made it recover for all to see; he also freed it from the stifling pressure of secular buildings that were fencing it in on all sides.

83. But why do we dwell on the emperor's minor achievements, major though they were in fact, and why do we not add <to them> the great and admirable work of construction <done> on the very grounds of the imperial palace under his supervision and with his participation? The latter work alone suffices to demonstrate the emperor's piety toward the Godhead and the wondrous magnificence of his undertakings. For he returned, as it were, the favor shown to him by Christ the Lord, by Michael, the first among the angelic hosts, and by Elijah the Tishbite, the votary <of the Lord>—the one who had announced to his mother her son's ascent to the imperial throne—and built a Divine and exceedingly beautiful temple dedicated to them and

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retinuerit, incongruentiam nominis hoc loco advertit et Μιχαήλ in mg ed. suae apposuit: In n. 277 Comment. sui inediti hunc errorem nostro (Constantino imp., ut credebat) e **68,** 18 supra obrepsisse putavit: Μιχαὴλ Scyl., *B*, 41 = 163,68 : Μιχαὴλ καὶ Γαβριὴλ dubitanter sed fortasse recte de Boor, lectorem ad **68**, 18/19 supra referens (ubi Nova Ecclesia vocabulis τῶν ἀρχιστρατήγων καὶ Ἡλιοῦ τοῦ Θεσβίτου invocatur) 9 τη (sine acc) βασιλειαν (sine acc) V 10 τοῦτων V : corr V[1]

μνήμην αΐδιον, ἔτι δὲ τῆς Θεοτόκου καὶ Νικολάου τοῦ ἐν ἱεράρχαις πρωτεύοντος, θεῖον καὶ περικαλλῆ ναὸν ἐδομήσατο. εἰς ὃν συνῆλθε τέχνη καὶ πλοῦτος καὶ ζέουσα πίστις καὶ ἀφθονωτάτη προαίρεσις, καὶ τὰ πανταχόθεν συνέδραμεν κάλλιστα, ἃ τοῖς ὁρῶσι μᾶλλον ἢ τοῖς ἀκούουσιν οἶδε τυγχάνειν πιστά. ὃν ὡς νύμφην ὡραϊσμένην καὶ περικεκοσμημένην μαργάροις τε καὶ χρυσῷ καὶ ἀργύρου λαμπρότησιν, ἔτι δὲ μαρμάρων πολυχρόων ποικιλίαις καὶ ψηφί|δων συνθέσεσιν καὶ σηρικῶν ὑφασμάτων 326B
καταστολαῖς τῷ ἀθανάτῳ προσήγαγεν νυμφίῳ Χριστῷ.

84. Ὅ τε γὰρ ὄροφος ἐκ πέντε συμπληρούμενος ἡμισφαιρίων στίλβει χρυσῷ καὶ εἰκόνων ὡς ἀστέρων ἐξαστράπτει κά⟨λ⟩λεσιν, ἔξωθεν μετάλλοις ἐμφεροῦς χρυσίῳ χαλκοῦ καλλυνόμενος, οἵ τε παρ' ἑκάτερα τοῖχοι τῷ πολυτελεῖ καὶ πολυχρόῳ τῶν μαρμάρων καταποικίλλονται, || καὶ τὰ ἄδυτα τοῦ ναοῦ χρυσῷ καὶ 114[v] V
ἀργύρῳ καὶ ⟨λίθοις⟩ τιμίοις καὶ μαργάροις καταπεποίκιλται καὶ καταπεπλούτισται. καὶ αἱ τῶν ἐκτὸς διείργουσαι τὰ θυσιαστήρια κιγκλίδες καὶ τὰ ἐν αὐταῖς περίστυλα καὶ τὰ ἄνωθεν οἷον ὑπέρθυρα χρηματίζοντα οἵ τε ἐντὸς θᾶκοι καὶ αἱ πρὸ τούτων βαθμίδες καὶ αὐταὶ αἱ ἱεραὶ τράπεζαι, ἐξ ἀργύρου πάντ⟨οθεν⟩ περικεχυμένον ἔχοντος τὸν χρυσὸν καὶ λίθοις τιμίοις ἐκ μαργαριτῶν ἠμφιεσμένοις πολυτελῶν τὴν σύμπηξιν καὶ σύστασιν ἔχουσιν.

FP 84, 10 ἐξ ἀργύρου — 12 σύστασιν ἔχουσιν : cf. **87,** 33–38 infra 12 σύστασιν ἔχουσιν : cf. Const. Porph., *De imag. Edessena*, 57**, 14 ed. Dobschütz; cf. etiam **85,** 8 et **87,** 38 infra

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83, 11 αΐδιον cum V et secundum LSJ scripsi: ἀΐδιον (sine acc) V ἀϊδιον (sine acc) V 12 πρωτεύοντως V 13 αφθονοτάτη (sine spir) V 15 τύγχανειν V 16 τὲ V 17 χρυσοῦ dubitanter de Boor μαρμαρων (sine acc) V 18 ψηφιδων (sine acc) V **84,** 1 ὅ τε : nullum signum novi cap. in V ὅροφος V 2/3 κάλεσιν V 4 παρεκάτερα τοίχοι V 6 ⟨λίθοις⟩ add All (e Ba 264 sui coniectura) e quo pendent edd rell; cf. etiam **21,** 30 (λίθοις τιμίοις) supra necnon **84,** 11 (λίθοις τιμίοις) et **87,** 34 (τιμίοις .... λίθοις) infra; cf. quoque **87,** 29 infra 9 θάκοι V προτούτων V 9/10 βαθμίδες V quod retinui αἱ ιεραὶ (sine spir) V 10 πάντ⟨οθεν⟩ scripsi, cf. **87,** 38–40 infra (δοκὶς ἐκ .... χρυσίου .... πλοῦτον .... περικεχυμένον πάντοθεν ἔχουσα); etiam πανταχόθεν conicere potueris, cf. e.g. **83,** 14 supra (τὰ πανταχόθεν συνέδραμεν

to their everlasting memory, as well as to the Virgin and to Nicholas who holds the first rank among the hierarchs. In this church art, opulence, ardent faith and the <emperor's> most bounteous disposition came together, and the most beautiful things were assembled from everywhere that are better seen than heard about to be believed. The emperor offered this church to Christ, the immortal Bridegroom, as a bride decked out and adorned with pearls and gold and gleaming silver and, moreover, with a variety of many-colored marbles, mosaic compositions and silken robes.

84. The ceilings of that five-domed church glitter with gold and flash forth <their> beautiful representations like <as many> stars; on the outside, the roof is embellished with brass work resembling gold; the shrine's <interior> walls on either side are varied with costly and many-colored marbles and its sanctuary is variously decked out with a wealth of gold, silver, precious stones and pearls. The chancel barrier that separates the outside area from the altar space; the colonnade set into this barrier and the <parts> above, functioning as lintels, as it were; the seats within <the sanctuary>; the steps leading to them; and the altars themselves are all given massivity and substance by silver that is gilded all over and <adorned> with precious stones in settings made [?] from costly pearls. As for the pavement, it first will appear

κάλλιστα): πάντα V (quod servandum esse censet Kamb): παντα⟨χοῦ⟩ coni v.d. Mango 11 ad ἐκ μαργαριτῶν cf. **89,** 18 ἐκ ψηφίδων "tesseris" 12 ἠμφιεσμένοις: an ἠμφιεσμένου scribendum? post πολυτελῶν vox πεποικιλμένου sive κεκοσμημένου aut simile quid excidisse videtur

αὐτὸ δὲ τὸ ἔδαφος σηρικῶν ὑφασμάτων ἢ Σιδωνίων ἔργων ἐφηπλωμένων δόξει τυγχάνειν ἀνάπλεων· οὕτω πᾶν ἐξωράισται καὶ καταπεποίκιλται τῷ πολυχρόῳ τῶν ὑποκειμένων ἐκ μαρμάρων πλακῶν καὶ ταῖς πολυειδέσι τῶν ταύτας περικλειουσῶν ψηφίδων ζώναις καὶ τῷ τῆς ἁρμογῆς ἀκριβεῖ καὶ τῷ περιττῷ τῆς περιθεούσης ἐν ἅπασι χάριτος. ἔνθα καὶ πλῆθος ᾀδόντων ἐξυπηρετουμένων ἀφώρισεν καὶ προσόδους ἱκανὰς ἀπέταξεν, ἃς φιλοτίμως καὶ μεγαλοπρεπῶς διανέμεσθαι τοῖς προσανέχουσι τῷ τοιούτῳ ἱλαστηρίῳ προσέταξεν, ὑπερβαλέσθαι σχεδὸν τοὺς πρὸ αὐτοῦ πάντας τῇ περὶ τὰ τοιαῦτα μεγαλοδωρεᾷ φιλοτιμησάμενος. | 327B

85. Ἀλλ᾽ ὁ μὲν ναὸς τοιοῦτος καὶ οὕτω τὰ ἐντὸς ἔχων, ὅσον μικρῷ λόγῳ δηλῶσαι δυνατὸν τὰ μεγάλα, καὶ πᾶσαν ἐντιθέντα ταῖς τῶν θεωμένων διανοίαις κατάπληξιν· τὰ δὲ ἐκτὸς οἷα; πρὸς ἑσπέραν μὲν καὶ κατ᾽ αὐτὰ τοῦ ναοῦ τὰ προαύλια φιάλαι δύο ἑστήκασιν, ἡ μὲν πρὸς νότον ἡ δὲ πρὸς βορρᾶν, πᾶσαν ἔχουσαι καὶ τέχνης ὑπερβολὴν καὶ ὕλης λαμπρότητα καὶ φιλοτιμίαν τοῦ τῶν ἔργων δημιουργοῦ. ὧν ἡ μὲν πρὸς νότον ἐξ Αἰγυπτίου λίθου, ὃν ἡμεῖς Ῥωμαῖον λέγειν εἰώθαμεν, ἔχει τὴν σύστασιν, περὶ ἣν καὶ δράκοντας ἔστιν ἰδεῖν, οὓς ἡ λιθοξόος τέχνη ἄριστα διεμόρφωσεν· ἧς μέσον μὲν κωνοειδὴς καὶ διάτρητος ἀνέστηκεν στρόβιλος, πέριξ δὲ κιονίσκοι λευκοὶ καὶ τὸ ἔνδον ὑπόκενοι χοροῦ

FP 85, 3/4 πρὸς ἑσπέραν —— 24 δεξιούμενος: cf. TC, 3,43 = 141,12–16 (de simili receptaculo); 144,15 (de nostris receptaculis); 6, *ConPor*, 24 = 451,4–10; Nic. Chon., *Hist.*, 332,18–21 ed. van Dieten; Eustath. Macrembol., *De Hysm. et Hysminia*, 1,5 = 4,9–6,6 ed. Hilberg (= II, 163,3–164,9 ed. Hercher) 7 ἐξ Αἰγυπτίου λίθου —— 8 εἰώθαμεν: cf. Const. Porph., *De Cerim.*, 642,6; 8; 9/10; 12 (πορφυροῦς Ῥωμαῖος); 646,5/6; 10/11; 11 8 ἔχει τὴν σύστασιν: cf. *Vitam Eliae iun.*, 24 = lin. 444 ed. Rossi-Taibbi (ἔχει τὴν σύστασιν) et appar. fontium ad **84**, 10 et 12 supra

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I 84, 18 ἔνθα —— 21 προσέταξεν: cf. Scyl., *B*, 41 = 163,72 —— 164,73

84, 13 ἔδαφος V ἡ (sine spir) V Σιδονίων Be; sed cf. etiam **74**, 31 supra,

to be fully spread with <rugs> woven of silk or with Sidonian fabrics, so beautifully has all of it been inlaid and varied by marble panels of many hues set into the ground; by the variegated mosaic bands that enclose these panels; by the precision with which everything has been joined together; and by the superabundant elegance spreading throughout. The emperor assigned a multitude of singers to perform services in that church and set aside considerable revenues for it; he decreed that these revenues should be generously and magnificently apportioned among the attendants of this shrine, aspiring to surpass almost all of his precedessors by his munificence in such things.

85. Such, then, is the church and such its interior—insofar as a short description can reveal magnificent things that implant such great amazement in the minds of the spectators. But what about the things on its exterior? Toward the west and in the very atrium of the church there stand two fountain-basins, one to the south and one to the north; absolute is the perfection of their art, splendid the quality of their material, and they bear <witness to> the munificence of their maker. The southern basin is carved out of Egyptian <porphyry> stone which we customarily call "Roman." Around it one can see serpents most exquisitely shaped by the stonecutter's art. In the middle of the basin stands a perforated pinecone-shaped device; small white columns,

ubi Σιδώνια scripsi 14 ἐξωράϊσται V 15 πολυχρώω V: corr V[1] 17 ἁρμογῆς V 18 ἅσπασι V 18/19 ἀξυπηρετουμένων V 21 προσετάξεν (sic acc; -ξ- in rasura) V **85,** 3 τὰ δὲ: initium novi cap. hic posuisse videtur V 5 προς[1] sine acc V ἔχουσαι: -υσ- in rasura V 9 εἰδεῖν V

σχῆμα σῴζοντες ὑφεστήκασι, στεφάνην ἄνωθεν ἔχοντες περιθέουσαν, ἀφ' ὧν ἁπάντων κρουνηδὸν τὸ ὕδωρ κατὰ τὸ ἐμβαδὸν καὶ τὸν πυθμένα τῆς φιάλης ἄνωθεν ἔρρει καὶ κατώμβρει τὰ ὑποκείμενα. ἡ δὲ πρὸς βορρᾶν ἐκ τοῦ Σαγαρίου λεγομένου λίθου, ὃς τῷ παρά τινων 'Οστρίτῃ || καλουμένῳ λίθῳ καθέστηκεν ἐμφερής, 115r V ἐδέξατο τὴν κατασκευήν, ἐκ λευκοῦ λίθου πολύτρητον στρόβιλον καὶ αὐτὴ κατὰ τὸ μέσον τοῦ πυθμένος προβαλλομένη ἐξέχοντα. ὕπερθεν δὲ κατὰ τὴν περιτρέχουσαν στεφάνην τῇ φιάλῃ ἐκ χαλκοῦ τῷ τεχνίτῃ διετυπώθησαν ἀλεκτρυόνες τράγοι τε καὶ κριοί, διά τινων συρίγγων καὶ αὐτοὶ κρουνοὺς ὑδάτων ἐξερευ⟨γ⟩όμενοι καὶ οἷον ἐξεμοῦντες κατὰ τὸ τῆς φιάλης ὑποκείμενον ἔδαφος. ἔνθα καὶ κύλικες ὁρῶνται, περὶ | ἃς τότε οἶνος ἀνέβλυζεν κάτωθεν 328B τοὺς παριόντας ποτίζων καὶ δεξιούμενος.

86. 'Εξιόντι δέ σοι τὴν βόρειον πύλην τοῦ ἱεροῦ μακρός τις ἐκδέχεται περίπατος κυλινδροειδής, ἐξ ἐνύλων γραφῶν κατηγλαϊσμένος τὴν ὀροφήν, τοὺς μαρτυρικοὺς περιέχων ἄθλους καὶ τὰ παλαίσματα, ἑστιῶν ἅμα τοὺς ὀφθαλμοὺς καὶ τὴν ψυχὴν διεγείρων πρὸς τὸν θεῖον καὶ μακάριον ἔρωτα, ταῖς τῶν μαρτύρων ἀριστείαις εἰς τοῦτον ἐναγομένην καὶ ὑπερβαίνειν κατὰ τὸ

FP 85, 13 τὸ ἐμβαδόν: cf. Const. Porph., *De imag. Edessena,* 63**, 1 ed. Dobschütz 15 ἐκ τοῦ Σαγαρίου .... λίθου: cf., e.g., Const. Porph., *De Cerim.,* 643,6; 18; 21; 644,18; 20; 645,19; 23; 648,5 (Σαγαρινὸς aut Σαγαρινοῦ) 16 'Οστρίτῃ: cf., e.g., Const. Porph., *De Cerim.,* 644,5 **86,** 2 κυλινδροειδής: cf. Const. Porph., *De imag. Edessena,* 61**, 22 ed. Dobschütz (κυλινδροειδοῦς) ἐξ ἐνύλων γραφῶν: cf. clare in Const. Porph., *De imag. Edessena,* 57**, 14 ed. Dobschütz (imago διὰ χρωμάτων ὑλικῶν in linteo); *DAI,* **29**/280 (εἰκονισμένος ἐξ ὑλογραφίας ἀρχαίας); luce clarius in Theoph., *Chron.,* 443,23–25 (εἰκόνας .... διὰ μουσείου οὔσας .... καὶ .... ἐξ ὑλογραφίας οὔσας) et in loc. parall. Niceph., *Brev.,* 76,21/22 ed. de Boor = 86,7/8; pp. 160–162 ed. Mango (διὰ ψηφίδων χρυσῶν καὶ κηροχύτου ὕλης); haud ambigue in *Vit. Andreae Apost.* ab Epiphanio, 47,24/25 ed. Dressel = *MPG,* 120, col. 220B (εἰκόνα .... εἰς μάρμαρον ὑλογραφουμένην); confuse in TC, 6, *ConPor,* 24 = 451,10/11 (μουσοστίκτων [i.e., opere musivo confectarum] .... ἐκ χρωμάτων ὑλῶν [leg. ὑλ⟨ικ⟩ῶν]); e posterioribus sunt notandi e.g. Mich. Attal., *Diataxis,* 1190 = p. 89 ed. Gautier (ἑτέρα εἰκὼν ὑλογραφί(α) ἡ ἁγία Αἰκατερίνα) apud quem cf. locos similes quattuor; Scyl., *RomArg,* 8 = 384,25 e quo Cedren., *Synops,* II, 497,20 (εἰκὼν ὑλογραφικὴ temporis Const. Copronymi); *Inventarium monast. Xylourgou* a. 1142, no. 7, lin. 23/24 et 59 ed. Lemerle, *Actes de Saint-Pantéléèmôn* (1982), 76 (εἰκόναι

hollowed inside, stand around it, forming a dancing group. On top, they carry an entablature; gushing streams of water escape from above out of all these <elements> and rain down upon the surface and the bottom of the basin below. The northern basin has been fashioned from the stone called Sagarios, which resembles the stone that some call Ostrites; in the center of its base it, too, displays a jutting pinecone-shaped device pierced in many places and made of white stone. Above, along the entablature that runs around the basin, the artist has fashioned roosters, goats, and rams out of bronze; these, too, emit streams of water through pipes, vomiting them forth, as it were, toward the basin's base. There, one can also see cups near which in former days wine used to spout up from below, providing drink and welcome to the passers-by.

86. When you leave the temple through the northern door, you enter a long barrel-vaulted portico whose ceiling is splendidly adorned with encaustic [?] paintings; the portico contains the struggles and contests of the martyrs; it both offers nourishment to the eye and rouses the soul to blessed and Divine Love, for the prowess of the martyrs draws the soul toward that Love and urges it to try, as much as

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μεγάλε .... (καὶ) μικ(ραὶ) ὑλογραφίαι et ἠκὸν σκουτ(ά)ρ(ιον) (καὶ) αὐτ(ὴ) ηλογραφία); in recentionibus exemplis de sacris imaginibus in ligno ceris pictis res agitur

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85, 13 ἔμβαδὸν V 16 ἐμφερῆς: -ρε- in -ρη- in scribendo mutavit V 18 αὐτῆ V 20 τὲ V 21/22 ἐξερευόμενοι V **86,** 1 ἐξίοντι V

ἐφικτὸν πειρωμένην τὴν αἴσθησιν. κατὰ δὲ τὰς πρὸς νότον τε καὶ
τὴν θάλασσαν πύλας, εἰ ἐξελθὼν πρὸς ἀνατολὰς ποιήσασθαι τὴν
πορείαν θελήσειας, ἄλλον εὑρήσεις ἰσομήκη τοῦ πρὸς βο⟨ρ⟩ρᾶν
καὶ ἰσόδρομον δίαυλον ἄχρι τῆς βασιλικῆς αὐλῆς καὶ αὐτὸν
παρατείνοντα, καθ' ἣν μεθ' ἵππων σφαιρίζειν βασιλεῦσί τε καὶ
τοῖς τῶν εὐδαιμόνων παισὶ καθέστηκεν σύνηθες· ἣν καὶ αὐτὴν ὁ
αὐτὸς ἀοίδιμος βασιλεύς, τὰς προτέρας ἐκεῖσε τυγχανούσας
οἰκίας ἐξωνησάμενος καὶ ἄχρις ἐδάφους καταβαλὼν καὶ περικα-
θάρας τὸν τόπον, εἰργάσατο, κατὰ τὸ πρὸς θάλασσαν μέρος τῆς
τοιαύτης αὐλῆς καὶ τὰς περικαλλεῖς οἰκίας δειμάμενος, ἃς οἱονεὶ
ταμιεῖον καὶ Οἰκονομεῖον τοῦ εἰρημένου τυγχάνειν ναοῦ διωρί-
σατο. ἡ δὲ τῶν οἰκημάτων ἐξώνησις καὶ κατασκευὴ τῆς αὐλῆς
διὰ τὸ τὴν πρότερον εἰς τὸ τοιοῦτον γυμνάσιον ἀνειμένην τοῖς
βασιλεῦσιν ἐν τῇ τοῦ θείου ναοῦ παραπλησθῆναι οἰκοδομῇ δεόν-
τως ἐγένετο. τὸ δὲ περικλειόμενον μέσον τῶν δύο περιδρόμων
χωρίον κατὰ τὸ ἑῷον τοῦ ναοῦ μέρος παράδεισον ἐξειργάσατο,
κατὰ ἀνατολὰς καὶ αὐτὸν φυτευ|θέντα τῆς νέας Ἐδὲμ καὶ παν- 329B
τοίοις κομῶντα φυτοῖς καὶ ὕδασιν ἀφθόνοις ὄντα κατάρρυτον· ὃν
ἀπὸ τῆς θέ||σεως Μεσοκήπιον ὀνομάζειν εἰώθαμεν. ἀλλ' ἀπόχρη 115v V
περὶ τούτων τὰ εἰρημένα, μὴ καὶ ἀπειροκαλίας τις γραφὴν ἀποί-
σεται καθ' ἡμῶν, καὶ μεταστρεπτέον ἤδη τὸν λόγον ἐπὶ τὰ λοιπὰ

FP 86, 10 βασιλικῆς αὐλῆς — 25 Μεσοκήπιον ὀνομάζειν εἰώθαμεν: cf. TC 3,43 = 144,13–16 17 ad situm Οἰκονομείου cf. etiam *Patria Constantinupoleos* I,60 = 145,6 ed. Preger 22 παράδεισον —23 Ἐδέμ: cf. Gen 2:8

86, 9 ἰσομήκει V βορᾶν V 13 προτέρας scripsi, Ba 232 et Kamb coniecturam secutus: πρότερας (sic acc) V: πρότερον All fortasse recte (e cod Ba 264 sui coniectura, cf. etiam huius cap. v. 19); ex All pendent edd rell 14 καταβολὼν V 14/15 περὶ καθᾶρας V 16 οἰκείας V 19 διὰ: δαὶ V προτερον (sine acc) V 20 παραπλησθῆναι astute coni v.d. Mango quod accepi, cf. **49**, 21 supra (προκαταπεπλησμένον) et **101**, 9 infra (ὑποπλησθέντες); (sed etiam περιπλησθῆναι scribere poteris): παροπλισθῆναι (-ι- in rasura) V edd; verbum istud quid sibi hoc loco velit non liquet, tametsi vox ipsa auctori nostro non sit ignota, cf. **62**, 17/18 supra (παρωπλισμένος) οἰκοδομὴ V 25 ἀπο (sine acc) V post εἰώθαμεν initium cap. **87** posuit de Boor: nulla distinctio in V 26 τίς V 27 post ἡμῶν novum cap. incipit apud All (Ba 264 duce); ex All pendent edd rell: nulla distinctio in V μετὰ στρεπτέον ut videtur V

it can, to transcend the world of the senses. If, however, you should leave through the southern door facing the sea and wish to proceed eastward, you will find another portico equal in length and direction to the northern one; it, too, runs as far as the imperial playing field where emperors and scions of the high-born are wont to play ball on horseback. This playing field, too, is the work of our emperor of glorious memory; he bought up the houses that once stood there, razed them to the ground and cleared the area; along the seaward side of this playing field the emperor had exceedingly beautiful houses built and decreed that they should serve as a treasure house* and as storehouses** for the aforementioned temple. The purchase of the houses and the construction of the playing field were justified, because the field formerly set aside by the emperors for such exercises had been filled, owing to the construction of the Divine temple. As for the space to the east of the church that is enclosed between the two porticoes, the emperor turned it into a garden; it, too, was planted eastward of that new Eden and was luxuriating with all manner of plants and irrigated with abundant supplies of water. Because of its location, we have come to call it the "Inner Garden." But we have said enough on this topic. Let us now, lest someone should accuse us of wanting in taste, direct the course of our narrative toward the remaining works of our emperor,

* Perhaps: "sacristy (skevophylakion)"
** Just possibly: "as the *oikonomos*'s residence"

τῶν ἔργων τοῦ φιλοπόνου καὶ τῶν καλῶν προμηθοῦς αὐτοκράτορος.

87. Κατ' αὐτὰ γὰρ τὰ βασίλεια τίνα τῶν πώποτε μνημονευομένων ἐν ταῖς περὶ τὰ τοιαῦτα φιλοτιμίαις οὐχ ὑπερβέβηκεν ἔν τε πολυτελείᾳ καὶ κάλλει καὶ τῷ καινοπρεπεῖ τῶν σχημάτων καὶ ταῖς περὶ πάντα τὰ ἀξιάγαστα χάρισιν, οὐ μόνον ἐν ναῶν καλλοναῖς καὶ πολυτελείαις καὶ τέρψεσιν, ἀλλὰ καὶ ἐν δια⟨ι⟩τητηρίων βασιλικῶν ὄντως καὶ μεγαλοπρεπῶν οἰκοδομαῖς, μετὰ τοῦ πολυτελοῦς τὸ τερπνὸν καὶ μετὰ τοῦ τέρποντος πολὺ τὸ χρήσιμον ἐχόντων καὶ θαύματος ἄξιον; ἀλλ' ἐπεὶ τὰ τοιαῦτα κάλλη οὐ πᾶσιν εἰς ὅρασιν πρόκειται, ἣ καὶ μᾶλλον ἀκριβὴς τῶν τοιούτων πέφυκεν εἶναι διδάσκαλος, ἀνάγκη διὰ τῆς γραφῆς παρατεθῆναι ταῦτα τῶν σπουδαίων ταῖς ἀκοαῖς, ἵν' ἐντεῦθεν ὅ τε δημιουργὸς αὐτῶν ἀξίως θαυμάζηται καὶ οἱ τῶν βασιλείων εἰσόδων εἰργόμενοι μὴ παντελῆ τούτων ἔχοιεν ἄγνοιαν. ἔστι γὰρ εὐθὺς κατὰ τὸ πρὸς ἀνατολὰς τῶν ἀνακτόρων μέρος κατασκευασθεὶς Ἡλιοῦ τῷ Θεσβίτῃ ναός, οὐ τὰ ἐντὸς μόνον πάσης ἀνάπλεως πολυτελείας καὶ ὡραιότητος, ἀλλ' ἤδη καὶ τὰ ἐκτός· ἄνωθεν γὰρ τὸ τέγος ἅπαν χρυσῷ | κατελάμπετο, ἐκ ψηφίδων εὖ ἡρμοσμένων 330B ἅπαν συνεστηκός, εἰ καὶ τῷ χρόνῳ νῦν ἡ πολλὴ τῶν ὄμβρων ἐπιφορὰ καὶ οἱ χειμέριοι νιφετοί τε καὶ πάγετοι τὸ πολὺ τοῦ κάλλους διαφθε⟨ί⟩ραντες ἐλυμήναντο. συνημμένον δὲ τῷ τοιούτῳ ναῷ καὶ τὸ ἐπ' ὀνόματι τοῦ πολυπαθοῦς καὶ καρτερικωτάτου τῶν

I **87,** 13 ἔστι — 15 ναός: cf. Scyl., *B*, 41 = 164,76   21 ἐπ' ὀνόματι — 22 ἀνεδείματο: cf. Scyl., *B*, 41 = 164,76

87, 1 Κατ' αὐτὰ: initium cap. hic posui; cf. ad **86**, 25 et 27 supra (ubi nulla distinctio in V): καταυτὼ V quod in καταυτὰ corr V[1]   5 διατητηρίων V   7 τερποντος (sine acc) V   8 ἀξιον (sine acc) V   9 ἢ V   11 ἵν ἐντεῦθεν V   13 ἔστι: ἔτι All (e Ba 264 sui menda) ex quo Comb: corr Be sponte sua, V nescius; initium novi cap. hic posuisse videtur V   17 τέγος: cf. etiam **93**, 14 infra (τέγος): στέγος coni Comb quem Be est secutus   εὗ V   20 διαφθέ|ραντες V   21 ἐπονόματι V, sed cf. V librarium in **87**, 25/26 et **88**, 6/7 infra (ἐπ' ὀνόματι)

industrious that he was and deeply concerned with what is good and beautiful.

87. Within the imperial palace itself, did not our emperor surpass any man ever on record for munificence in things of this sort, <such as> sumptuousness, beauty, novelty of forms, and elegance of all <these> admirable things? <This applies> not only to churches, with their beauty, sumptuousness and delightful appearance, but also to the construction of magnificent and truly imperial dwellings that combine sumptuousness with delight and delight with wondrous practicality. True, sight is by nature the most accurate teacher in such matters, but since such beauties are not accessible to every eye, we have been obliged to offer them to the ears of deserving men in writing, so that in such a fashion their maker may be worthily admired, and those who have no access to the imperial quarters may not remain totally ignorant of them. There is, to begin with, a church constructed for Elijah the Tishbite in the eastern part of the palace. It is replete with sumptuous beauty, and that not only within, but without as well: for its roof above, consisting entirely of well-fitting mosaic tesserae, used to be resplendent with gold, though by now, with the passage of time, frequent rains, wintry snows and frosts have damaged it, and thus have spoiled much of its beauty. Next to this church, the emperor also had

μαρτύρων Κλήμεντος εὐκτήριον ἀνεδείματο, ἐν ᾧ καὶ τὴν θείαν τούτου κάραν καὶ ἄλλων πολλῶν μαρτύρων ἱερὰ ἐναπέθετο λείψανα, ἀφ' ὧν ἐκεῖνός τε καὶ οἱ μετ' αὐτὸν ψυχῆς τε καὶ σώματος τὴν ῥῶσιν λαμβάνουσιν. γειτονεῖ δὲ τούτοις καὶ ὁ ἐπ' ὀνόματι τοῦ Σωτῆρος ἡμῶν καὶ θεοῦ κατασκευασθεὶς ὑπ' αὐτοῦ εὐκτήριος οἶκος, οὗ τὸ πολυτελὲς καὶ ὑπέρτιμον τοῖς οὐκ ἰδοῦσιν ἄπιστον νομισθή‖σεται· τοσοῦτος ἄργυρος καὶ χρυσὸς καὶ 116r V ⟨λίθων⟩ τιμίων καὶ μαργάρων πληθὺς ἐν τῇ τούτου περιβολῇ καταβέβληται. τὸ μὲν γὰρ ἔδαφος ἅπαν ἐξ ἀργύρου σφυρηλάτου καὶ στιβαροῦ μετ' ἐγκαύσεως, τὸ τῶν χρυσοχόων ἀκριβὲς τῆς τέχνης ἐπιδεικνυμένης, κατεσκεύασται, οἱ δ' ἐκ δεξιῶν καὶ ἐξ εὐωνύμων τοῖ⟨χοι⟩ ἄργυρον ἄφθονον καὶ αὐτοὶ ἐπικείμενον ἔχουσι, διηνθισμένον χρυσῷ καὶ τιμίοις πεποικιλμένον λίθοις καὶ μαργάρων λαμπρότησιν. ἡ δὲ διείργουσα τὰ ἄδυτα τοῦ θείου οἴκου τούτου κιγκλίς, Ἡράκλεις, ὅσον ὄλβον ἐν ἑαυτῇ περιείληφεν· ἧς οἱ στῦλοι μὲν καὶ τὰ κάτωθεν ἐξ ἀργύρου διόλου τὴν σύστασιν ἔχουσιν, ἡ δὲ ταῖς κεφαλίσι τούτων ἐπικειμένη δοκὶς ἐκ καθαροῦ χρυσίου πᾶσα συνέστηκεν, τὸν πλοῦτον πάντα τὸν ἐξ Ἰνδῶν περικεχυμένον πάντοθεν ἔχουσα· ἐν ᾗ κατὰ πολλὰ μέρη καὶ | ἡ θεανδρικὴ τοῦ κυρίου μορφὴ μετὰ χυμεύσεως ἐκτετύ- 331B

FP 87, 34 διηνθισμένον — λίθοις: cf. Greg. Naz., *Or.* XIV, *MPG,* 35, col. 877 A   38 σύστασιν ἔχουσιν : cf. appar. fontium ad **84,** 10 et 12 supra

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I 87, 25 γειτονεῖ — 27 οἶκος : cf. Scyl., *B*, 41 = 164,77

87, 26 κατασκευασθεις (sine acc) V   29 ⟨λίθων⟩ τιμίων scripsi, cf. **84,** 6 supra et appar. ad locum : τιμίων λίθων Comb Be de Boor, cf. **87,** 34 infra (τιμίοις .... λίθοις): τιμίων V   πλῆθος All (e Ba 264 sui menda); ex All pendent edd rell   τούτου cum Comb scripsi : τοῦτων V quod in τούτων corr V[1]   32 ἐπιδεικνυμένης de Boor: ἐπιδεικνύμενος V All (e Ba 264 suo); ex All pendent edd rell   ἐκ V   33 τοῖ⟨χοι⟩ cum All scripsi qui hanc vocem in mg Ba 264 sui manu propria notavit et in ed. suam recepit; ex All pendent edd rell: τοι V   37 στύλοι V   ἐξ|ξ V   38 συστασιν (sine acc) V   κεφαλισι (sine acc) V   41 θεανδρικῆ V   χυμεύσεως cum All scripsi, ex quo pendent edd rell: χιμεύσεως V apographa : χημεύσεως vel χειμεύσεως dubitanter de Boor

built a chapel named for Clement, that long-suffering and most enduring of martyrs, and had his divine head and the holy relics of many other martyrs deposited there. From these both the emperor and his successors have derived strength in body and soul. Bordering upon these churches there also stands the shrine that he constructed in the name of God our Savior; those who have not seen its sumptuous and exceeding <riches> will find them unbelievable, so vast have been the quantities of silver and gold and the multitude of precious stones and pearls expended on its decoration. For its entire pavement consists of sturdy <plaques of> wrought silver with niello inlays, their artful <execution> exhibiting the perfection of the goldsmiths' craft; the <shrine's> left and right walls, too, are amply covered with silver revetments, decorated with gold, and studded with precious stones and splendid pearls. As for the chancel barrier that fences off the sanctuary from the divine shrine itself, how great, by Hercules, are the riches that it contains! Its columns and nether parts consist of silver throughout, while the entire beam that rests on the columns' capitals consists of pure gold and is covered everywhere with the whole array of the wealth of India; in many parts of the beam the figure of our Lord, the

πωται. αὐτὸ δὲ τὸ ἄδυτον ὅσα κάλλη καὶ ἅγια περιείληφεν καὶ ἐν ἑαυτῷ θησαυροφυλακεῖ, ὁ λόγος παρα⟨ι⟩τεῖται δηλοῦν, ἐᾶν δὲ μᾶλλον ὡς ἄδυτον καὶ τοῖς λόγοις ἄβατον βούλεται· ἐν γὰρ τοῖς ἐπέκεινα λόγου εὐλογωτέρα ἡ σιωπή. καὶ τὰ μέν, ὡς ἂν εἴποι τις, ἑῷα κάλλη τῶν ἀνακτόρων, ἅπερ ἐκ τῆς τοῦ ἀοιδίμου βασιλέως Βασιλείου πίστεως ἐξανέτειλεν, ταῦτά ἐστι.

88. Κατ' ἄλλα δὲ μέρη καθέστηκεν τὰ λοιπά, ἐν οἷς τό τε τοῦ ἱεροκήρυκος Παύλου σεπτὸν τυγχάνει εὐκτήριον τὸν αὐτὸν κεκτημένον δημιουργόν, μετὰ τῆς αὐτῆς πλουτοφόρου χειρὸς καὶ αὐτὸ δομησάμενον· καὶ τὸ τούτου γὰρ ἔδαφος ἄργυρον ἔχει τοὺς κύκλους τῶν μαρμάρων ἐμπερικλείοντα, καὶ πολυτελείᾳ καὶ κάλλει τῶν ἄλλων κατ' οὐδὲν ὁρᾶται λειπόμενον. ὡσαύτως καὶ ὁ ἐπ' ὀνόματι τοῦ κορυφαίου τῶν ἀποστόλων Πέτρου κατὰ τὸ ἄκρον τῶν Μαρκιανοῦ περιδρόμων ὡς ἀκροπύργιον ὑπ' αὐτοῦ κατασκευασθεὶς θεῖος ναός, ᾧ καὶ τὸ τοῦ Ἀρχιστρατήγου εὐκτήριον ἥνωται καὶ ὅ⟨ς⟩ τῆς Θεομήτορος αὖθις ὑπέρκειται, ποίαν εὐπρεπείας καὶ ὡραιότητος ὑπερβολὴν οὐκ ἐπλούτησεν, ἢ τίνος οὐκ ἂν ὀφθαλμὸν ἑστιάσοι καὶ ψυχὴν εὐφράνοι καὶ ὅλον ἡ||δίω ποιήσοι τὸν θεατήν; 116v V

FP 88, 2 ἱεροκήρυκος — 3 δημιουργόν: cf. TC 3,43 = 142,2/3 9 ᾧ — ἥνωται: cf. **90,** 5/6 infra 12 ψυχὴν εὐφράνοι: cf. Ps 85(86): 4; Ps Sal 5:12

I 88, 6 ὡσαύτως — 7 Πέτρου; 9 ᾧ — ἥνωται: cf. Scyl., *B*, 41 = 164,77

87, 43 παρατεῖται V 45 εἶποι (sine acc) τίς V 47 ἐξανέτειλεν corr All (e Ba 264 sui coniectura) ἐξανέστηλεν V **88,** 1 καθεστηκεν (sine acc) V 3 πλουτοφόρου scripsi: πλουτοχόρου V All (e Ba 264 suo): πλουτοχορήγου coni Comb quem Be et de Boor secuti sunt, sed voces πλουτόχορος et πλουτοχόρηγος in lexicis et in *TLG* desiderantur 4 τοῦτου V: corr V[1] 6 κατοὐδὲν V ὡς αὔτως V 10 ὅ⟨ς⟩ scripsi (malim ὃς ⟨τοῦ⟩), cf. **90,** 7–9 (καταγώγια, ἃ τοῦ χρυσοῦ τῶν τρικλίνων .... ὑπερκειμένην ἔχει τὴν ἵδρυσιν) et **90,** 28/29 (λουτρόν, ὃ τῆς Φιάλης .... ὑπέρκειται) infra: ὁ (=Petri templum) V All Comb (probante Kamb): ὃ (=Archistrategi sacellum) Be. Si ⟨οὗ⟩ ὁ conieceris, ecclesiam Deiparae supra S. Petri templum collocabis 11 ἐπλούτισεν V All: corr Comb 12 εὐφράνοι cum V edd scripsi (licet sit mendosum): εὐφρανοῖ proposuit de Boor, fortasse recte ποιήσει V: corr All e quo pendent edd reliqui

God-Man, is rendered in enamel. It is beyond the power of words to reveal how many beautiful sacred objects are contained and treasured up in the inaccessible <sanctuary> itself. We therefore intend to pass over the subject, finding it inaccessible and inexpressible in words—for in matters beyond words silence is the wiser course. Such are the palace's eastern beauties, so to speak, that arose from the faith of Emperor Basil of glorious memory.

88. The remaining <buildings> stand in other areas <of the palace>; among them is the venerable chapel of Paul, the herald of sacred things. It claims the same builder, who constructed it with the same wealth-dispensing hand: in its pavement, too, silver encloses roundels of marble. This chapel is in no way second to any other when it comes to sumptuousness and beauty. The same is true of the divine temple that the emperor had built as a lofty* tower at the end of the portico of Markianos in the name of Peter, foremost among the apostles (to which is joined the chapel of the Chief of the Heavenly Host). This temple in turn stands above the church of the Mother of God and displays an unsurpassed wealth of comeliness and beauty. Where is the man whose eye would not feast on it or whose soul not be gladdened by it, or a beholder whom it would not fill with happiness?

*Or: "an outermost"

89. Τὰ δὲ τῶν οἴκων κάλλη, ἅπερ ὡς βασιλείων βασίλεια ἐν αὐτοῖς τοῖς βασιλείοις ὁ βασιλεὺς Βασίλειος ἀνεδείματο, λαμ|προτέρων ἐδεῖτο κηρύκων λόγων εἰς δήλωσιν καὶ χειρὸς ἐντε- 332B λεστέρας εἰς τὸ δύνασθαι λόγῳ δηλοῦν, ἃ τοῖς ἔργοις ἐστὶν ἀμίμητα. ὁ γὰρ καινοπρεπὴς οὗτος οἶκος, ᾧ τὸ Καινούργιόν ἐστιν ἐπώνυμον, ὃν ἐκ βάθρων ἐκεῖνος ἀνήγειρεν, τίνα τῶν θεωμένων οὐκ ἐγείρει πρὸς ἔκπληξιν; ὃν ἐκ⟨καί⟩δεκα κίονες κατὰ στοῖχον ἑστηκότες ἀνέχουσιν, οἱ μὲν ὀκτὼ τούτων ἐκ λίθου τυγχάνοντες Θετταλῆς, ᾗ τὸ πράσιον χρῶμα κεκλήρωται· οἱ ἓξ δὲ τὴν τοῦ Ὀνυχίτου προσηγορίαν αὐχοῦσιν, οὓς ὁ λιθοξόος παντοίως ὡράισεν, ἀμπέλου σχῆμα κατ' αὐτοὺς μορφώσας καὶ παντοίων ζῴων ἰδέας ἐν ταύτῃ ἀπεργασάμενος. οἱ ἕτεροι δὲ δύο καὶ αὐτοὶ μὲν τὴν αὐτοῦ ⟨τοῦ⟩ Ὀνυχίτου φύσιν εἰλήφασιν, οὐχ ὅμοιον δὲ τὸ σχῆμα παρὰ τῶν λιθοξόων ἐδέξαντο, ἀλλὰ γραμμαῖς σκολιαῖς τὸ τῆς ἐπιφανείας ὁμαλὸν ἀφῃρέθησαν, οὕτω ποικῖλαι ταύτας τοῦ τεχνίτου θελήσαντος, ὡς ἐκ τοῦ πολυμόρφου θηρῶντος τὸ εὐπρεπὲς καὶ ἐράσμιον. ἄνωθεν δὲ τῶν κιόνων ἄχρι τῆς ὀροφῆς

FP 89, 1 βασιλείων — 2 Βασίλειος: ad paronomasiam cf. Phot., *Hom.* 18,4 = 177,12/13 ed. Laourdas (βασίλειον .... δυναστείαν, Βασίλειον .... υἱὸν αὐτοῦ); versus iambicos in Basilium imp. cum quadruplici acrostichide ed. S.G. Mercati in *Studi biz. e neoellenici*, 3 (1931), 295 (ἐκ θεοῦ νῦν βασιλεὺς βασιλεύει Βασίλειος) 3 λαμπροτέρων — 4 δηλοῦν: cf. Method., *Vit. Theophan. Conf.*, 28,14/15 ed. Latyšev 5 τὸ Καινούργιον — 6 ἀνήγειρεν: cf. TC 3,43 = 146,23–147,1 8 ἐκ λίθου — 9 κεκλήρωται: cf. Const. Porph., *De Cerimon.*, 644,16/17 (ἀπὸ λίθου πρασίνου Θεσσαλικοῦ); *ibid.*, 645,3 (ἀ.λ.π. Θετταλικοῦ) et 646,14/15 (ἀ.λ.π. Θεσσαλοῦ); cf. etiam **89**, 33 infra

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I 89, 1 Τὰ δέ — 2 ἀνεδείματο : cf. Scyl., *B*, 41 = 164,79/80

89, 3 fortasse ἄν ante ἐδεῖτο addendum 4/5 ἀμήμητα V 5 ᾧ: οὗ V edd, quod retinendum censet Kamb: corr de Boor, cf. **43**, 18 supra (ᾧ .... ἦν τὸ ἐπώνυμον) necnon V librarium in TC, 1,11 = 22,12; 2,26 = 81,7; 4,40 = 203,17/18; 4,43 = 207,17 7 ἐκδέκα V: corr Ba 232 All 8 ὀκτὼ V τοῦτων V: corr V[1] 9 ἣ V 11 ὡράϊσεν V 12 εἰδέας V 13 αὐτοῦ ⟨τοῦ⟩ scripsi: τοῦ vel τοῦ αὐτοῦ dubitanter proposuit de Boor 15 ποικίλλαι V All (e Ba 264 suo) Comb: corr Be ταύτὰς V 17 ἄνθεν V: ω add V[1] sv κιόνων : -ι- in rasura V

89. As for the beauty of the dwellings that the imperial ruler of imperial name constructed in the imperial palace itself as the most imperial among imperial buildings, it ought to be heralded by a more brilliant orator <than myself> and by a more skilled pen <than mine>, one better able to reveal in words that which no deed can <successfully> imitate. Who would not be struck with amazement upon beholding that house of novel appearance which goes by the name of Kainourgion and which the emperor raised from the very foundations? It is supported by sixteen columns standing in rows; eight of them happen to be of Thessalian marble, green color being one of its properties, while another six proudly display the name of Onychite. The stonecutter embellished them in various ways, fashioning vine motifs upon them and working all kinds of animals in among the vines. The remaining two columns also partake of the nature of the Onychite, but were given a different motif by the stonecutters, for their smooth surface was replaced by diagonal grooves: in such a way did the artist intend to decorate them, as he strove to obtain handsome and lovely effects from a variety of forms. In the space above the columns up to

καὶ ⟨κατὰ⟩ τὸ κατὰ ἀνατολὰς ἡμισφαίριον ἐκ ψηφίδων ὡραίων
ἅπας ὁ οἶκος κατα⟨κε⟩χρύσωται, προκαθήμενον ἔχων τὸν τοῦ
ἔργου δημιουργὸν ὑπὸ τῶν συναγωνιστῶν ὑποστρατήγων δορυ-
φορούμενον, ὡς δῶρα προσαγόντων αὐτῷ τὰς ὑπ' αὐτοῦ ἑαλω-
κυίας πόλεις. καὶ αὖθις ἄνωθεν ἐπὶ τῆς ὀροφῆς ἀνιστόρηται τὰ
τοῦ βασιλέως Ἡράκλεια ἆθλα καὶ οἱ ὑπὲρ τοῦ ὑπηκόου πόνοι καὶ
οἱ τῶν πολεμικῶν ἀγώνων ἱδρῶτες καὶ τὰ ἐκ θεοῦ νικητήρια, ὑφ'
ὧν ὡς οὐρανὸς ὑπ' ἀστέρων * * * ὑπέρλαμπρος ἐξανίσχει
κοιτὼν ὑπὸ τοῦ αὐτοῦ φιλοτεχνηθεὶς αὐτοκράτορος, ὡραῖός τε καὶ
παμποίκιλος καὶ κατὰ πάντων σχεδὸν τὰ τοῦ κάλλους φερόμενος
| νικητήρια. εὐθὺς γὰρ κατὰ τὸ τοῦ ἐδάφους μεσαίτατον τὸ Μηδι- 333B
κὸν ὄρνεον ὁ ταὼς ἐκ ψηφίδων λαμπρῶν τῇ λιθοξόῳ τέχνῃ δια-
μεμόρφωται, ἐν εὐθυτόρνῳ κύκλῳ ἐκ λίθου Καρικῆς συγκλειόμε-
νος, ἀφ' οὗπερ ἀκτῖνες || ἀπὸ λίθου τῆς αὐτῆς πρὸς ἄλλον μείζονα 117r V
κύκλον ἐκπέμπονται. ἔξωθεν δὲ καὶ τούτου καθάπερ τινὲς ῥύακες
ἢ ποταμοὶ ἐκ λίθου Θετταλῆς, ἣ τὸ πράσιον χρῶμα κεκλήρωται,
κατὰ τὸ τοῦ οἴκου τετράγωνον σχῆμα ἐφήπλωνται, κατὰ τὰς ἐντὸς
λαγόνας τέτταρας ἀετοὺς ἐκ ψηφίδων ποικίλων τε καὶ λεπτῶν
περισφίγγουσαι, εἰς τοσοῦτον ἀκριβοῦντα τὴν μίμησιν ἅπαντα ὡς
εἰκάζειν αὐτὰ ζῆν καὶ ἵπτασθαι βούλεσθαι. οἱ δὲ παρ' ἑκάτερα
τοῖχοι ὑάλου πολυχρόοις πλαξὶ περισκέπονται, διαφόρων ἀνθέων
δοκοῦντες μορφαῖς ὡραΐζεσθαι. ὕπερθεν δὲ τούτων κόσμος τις

FP 89, 19 προσκαθήμενον — 22 πόλεις: cf. Procop., *De aed.*, I,10,15–17; ubi opus musivum in Palatii Porta Ahenea describitur; cf. ὀροφὴ — πᾶσα; ψηφῖσι λεπταῖς; ἁλίσκονται πόλεις παμπληθεῖς; νικᾷ .... Ἰουστανιανὸς, ὑποστρατηγοῦντι Βελισαρίῳ qui ἐπάνεισι παρὰ τὸν βασιλέα .... καὶ δίδωσιν αὐτῷ λάφυρα βασιλεῖς τε καὶ βασιλείας (locum correxit et suppeditavit v.d. Mango) 33 ἐκ λίθου — κεκλήρωται: cf. **89**, 9 supra 35 ψηφίδων ποικίλων τε καὶ λεπτῶν: cf. Greg. Naz., *Or.* XIV, *MPG*, 35, col. 877 A

89, 18 καὶ ⟨κατὰ⟩ scripsi: κατὰ pro καὶ dubitanter proposuit de Boor ὀρεῶν V: corr apographa 19 καταχρύσωται V: corr All (e Ba 264 suo); ex All pendent edd rell 21 αὐτοῦ: αὐτῶν dubitanter proposuit de Boor 21/22 ἑαλωκυῖας V 22 ἄνθεν V: ω add V[1] sv 25 post ἀστέρων lacunam dubitanter proposui (quod etiam v.d. Mango suspicabatur), nam vox ὑπέρλαμπρος cum κοιτών potius quam cum οὐρανός est iungenda (cf. ἐν τῷ ὑπερλάμπρῳ Χρυσοτρικλίνῳ **23,** 4 supra) 26 κοιτῶν V ὡραῖος τὲ V 28 νηκητήρια V 29 τη (sine acc) V 30 εὐθυτόρνω (vox unica) V: εὐτόρνῳ coni L. Dindorf in novo Stephani Thesauro s.v. εὐθύτορνος 30/31 συγκλεινόμενος V: corr All 31 ἀκτίνες V

the very ceiling and in the eastern semi-dome the whole building has been covered with beautiful golden mosaic cubes. The work's creator presides over, attended by his comrades-in-arms—his subordinate commanders—who offer to him as gifts the cities that had been conquered by him. Again, in the ceiling above are depicted the Herculean labors of the emperor: his efforts on behalf of his subjects, his exertions in warlike struggles, and the victories granted to him by God; by which, as the sky <is> by stars * * * there rises the most splendid bedchamber, artfully devised by the same emperor; it is lovely, greatly variegated and for its beauty wins the palm of victory over almost every other <structure>. To begin with, in the very middle of the pavement a peacock, the bird of the Medes, is fashioned by the stonecutter's art out of glittering cubes and is enclosed in a well-rounded circle made out of Carian stone. From there, rays of the same stone point toward another and larger circle; beyond that circle and throughout the quadrilateral shape of the hall, they spread out, as if they were streams or rivers made out of Thessalian marble, green color being its property; in the inner corners,* they closely surround four eagles made out of fine cubes of various hues. All these <birds> so closely imitate <nature> that one might guess that they are alive and about to take flight. The walls on either side are covered with many-hued panels of glass, and thus seem adorned with flowers of various shapes.

*Litt. "hollow spaces"

ἀπολίθου V 32 ἐκπεμπονται (sine acc) V καθάπέρ τινες V τοῦτου V 33 το V 34 fortasse ἐφήπλωνται ⟨καὶ⟩ scribendum, aut post ἐφήπλωνται lacuna statuenda 35 τὲ V 36 περισφίγγουσαι (sc. ἀκτῖνες [supra 31]) V edd: num περισφίγγουσι scribendum, propter vocum ποταμός et ῥύαξ genus masc.? 37 ἑκατερα (sine acc) V 38 τοίχοι V 39 ὁραΐζεσθαι V κόσμος τίς V: malim κοσμίτης, sed V lectionem mutare non ausim

ἄλλος περιηνθισμένος διαθεῖ χρυσῷ, ὑφ' οὗ διείργεσθαι τὰ κατώτερα τῶν ἄνω δοκεῖ· ὃν ἐκ χρυσοῦ ψηφίδων διαδέχεται τερπνότης ἄλλη, ἔνθρονον δεικνῦσα τὸν τοῦ ἔργου δημιουργὸν αὐτοκράτορα καὶ τὴν σύζυγον Εὐδοκίαν, στολαῖς κεκοσμημένους βασιλικαῖς καὶ ταινιουμένους τοῖς στέμμασιν. οἱ δὲ κο⟨ι⟩νοὶ παῖδες ὡς ἀστέρες λαμπροὶ τοῦ δόμου πέριξ ἱστόρηνται, ταῖς βασιλείοις καὶ αὐτοὶ στολαῖς καὶ τοῖς στέμμασι καταγλαϊζόμενοι. ὧν οἱ μὲν ἄρρενες τόμους ἐπιφερόμενοι δείκνυνται τὰς θείας ἐντολάς, αἷς στοιχεῖν ἐπαιδεύοντο, περιέχοντας, τὸ δὲ θῆλυ γένος καὶ αὐτὸ βίβλους τινὰς κατέχον ὁρᾶται νόμων θείων ἐχούσας περιοχήν, βουλομένου δεῖξαι τοῦ τεχνίτου τυχὸν ὡς οὐ μόνον ἡ ἄρρην γονή, ἀλλὰ καὶ ἡ θήλεια τὰ ἱερὰ μεμύηται γράμματα καὶ τῆς θείας σοφίας οὐκ | [334B] ἔστιν ἀμέτοχος καί, κἂν ὁ φυτοσπόρος τούτων οὐκ ἔσχεν ἐξ ἀρχῆς οἰκείως πρὸς γράμματα διὰ τὴν βιωτικὴν περιπέτειαν, ἀλλ' οὖν τοὺς οἰκείους ἅπαντας βλαστοὺς ἐν μετοχῇ σοφίας πεποίηκεν· τοῦτο δὲ καὶ τῆς ἱστορίας δίχα διὰ τῆς γραφικῆς ἐβουλήθη τοῖς ὁρῶσι σημαίνεσθαι. καὶ ταῦτα μὲν τὰ κάλλη τῷ τετραμερεῖ τῶν τοίχων ἄχρι τῆς ὀροφῆς περιέχεται· αὐτὴ δὲ ἡ τοῦ τοιούτου κοιτῶνος ὀροφὴ οὐκ ἀνεστηκυῖα πρὸς ὕψος ἐπαίρεται, ἀλλὰ τῷ τετραγώνῳ σχήματι τοῖς τοίχοις ἐγκάθηται, χρυσίῳ διόλου κατηγλαϊσμένη καὶ στίλβουσα, κατὰ τὸ μεσαίτατον φέρουσα τὸν νικοποιὸν σταυρὸν ὑάλῳ πρασίῳ διαμορφούμενον, περὶ ὃν ὡς ἄστρα κατ' οὐρανὸν θεάσῃ ἐκλάμποντα αὐτόν τε τὸν ἀοίδιμον βασιλέα καὶ μετὰ τῶν τέκνων πάν‖[117^{v} V]των τὴν σύνευνον, πρός τε θεὸν καὶ τὸ τοῦ σταυροῦ ζωοποιὸν σημεῖον τὰς χεῖρας ἐπαίροντας καὶ τοῦτο μονονουχὶ βοῶντας, ὅτι· "διὰ τοῦδε τοῦ νικοποιοῦ συμβόλου πᾶν ἀγαθὸν καὶ φίλον θεῷ ἐν ταῖς ἡμέραις τῆς ἡμετέρας βασιλείας διαπέπρακται καὶ κατώρθωται."

FP 89, 40 περιηνθισμένος (cum dativo) etiam apud Photium occurrit (bis) 62 περὶ ὅν — 64 σύνευνον: fortasse cf. Photium in Basilium imp., *MPG* 102, col. 584A (= [melius] 314,85–88 ed. Ciccolella)

89, 40 διαθέσει V apographa edd: διαθεῖ, i.e., "percurrit" dubitanter scripsi (respice tamen μεγαλουργοῦ διαθέσεως in **90**, 15 infra) χρυσῷ: χρυσοῦ coni v.d. Mango (qui διαθέσει retinet) 44 τενιουμένους V κονοὶ V 45 δομου (sine acc) V: τοῦ οἰκοδόμου in mg male coni Ba 264 librarius 46 καταγλαϊζο-

Above these panels runs [?] another <kind of> ornament, speckled with gold, which seems to separate that which is above from that which is below. Next, there comes another delight, made of golden cubes, showing the emperor, the creator of the building, and his spouse Eudokia enthroned and decked out in imperial robes and crowned with diadems. The children shared by the couple are depicted all around the chamber as if they were bright stars; they, too, are resplendent in imperial robes and diadems. Of these, the males are shown holding books containing the Holy Commandments that they had been brought up to obey; the female offspring as well are seen holding certain books containing Divine Laws. The artist seems to have sought to indicate that not only the male but also the female offspring had been instructed in Holy Writ and were not unfamiliar with Divine Wisdom; furthermore, that even if, because of the unsettled circumstances of his life, he who had begotten them did not at first have much commerce with letters, he nevertheless saw to it that all of his offspring would acquire their share of wisdom. It was this that the artist sought to show to the beholders through imagery and without telling a story. These are the beauties that the four sections of walls contain up to the very ceiling. The ceiling of this bedchamber does not stand up and rise upwards, as it were, but rests on the walls in the fashion of a square. Throughout it glistens and glitters with gold; in its very center, it displays the victorious cross, outlined in green glass. Around the cross, you can see the emperor of glorious memory himself, his spouse, and all their children; they shine like stars in the heavens, stretch out their hands toward God and the life-giving sign of the cross as much as to exclaim, "All that is good and pleasing to God has been accomplished and achieved in the days of our rule through this

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μενοι (sine acc) V   47 δείκνυνταὶ V   52 ἀμέτολος V   56 ταῦτὰ V
58 οὐκανεστηκυῖα V   61 φαίρουσα V

περιέχεται δὲ καὶ εὐχαριστία ἐγγράμματος παρά τε τῶν φυσάντων ὑπὲρ τῶν τέκνων λεγομένη πρὸς τὸν Θεὸν καὶ παρὰ τῶν τέκνων αὖθις ὑπὲρ τῶν γεννητόρων. καὶ ἡ μὲν παρὰ τῶν γονέων οὑτωσί πως ἐπὶ λέξεως ἔχουσα δείκνυται, ὅτι· "εὐχαριστοῦμέν σοι, θεὲ ὑπεράγαθε καὶ βασιλεῦ τῶν βασιλευόντων, ὅτι περιέστησας ἡμῖν τέκνα εὐχαριστοῦντα τῇ μεγαλοπρεπείᾳ τῶν θαυμασίων σου. ἀλλὰ φύλαξον αὐτὰ ἐν τῷ θελήματί σου, μή τις αὐτῶν παραδράμῃ τι τῶν σῶν ἐντολῶν, ἵνα καὶ ἐν τούτῳ εὐχαρι|στῶμεν τῇ σῇ ἀγαθότητι." ἡ δὲ τῶν παίδων αὖθις ταῦτα 335B διαγορεύουσα δείκνυται· "εὐχαριστοῦμέν σοι, Λόγε τοῦ θεοῦ, ὅτι ἐκ πτωχείας Δαυιτικῆς ἀνύψωσας τὸν πατέρα ἡμῶν καὶ ἔχρισας αὐτὸν τῷ χρίσματι τοῦ ἁγίου σου πνεύματος· ἀλλὰ φύλαξον αὐτὸν τῇ χειρί σου σὺν τῇ τεκούσῃ ἡμᾶς, ἀξιῶν αὐτοὺς καὶ ἡμᾶς τῆς ἐπουρανίου σου βασιλείας." καὶ τὰ μὲν τοῦ εἰρημένου κοιτῶνος ἔργα καὶ κάλλη ἐν τούτοις περιγεγράφθω.

90. Τῆς αὐτῆς δὲ χειρὸς ἢ γνώμης ἔργον καὶ ὁ κατὰ τοὺς Μαρκιανοῦ περιδρόμους μέγιστος τρίκλινος, καὶ Πεντακούβουκλον λεγόμενον, ὃ καὶ αὐτὸ παντοίου κάλλους καὶ ὡραιότητος τὰ πρωτεῖα ἠνέγκατο· καθ' ὃ καὶ τὸ προμνημονευθὲν περικαλλὲς εὐκτήριον τοῦ αἰθεροδρόμου Παύλου, ᾧ καὶ τὸ τῆς μάρτυρος Βαρβάρας συνήνωται, τὸ ὑπὸ τοῦ σοφωτάτου Λέοντος δομηθέν, τὴν ἵδρυσιν κέκτηται. ἀλλὰ καὶ τὰ ἕτερα βασιλικὰ καταγώγια, ἃ τοῦ χρυσοῦ τῶν τρικλίνων ἀνατολικωτέραν καὶ μᾶλλον ὑπερ-

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90, 6: aa. 886–912

FP 89, 71 οὑτωσί —— ἔχουσα: cf. Const. Porph., *De imag. Edessena*, 49**, 8 ed. Dobschütz (ἐπὶ λέξεως οὕτως ἔχουσαν) 72 βασιλεῦ τῶν βασιλευόντων: cf. 3 Macc 5:25; 1 Tim 6:15 73/74 θαυμασίων σου: θαυμάσια σου etc. in Psalmis novies usurpatur; cf., e.g., Ps 76(77):11 74 ἐν τῷ θελήματί σου: cf. Ps 29 (30):5,7 78 ἐκ πτωχείας: cf. Ps. 106(107):41 ἐκ πτωχείας Δαυιτικῆς —— 79 πνεύματος: cf. *Versus in Basilium I* apud Alexandr. Lycopol., 70–88, XVII ed. Brinkmann; 230 ed. Markopoulos; Photium in Basilium imp. *MPG* 102, col. 579B, 580A (=308,25–28; 309,49–52 ed. Ciccolella) **90,** 1 κατὰ τούς —— 2 Πεντακούβουκλον: cf. TC 3,43 = 147,1/2 (πόρτικα τοῦ πέμπτου κουβουκλείου) 5 αἰθεροδρόμου Παύλου: cf. Aristoph., *Aves* 1393; exempla christiana selecta (numquam de Paulo): Athan. Alex., *Hom. in Occurs. Dom.* 9 = *MPG*, 28, col. 984 D (αἰθεροδρόμον Ἀμβακοὺμ ἄλλον); Anthol. Graecae *Append. Novam*, IV 77,3 et

victorious symbol." <On the ceiling> there is also contained an inscription addressed to God, and offering Him the thanks of the parents on behalf of their children and, again, those of the children on behalf of their parents. The inscription of thanks coming from the parents runs as follows, almost word for word: "We thank Thee, O supremely good God and King of Kings, for having surrounded us with children who are thankful for the magnificence of Thy wondrous deeds. Preserve them within the bounds of Thy will, and may none of them transgress any part of Thy Commandments, so that we may be grateful to Thy goodness for this as well." In turn, the inscription of the children offers this message: "We are thankful to Thee, O Word of God, for having raised our father from Davidic poverty* and having annointed him with the unction of Thy Holy Ghost. Preserve him and our mother by Thy hand and deem them and ourselves worthy of Thy heavenly Kingdom." With this let us conclude the description of the aforementioned bedchamber and its works and beauties.

90. The most spacious dining hall near the portico of Markianos, also [?] called Pentakubuklon, <is> the work of the same hand or <rather> mind; this hall has also earned first prize in beauty and grace. Near it** has been built the aforementioned (and exceedingly beautiful) chapel of Paul, that traveler through the ether, to which is also joined the chapel of the martyr Barbara, built by the most wise Emperor Leo. Other imperial residences, standing to the east and above the Chrysotriklinos, and to the west of the New Church, are also

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*Perhaps: "from poverty (to speak with David)"
**Or: "In it," cf. TC 3,43 = 147,2

142,3 ed. Cougny (Archangelus Michael πτηνὸς αἰθεροδρόμος dictus); Man. Philem, *Carm.*, I,1,106,62 (de proph. Elia); I,2,93, 27 (de imperatore) ed. Miller; ad rem cf. 2 Cor 12:2; ad situm, cf. TC 3,43 = 147,2/3   5 ᾧ — 6 συνήνωται : cf. **88,** 9 supra

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89, 71 ἐπιλέξεως V   75 ἐντωλῶν V   76 τη (sine acc) V   80 τη[1] (sine acc) V   τεκουση (sine acc) V   81 καὶ ἡμᾶς καὶ τῆς V : secundum καὶ expunxit V[1]   82 καί in compendio supra versum V[1]   **90,** 2 καὶ : an τὸ legendum?   4 ὁ (sine spir) V?   το (sine acc) V   πρόμνημονευθὲν V   8 ἀνατωλικωτέραν V

κειμένην ἔχει τὴν ἵδρυσιν, δυτικώτερα τῆς Νέας τυγχάνοντα τῶν ἐκκλησιῶν, ὧν ἡ ἐπὶ πολὺ τοῦ ἀέρος πρὸς ὕψος ἐπέκτασις καὶ τὴν Ἀετοῦ προσηγορίαν ⟨ἐ⟩δέξατο, ἐν οἷς καὶ τὸ τῆς Θεοτόκου ὡραῖον καὶ πάντερπνον τῆς προσευχῆς ἐστὶν ἱερόν, τοῦ αὐτοῦ βασιλέως ἔργα τυγχάνουσιν, ἐκ τοῦ πολυτελοῦς καὶ ἀφθόνου τῶν τιμωμένων ὑλῶν καὶ τοῦ καινοπρεποῦς τῶν ‖ σχημάτων καὶ τῆς 118r V μεγαλουργοῦ διαθέσεως τὸ μεγαλόψυχον καὶ φιλόκαλον τοῦ ἀνδρὸς ὑπεμφαί|νοντα. καὶ τὰ δυτικώτερα δὲ τούτων πυραμοειδῆ 336B κατοικητήρια, καθ' ἃ καὶ ἕτερον τῆς τοῦ θεοῦ καὶ Λόγου μητρὸς τυγχάνει εὐκτήριον, ἐκεῖνον χορηγὸν καὶ δημιουργὸν ἐπιγράφεται, τῷ περιττῷ τῆς κατασκευῆς καὶ καινοπρεπεῖ καθ' ἑτέρων πολλῶν τὸ πρωτεῖον φερόμενα. ὧν ἔστιν κάτωθεν, κατ' αὐτὴν τὴν τῆς Μονοθύρου λεγομένης εἴσοδον, τὸ τερπνότατον Ἰωάννου τοῦ Θεολόγου εὐκτήριον, ὃ καὶ αὐτὸ μετὰ τοῦ ἐκεῖθεν ἀρχομένου αἰθρίου καὶ ἡλιοβολουμένου μαρμαροστρώτου περιπάτου, τοῦ καὶ ἄχρι τοῦ Φάρου διήκοντος, ὁ αὐτὸς ἐτεκτήνατο βασιλεύς, μετὰ καὶ τῶν πρὸς ἀνατολὰς τούτου ἑδραιοτάτων οἰκημάτων, ὧν τὸ μὲν θησαυροφυλάκιόν ἐστιν, τὸ δὲ χρηματίζει εἰς βεστιάριον· ἃ μετὰ τοῦ τέρποντος καὶ τὸ ἀσφαλὲς περιττῶς ἐκληρώσαντο. καὶ τὸ κάλλιστον δὲ καὶ μέγιστον καὶ φανότατον τῶν βασιλείων λουτρόν, ὃ τῆς Φιάλης λεγομένης ὑπέρκειται, ἥτις ἀπὸ τῆς ἐκεῖσε πρότερον ἱσταμένης τοῦ τῶν Βενέτων μέρους λιθίνης φιάλης τὸ ὄνομα σῴζει περιλειπόμενον, ἐκεῖνός ἐστιν ὁ ἐμμελῶς δομησάμενος, ἔργον κάλλους ὁμοῦ καὶ τρυφῆς καὶ σωματικῆς εὐετηρίας καὶ ἀναπαύσεως. ἡ δὲ τοῦ ἑτέρου μέρους φιάλη, τῶν Πρασίνων φημί, κατὰ τὴν πρὸς ἀνατολὰς τῶν βασιλείων αὐλὴν τὴν στάσιν ἐκέκτητο· ἥτις ἐν τῷ

FP 9 Νέας: cf. **83,** 6–12 supra

90, 11 δέξατο V: corr apographa 12 ἐστιν V 17 καθ' ἃ: καθὰ V: καθὼς coni All ex quo pendent edd rell: corr de Boor 19 καθ' ἑτέτρων ut videtur V 20 ἔστιν V quod retinui 26 θησαυροφυλάκιον cum de Boor scripsi, cf. V in **28,** 23 supra (θησαυροφυλακίῳ): θησαυροφυλακεῖον hoc loco V; V lectio est fortasse retinenda et in **28,** 23 – φυλακείῳ scribendum, cf. e.g. scripturam γαζοφυλακεῖον in cod. *Vat. gr. 1818* (init. s. XI) *Etymologici genuini* s.v. 28 φανώτατον V All Comb: corr Be 29 φιάλλης V προτερον (sine acc) V

works of the same emperor <Basil>. They go by the name of "Eagle," for they rise to a great height into the air; and the beautiful and all-delighting chapel of the Mother of God is among them. By the extravagance and abundance of their precious materials, the novelty of their form, and the magnificence of their plans, these structures give an intimation of our emperor's magnanimity and love of beauty. To the west of these are the pyramid-like residences near which also stands another chapel of the Mother of God the Word. They, too, claim our emperor as their patron and builder and surpass many other buildings by the elaborate and novel character of their construction. Below them, at the very entrance called Monothyros, stands the most delightful chapel of John the Theologian; it, too, was conceived by the same emperor, together with the open-air and sunlit walk paved with slabs of marble (it begins at that chapel and extends as far as the Lighthouse), and with the most solidly built structures to the east of it; one of them functions as a treasure house, the other as a vestiary. These buildings combine grace with a great deal of sturdiness. Again, it is our emperor who is responsible for the elegance with which the most beautiful, spacious, and well-lit palace bath was built. This bath stands above the so-called Basin which has preserved the name of the stone basin of the Blue faction that had previously stood at that spot. This bath is both a work of sumptuous beauty and <a source> of bodily well-being and comfort. The fountain-basin of the other faction, I mean that of the Greens, had been standing in the court situated to the east of the imperial palace, but was moved when the holy church now

κτίζεσθαι τὸν ἐκεῖσε θεῖον ναὸν τῆς μεταθέσεως ἔτυχεν, καὶ ἠλλοιώθη τῶν μερῶν ἡ περὶ ταύτας διατριβή, καὶ ἀπεπαύθη τὰ τελούμενα κατ' αὐτάς. | 337B

91. Ἐκτὸς δὲ τῶν εἰρημένων, τοῦ αὐτοῦ γενναίου βασιλέως ἔργον καὶ ὁ τὰ Μάγγανα λεγόμενος οἶκος βασιλικός, καὶ ὁ Νέος οἶκος καλούμενος, οὓς ἀπὸ τοιαύτης προαιρέσεως κατεσκεύασεν· μὴ βουλόμενος γὰρ τὰ δημόσια χρήματα, ἅπερ οἱ ἐκ τοῦ ὑπηκόου φόροι γεννῶντες αὐξάνουσιν, εἰς οἰκείας καταναλίσκειν χρείας καὶ τοὺς ἑτέρων πόνους τὴν τοῦ * * * τῶν τράπεζαν ἡδύνειν ἢ συγκροτεῖν, τοὺς τοιούτους οἴκους ἐπενοήσατο, καὶ προσόδους ἐκ γεωργίας ἀπέταξεν ἐν αὐτοῖς ἱκανάς, ἀφ' ὧν ἡ βασιλικὴ πανδαισία αὐτοῦ τε καὶ τῶν μετ' αὐτὸν ἄφθονον καὶ δικαίαν τὴν χορηγίαν ἔμελλεν ἔ‖χειν ἀεί. 118ᵛ V καὶ τὰ ἐν ταῖς καλουμέναις δὲ Πηγαῖς βασιλικὰ μεταβολῆς ἕνεκα καταγώγια καὶ ἐνδιαιτήματα ὁ αὐτὸς βασιλεὺς ἐκ βάθρων ἀνέστησεν, ἃ καὶ ναῶν καλλοναῖς κατεκόσμησεν, ἐν οἷς ὅ τε τοῦ ἁγίου προφήτου Ἡλιοῦ τυγχάνει οἶκος σεπτὸς καὶ ὁ Ἐλισ⟨σ⟩αίου τοῦ ἐκείνου διαδόχου καὶ φοιτητοῦ, ἔτι δὲ καὶ ὁ τοῦ πρώτως ἡμῶν εὐσεβῶς βασιλεύσαντος Κωνσταντίνου τοῦ μεγάλου, καὶ ὁ τῶν νεοφανῶν Μαρτύρων τῶν δύο καὶ τεσσαράκοντα, καὶ πρὸς τούτοις ἕτεροι δύο οἶκοι εὐκτήριοι εἰς ὄνομα καὶ δόξαν εὐσεβῶς δομηθέντες τῆς Θεομήτορος.

16/17: martyres Amorienses quadraginta duo d. 6 m. Mart. a. 845 mortem passi sunt

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I 91, 1 τοῦ αὐτοῦ — 12 ἀνέστησεν : cf. Scyl., *B*, 41 = 164,80–87

90, 35 θεῖοιναὸν V: secundum -ι- in -ν- mutavit V[1] 37 καταυτάς V **91,** 5 post χρείας perperam καὶ τῶν ἀνὰ πᾶν ἔτος ὑπ' αὐτοῦ κεκλημένων e Scyl., *B*, 41 = 164,85/86 (qui locus in Scylitza non post χρείας, sed paulo inferius invenitur) sponte sua inseruit Comb quem Be secutus est 6 ἑτέρους V All (e Ba 264 suo): corr Comb τοῦτῶν V: inter τοῦ et τῶν lacunam statui (fortasse τοῦ ⟨δεσπότου αὐ⟩τῶν aut aliquid simile scribendum): τούτων male All (e Ba 264 suo); ex All pendent edd rell: τούτου dubitanter de Boor 8 ἐν secludendum putavit de Boor (ut e dittographia ortum), cf. tamen appar. crit. ad **63**, 7 supra 9 τῶν : τὸν V: corr All (e Ba 264 sui coniectura); ex All pendent edd rell 14 ἐλισαίου V 17 τοῦτοις V : corr V[1] 18 δομηθέντος V : corr All (e Ba 264 sui coniectura)

standing at that site was being built; for this reason the factions no longer congregate around these basins and performances there have come to an end.

91. In addition to the aforementioned <structures,> the imperial house called Mangana and the so-called New House are the work of the same noble emperor as well. His motive in having them set up [?] was as follows: as he did not wish that public funds, which are created and made to grow by taxes levied upon subjects, be spent on his private requirements, and that the toil of others be used to season and support the table of * * *, he devised these houses and assigned to them considerable income from agriculture. Their revenues were to provide in perpetuity an abundant and legitimate source to cover the cost of his own imperial banquets and of those <given> by his successors. The same emperor raised from the very foundations the residences and dwellings at the so-called Pegai, <used> when a change of scenery was in order. He adorned them with beautiful churches, among which are the venerable shrine of the Holy Prophet Elijah; that of Elisha, the latter's successor and disciple; moreover, the church of Constantine the Great who was the first emperor to have ruled us in the spirit of the true religion; the church of the recent Forty-two Martyrs; and in addition to these, another two chapels piously built in the

καὶ ἐν τοῖς τῆς Ἱερείας δὲ π⟨α⟩λατίοις τοῦ αὐτοῦ προφήτου Ἠλιοῦ ἱερὸν εὐκτήριον ἐδομήσατο, οὐδενὸς τῶν ἄλλων ἐν κάλλει καὶ ὡραιότητι κρινόμενον δεύτερον.

92. Ἐν δὲ ταῖς τοιαύταις κατὰ μεταφοίτησιν καὶ μεταβο|λὴν 338B
βασιλείοις διατριβαῖς καὶ δεξαμενὴν τυγχάνουσαν ὕδατος μεγάλην τε καὶ εὐρύχωρον, ἔργον καὶ πόνημα τοῦ καλλύναντος βασιλέως κατ' ἀρχὰς τὸ προάστειον, ὑπὸ δὲ τοῦ βασιλέως Ἡρακλείου συγχωσθεῖσαν καὶ γεωθεῖσαν καὶ καταφύτευσιν δεξαμένην δένδρων τε καὶ λαχάνων, καθάπερ καὶ αἱ τῶν βασιλικῶν παλατίων οὖσαι ἐντός, ἥ τε πρὸ τῆς Μαναύρας καὶ ἡ μεταξὺ τοῦ τε Ἰουστι⟨νι⟩ανοῦ τρικλίνου καὶ τοῦ τῆς Ἐκθέσεως, αἵτινες καὶ αὐταὶ ὕδωρ ἄφθονον ἔχουσαι καὶ ἰχθύας πρὸς τέρψιν καὶ ἄγραν τῶν βασιλέων ἐκτρέφουσαι, ὑπὸ τοῦ αὐτοῦ βασιλέως ἠπειρωθεῖσαι εἰς παραδείσων κατασκευὴν ἐχρημάτισαν διὰ τὸ Στέφανον τὸν μαθηματικὸν τὴν γένεσιν τοῦ εἰρημένου βασιλέως πολυπραγμονήσαντα εἰπεῖν ἐξ ὕδατος αὐτὸν τελευτᾶν — διὰ τὴν τοιαύτην οὖν αἰτίαν καὶ τῆς ἐν Ἱερείᾳ κινστέρνης εἰς παράδεισον μεταμειφθείσης, ἰδὼν τὸ χωρίον ὁ ἀοίδιμος βασιλεὺς Βασίλειος πρὸς μὲν παραδείσων καταφυτεύσεις τόπους κεκτημένον ἀποχρῶντας καὶ ἱκανούς, ὑποσπανίζον δὲ ὕδατος ποτίμου καὶ ⟨κ⟩αθαροῦ, αὖθις ἐκφορήσας τὸν χοῦν πολυχειρίᾳ τε καὶ

4–6; 13–15: aa. 637/638; ut videtur, ante d. 4 m. Iul. a 638

FP 92, 8 Ἐκθέσεως: cf. Papae Martini passionem, *MPL*, 87, col. 115A (*solarium expositionis*); locum v.d. Mango suppeditavit 8 αἵτινες — 10 ἐκτρέφουσαι: cf. TC, 6, *ConPor*, 15 = 447,4 (ἰχθυοτροφεῖον ἐποίησεν, i.e., Constantinus VII imp. prope palatium Bucoleontis; utrum in terra an in portu incertum) 11/12 Στέφανον τὸν μαθηματικόν: cf. Const. Porph., *DAI*, **16**/1–2 13 εἰπεῖν — τελευτᾶν: cf. Sudam, H 465 = II 582,28/29 ed. Adler (πυθόμενος ἀποθανεῖν); cf. etiam Niceph., *Brev.*, 25,9–12 ed. de Boor (cap. 24,1–5 = p. 72 ed. Mango) 18 πολυχειρίᾳ τε καὶ σπουδῇ: cf. Cyrill. Scyth., *Vit. Euth.*, 44 et *Vit. Sabae*, 73 = 65,10 et 177,22 ed. Schwartz (ambo πολυχειρίᾳ καὶ σπουδῇ); Const. Porph., *Exc. de legat.*, 474,4/5 ed. de Boor (σπουδῇ καὶ πολυχειρίᾳ, e Menandro); cf. etiam **FP** ad **61**, 16 supra

name and for the glory of the Mother of God. The emperor also had the holy chapel of the same Prophet Elijah built in the palace at Hiereia, a chapel which is considered to be second to none in beauty and grace.

92. A large and capacious water cistern that was in <one of> such places of resort to which emperors would move for a change of scenery, and that had been dug through the efforts of the emperor who had originally embellished this suburban place <i.e. Hiereia>—that cistern had been filled with earth by Emperor Heraclius and planted with trees and vegetables. The same had happened to cisterns lying within the imperial palace: the one in front of the Magnaura and the one between the <two> dining halls—that of Justinian and that of the Terrace. They, too, <once> contained water in abundance and bred fish for the enjoyment and catch of the emperors, but were turned into <pieces of> land by the same emperor and used for the planting of gardens, because Stephen the Mathematician, who had carefully drawn up a horoscope of the aforementioned emperor, said that the latter would die by water. It was for this reason, then, that the cistern in Hiereia had been turned into a garden as well. Emperor Basil of glorious memory saw that the place had adequate and sufficient space for planting gardens, but suffered from scarcity of clear drinking water; he therefore had the soil speedily removed again by a

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I 91, 19 καὶ ἐν — 20 ἐδομήσατο: cf. Scyl., *B*, 41 = 164,87/88 **92,** 2 δεξαμενήν; 4 ὑπὸ δέ — 8 Ἐκθέσεως; 10 ὑπό — 15 μεταμειφθείσης; 18 αὖθις — 21 διαρκοῦς: cf. Scyl., *B*, 41 = 164,88–97

91, 19 πλατίοις V: corr apographa **92,** 1 μετὰβολὴν V 3 τὲ V 4 καταρχὰς V 5 γεωθεῖσαν particip., rarum: in *TLG* 14ies solum adducitur, semper ex auctt. Christianis 7 Μαναύρας: Μαγναύρας Comb sponte sua quem Be secutus est; cf. etiam appar. crit. ad **74**, 18 supra 8 ἰουστιανοῦ V 11 ἐχρημάτισεν V: corr apographa 17 ὑποσπανίζων V: corr All 18 ἀθαροῦ V: corr apographa

σπουδῇ, τὸν ὁρώμενον πρὸ ὀλίγου λειμῶνα κομῶντα φυτοῖς εἰς τὸ ἀρχαῖον σχῆμα μετήγαγεν, καὶ ἀντὶ παραδείσου δοχεῖον ἀπειργάσατο ὕδατος ἀφθόνου καὶ διαρκοῦς. καὶ ταῦτα μὲν ὅσα κατὰ τὰς βασιλείους περιοχὰς φιλοπό||νως ἅμα καὶ εὐσεβῶς ὁ ἀοίδιμος 119r V βασιλεὺς ἐτεκτήνατο.

93. Ἐξελθέτω δὲ τῶν βασιλείων ἤδη λοιπὸν ὁ λόγος καὶ χωρείτω πρὸς τὰ ἑξῆς ⟨τού⟩των κατὰ τὴν βασιλεύουσαν ταύτην πόλιν καὶ κατὰ ⟨τὰ⟩ περὶ αὐτὴν ἐν οἰκοδομαῖς τε καὶ ἀνοικοδομαῖς θείων οἴκων ἔργα τοῦ αὐτοκράτο|ρος. ὁρῶν γὰρ τὸν ἀστικὸν καὶ 339B βάναυσον ὄχλον τὸν κατὰ τὴν ἀγοράν, ἣ Φόρος προσαγορεύεται, διατρίβοντα καὶ προστετηκότα ταῖς χρείαις τοῦ βίου, ἐν τῷ μὴ ἔχειν πλησίον οἶκον εὐκτήριον τῆς ψυχικῆς ἐπιμελείας λήθην λαμβάνοντα, ναὸν περικαλλῆ καὶ σεβάσμιον τῇ Θεομήτορι κ⟨ατ'⟩ αὐτὴν τὴν ἀγορὰν ἀνεδείματο, ὡς ἂν καὶ ὄμβρων καὶ χειμώνων εἴη τοῖς ὄχλοις ἀλέξημα καὶ ψυχικῆς σωτηρίας ἐντρύφημα καὶ βοήθημα. καὶ τὸν ἕτερον δὲ τῆς πανυμνήτου Θεοτόκου, τὸν ἐν τοῖς Χαλκοπρατείοις θεῖον ναὸν τῆς πανσέπτου καὶ ἁγίας

FP **93,** 4 ὁρῶν — 11 βοήθημα: cf. Genes., 4,41 = 90,23–27; *Patria Constantinupoleos* III, 29 a; 162; IV, 32 = 225,10–12; 267,1/2; 288,14/15 ed. Preger

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I **93,** 5 κατά — προσαγορεύεται; 8 ναόν — 11 βοήθημα: cf. Scyl., *B*, 41 = 164,2 — 165,4

92, 20 ἀντιπαραδείσου V 21 post διαρκοῦς initium cap. **93** posuit de Boor, librario qui cod. V articulavit invito qui initium novi cap. super vocem ἐξελθέτω indicavit **93,** 1 ἐξελθετώ V 2 ⟨τού⟩των scripsi: τῶν V: fortasse τὰ scribendum 3 ⟨τὰ⟩ addidi: καὶ κατὰ V: καὶ τὰ All (e Ba 264 sui coniectura); ex All pendent edd rell 6 μη (sine acc) V 9 κ⟨ατ'⟩ αὐτὴν τὴν scripsi: καυτ' αυτὴν ut videtur V: καυταυτὴν sive καυτυντὴν (secundo α partim eraso et in υ mutato) V[1]: κατ' αὐτὴν coni Ba 264: κατὰ τὴν coni Ba 232 All (Ba 264 suo rejecto), ex quo pendent edd rell: fortasse κα⟨τὰ τα⟩ύτην scribendum 10 χειμῶνων V 11 δε (sine acc) V πανυμνητοῦ V 12 τὸν: τοῦ V All (e Ba 264 suo): corr Comb

large number of handworkers. He thus restored to its ancient shape what until recently had appeared as a meadow with luxuriant plants, and in place of that garden created a reservoir for abundant and continuous water supply. Such are the things that our emperor of glorious memory assiduously and piously devised within the precincts of the imperial palaces.

93. Let us now leave these palaces and turn in our narrative to further works of the emperor, works that involved either construction or restoration and were undertaken either in this Queen of Cities or in its vicinity. When he saw that the spiritual needs of the multitude of city craftsmen dwelling and eking out their livelihood around the marketplace called Phoros, were being neglected (for these people did not have a chapel nearby), he had a most beautiful and venerable shrine to the Mother of God built in that very marketplace, to provide the multitudes both with protection from rains and winter storms and with the help and joy <that lead to> spiritual salvation. And when he saw that the other divine shrine of the most praiseworthy Mother of God, namely that of <Her> most sacred and holy reliquary in Chalko-

σοροῦ, ταπεινὸν ἰδὼν καὶ ἀφώτιστον, καὶ φωτοδόχους ἑκατέρωθεν ἀναστήσας ἀψῖδας καὶ τὸ τέγος μετεωρίσας ὕψει εὐπρεπείας κατηύγασεν καὶ μαρμαρυγαῖς φωτὸς κατηγλάισεν. τὸν δὲ τοῦ πρώτου τῶν ἀγγέλων ἐν τοῖς Τζήρου λεγομένοις θεῖον ναὸν καὶ τὴν περὶ αὐτὸν φιλάνθρωπον εἰς τοὺς πένητας ὑπουργίαν καὶ χορηγίαν ἐκεῖνός ἐστιν ὁ περιποιησάμενος, καὶ τόν τε ναὸν φαιδρύνας καὶ εἰς τὸ νῦν ὁρώμενον κάλλος περιστήσας καὶ ἀγαγών, καὶ τὴν διακονίαν εἰς τὸ ἀνενδεὲς τῇ τῶν προσόδων ἐπαυξήσει καταστήσας, καὶ ἐπιδαψιλευσάμενος τὸν εἰς τοὺς πένητας ἔλεον. καὶ τὸν ἐν Πουλχεριαναῖς δὲ τοῦ ἱερομάρτυρος Λαυρεντίου μέγιστον ναὸν συμπτωθέντα ἀνέστησεν, πολλῆς ἐμπλήσας τερπνότητος. καὶ ἄλλους δὲ ἱεροὺς οἴκους ἀμφὶ τοὺς ἑκατὸν περὶ τὴν Πόλιν ἀνέστησεν, πτωχοτροφεῖά τε καὶ ξενῶνας ἐκαινούργησεν, καὶ τῶν παλαιωθέντων πλεῖστα ἀνενεώσατο νοσοκομεῖα καὶ γηρωκομεῖα καὶ μοναστήρια. | 340B

94. Οὐ κατὰ τὴν Πόλιν δὲ μόνον τὰ τοιαῦτα τῶν ἔργων θεοφιλῶς τε ἅμα καὶ φιλοτίμως εἰργάζετο, ἀλλὰ καὶ ταύτης ἐκτὸς τὴν ὁμοίαν ἐπεδείκνυτο ἐπιμέλειαν. μεθ' ἧς καὶ τὸν τοῦ ἀποστόλου καὶ εὐαγ||γελιστοῦ Ἰωάννου τοῦ Θεολόγου ἐν τῷ καλουμένῳ 119v V Ἑβδόμῳ ναὸν τῷ χρόνῳ πονήσαντα καὶ καταβληθέντα ἀνίστησι, καλλοναῖς τε ὡραΐσας καὶ ὀχυρώμασι κατασφαλισάμενος. ἔτι δὲ καὶ τὸν πλησιόχωρον αὐτοῦ τοῦ Προδρόμου οἶκον, πρὸ πάνυ πολ-

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FP 93, 25 πτωχοτροφεῖά τε — 27 γηρωκομεῖα : cf. Genes., 4,41 = 90,18–21

93, 13 φώτοδόχους V : φωτοδόχας All (e Ba 264 suo male lecto); ex All pendent edd rell (φωτοδόχους iam dubitanter coni Be, V nescius) ἑκατερωθεν (sine acc) V 15 κατηγλάϊσεν V 24 ἀμφιτοὺς V 25 ξενῶσας V : corr V[1] 26 ἀνενεώσατο cum de Boor scripsi, qui **80**, 7 (ἀνενεώσατό τε) et **79**, 5 (ἀνανεωσάμενος) supra adduxit : ἀνανεώσατε V : ἀνανεώσατο coni Ba 232 quod fortasse scribendum : ἀνανέωσε All (e Ba 264 sui coniectura) : ἀνενέωσε coni Comb quem Be est secutus post νοσοκομεῖα particulam τε add All (e Ba 264 suo qui -τε finali vocis ἀνανεώσατε in V usus locum sanare conatus est); ex All pendent edd rell 27 γῆρωκομεῖα V : ad scriptionem γηρω- cf. Sudam, Γ 251 = I,523,26 ed. Adler et *Etym. Magnum* s.v. γηρωκομῶ 230,37 ed. Gaisford : γηρο - All (e Ba 264 suo); ex All pendent edd rell **94,** 1 nullum signum novi cap. in V 4 καλουμένων V 6 τὲ V 7 οἴκον V

prateia, was of low height and badly lit, he built arches to admit light on either side and raised its roof, illuminating the church by elegant loftiness and making it resplendent with shining light. As for the divine shrine of the foremost among the angels, the one in the quarter called Ta Tzerou, it is our emperor who preserved it along with the humane and generous assistance to the poor that <was being provided> at that shrine; he endowed the shrine with splendor and turned it into the thing of beauty that we see today; and, by increasing its revenues and by lavishing charity upon the poor, saw to it that the <shrine's> services would lack in nothing. He also restored the ruins of the vast church of the holy martyr Lawrence situated in the Pulcherianai quarter and filled it with all kinds of delightful features. He restored about one hundred other pious foundations throughout the City, built almshouses and inns anew, and renovated many hospitals, homes for the aged and monasteries, that had decayed through lapse of time.

94. The emperor wrought such works not only in the City, moved that he was by his love of God and by generosity, but also displayed a similar zeal outside its boundaries as well. With this zeal, he restored the shrine of the apostle and evangelist John the Theologian located in the so-called Hebdomon—a shrine that had fallen into ruins through ravages of time; he redecorated it with embellishments and made it sturdy with reinforcements. He also cleared the brush [?] and rubble from the neighboring shrine of John the Baptist, which had collapsed

λῶν καταπτωθέντα χρόνων καὶ ἐρείπιον ἀντὶ ναοῦ χρηματίζοντα, περικαθαίρει μὲν τῆς ὕλης καὶ τῶν χωμάτων, ταχίστῃ δὲ συνδρομῇ καὶ ἐπιμελείᾳ τῶν περιφανῶν καὶ μεγάλων ἴσον καθίστησι. τὸ δὲ τοῦ κορυφαίου τῶν ἀποστόλων τέμενος ἐν τῷ Ῥηγίῳ διὰ τὴν ἀπειλουμένην πτῶσιν ἄβατον τυγχάνον αὐτὸς καθελὼν καὶ ἐκ βάθρων καινουργήσας ἐδείματο, εἰς μνήμην αὐτοῦ διηνεκῆ τε καὶ ἀνεπίληστον. ἐν δὲ ταῖς τοῦ Βαρβύσου ποταμοῦ ὑπερκειμέναις Ἰουστινιανοῦ γεφύραις Καλλινίκου τοῦ μάρτυρος ἠδαφισμένον ναὸν τοῦ προτέρου κρείττονα ἤγειρεν. ἐν δὲ τῷ καλουμένῳ τούτῳ Στενῷ, τὸν αὐχένα τοῦ Εὐξείνου φημί, τὸν τοῦ ἁγίου Φωκᾶ πάνσεπτον οἶκον θεαρέστως τε καὶ θεοφιλῶς δομησάμενος καὶ σύστημά τι μοναχῶν εὐλαβῶν συναθροίσας, κτίσμασί τε καὶ κτήμασι τὸν τόπον καταπλουτίσας μονὴν θεοσύλλεκτον καὶ ἰατρεῖον ψυχῶν ἀπειργάσατο. ἐπὶ τούτοις ἅπασι τὸν τοῦ ἀρχιστρατήγου Μιχαὴλ ἱερὸν οἶκον ἐν τῷ Σωσθενίῳ, ἐκ μακρῶν διαρρυέντα χρόνων καὶ | πλείστοις ὀκλάσαντα ῥήγμασι καὶ ἤδη 341B

15: hic pons a. 528 exstructus fuit

FP 94, 20 θεοσύλλεκτον : cf. [Const. Porph.,] *Serm. ad duces Orientis* ed. Vári in *BZ*, 17 (1908), 78 (bis) et 79 21 ἰατρεῖον ψυχῶν : cf. Diod. Sicul., *Bibl. Hist.*, I,49,3 (e Hecataeo haustum, cf. *FGrH*, 3a, p. 34; bibliotheca sacra Aegypti ψυχῆς ἰατρεῖον nuncupabatur); Liban., *Declam.*, 15:37 = 6,138,14/15 ed. Foerster (δικαστήρια = ἰατρεῖα τῶν κατὰ ψυχὴν νοσημάτων); Basil., *Hom. in Ps. 1* = *MPG*, 29, col. 209 A (=Sacra Scriptura); Ioh. Chrysost., *Quod not oport. pecc. divulg.*, 1 = *MPG*, 51, coll. 353/354 (διδασκαλία = ἰατρεῖον .... ψυχῆς); *In cap. 9 Genes. Hom.* 27,8 = *MPG*, 53, col. 251 (Divina admonitio = ἰατρεῖον τῶν .... ψυχῶν); *In cap. 12 Genes. Hom.* 32,1 = *MPG*, 53, col. 293 (ἐκκλησία .... ἰατρεῖόν ἐστι ψυχῶν); Ps.-Ioh. Chrysost., *De oratione* = *MPG*, 62, col. 737 (εὐχή = ψυχῆς ἰατρεῖον); *Vit. Theodosii Coenob.* a Theodoro ep. Petrarum 75,3 ed. Usener; Ioh. Damasc., *Sacra parall.* Litt. Θ, tit. 3 = *MPG*, 96, col. 13 A (Sacra Scriptura); *Or. de sacris imagg.* 1,47 et 2,43 schol. = 151,5/6 ed. Kotter (τὸ κοινὸν τῶν ψυχῶν ἰατρεῖον, τὴν ἐκκλησίαν); Roman. Melod., *Cant.* 54,1,1 = p. 462 edd. Maas-Trypanis (τὸ ἰατρεῖον τῶν ψυχῶν)

I 94, 16 ἐν δέ — 27 ἔμπλεων : cf. Scyl., *B*, 41 = 165,4–9

94, 13 καὶνουργήσας V 14 Βαβύρσου V^{1} All (e Ba 264 suo) de Boor : βαρύρσου V : Βαθύρσου Comb (e Ba 232 qui V^{1} correctionem male legit) quem Be

many years earlier and had become a heap of ruins instead of a church; and by his speedy care and assistance he made it equal to great and renowned churches. As for the sacred precinct of the foremost among the apostles at Rhegion, people refused to enter it, for it was threatened with collapse; the emperor had it razed and rebuilt from the very foundations, so that he would be continuously remembered and never forgotten. The church of the martyr Kallinikos situated on the bridge of Justinian that spanned the river Barbysos had fallen to the ground; the emperor had it built anew, and the new structure surpassed its predecessor. And in our so-called Narrows (I have in mind the straits leading to the Euxine), he built the most sacred shrine of Saint Phokas in a manner both pleasing to God and revealing his love for Him. He gathered there a community of pious monks, made the place wealthy in buildings and landed property, and thus founded a monastery that was put together with God's help and was a healing place for souls. In addition to all this, the emperor raised from ruins the holy shrine of the Chief Commander of the Heavenly Host, Michael, situated in Sosthenion. This shrine had been in a state of utter neglect for many years; <it> sank down on account of many

secutus est: Βαρβύσου dubitanter in apparatu de Boor, locis Niceph., *Brev.*, 14,2; 18,18; 26,8 ed. suae (Βαρβύσσου) nisus; de Boor coniecturam accepi, cf. etiam Niceph., *Brev.*, 14,2 et 26,8, i.e., capp. 10,33 et 25,10 = pp. 52 et 74 ed. Mango (Βαρβύσσου); cf. insuper Genes., 2,55 = 27,29 (Βαρβύσου) et Hesych. Miles. in *Patriis Constantinoupoleos,* 3 et 8 = pp. 2,8 et 4,3 ed. Preger (Βαρβύσης) 15 ante Καλλινίκου sive ante ἠδαφισμένον articulum τόν forsitan addendum putavit de Boor ἡδαφισμένον V 16 κρίττονα V τοῦτω V 17 εὐξήνου V 17/18 πάνσεπτων V 18/19 σύστηματι V 20 θεοσυλλεκτον (sine acc) V 21 ἅπασι V 23 ὀκλάσαντα V

πρὸς γόνυ κλιθέντα σχεδὸν καὶ τὸ πολὺ τῆς περὶ αὐτὸν εὐπρεπείας ἀποβαλόντα, τῶν πτωμάτων τε διανίστησι καὶ πρὸς τὴν προτέραν ἀκμὴν ἀνακαλεσάμενος ὡραιότητος ἁπάσης ἔδειξεν ἔμπλεων. καὶ περὶ μὲν τοὺς ἱεροὺς οἴκους καὶ τὴν τούτων ἐπιμέλειαν καὶ διόρθωσιν, ἀφ' ὧν μάλιστα ἡ περὶ τὸ θεῖον ὁσιότης χαρακτηρίζεται, τοιοῦτος ὁ ἐν βασιλεῦσιν ἀοίδιμος Βασίλειος ἦν.

95. Εἰδὼς δὲ ὅτι ἐπ' οὐδενὶ τοσοῦτον ὅσον ἐπὶ σωτηρίᾳ ψυχῶν ὁ θεὸς ἐπευφραίνεται, καὶ ὅτι ὁ ἐξάγων ἄξιον ἐξ ἀναξίου ὡς στόμα χρηματίζει Χριστοῦ, οὐδὲ περὶ τὸ ἀποστολικὸν τοῦτο ἔργον ἀμελὴς ἐφάνη καὶ ῥάθυμος, ἀλλὰ πρῶτα μὲν || τὸ τῶν Ἰουδαίων 120r V
ἔθνος, τὸ ἀπερίτμητόν τε καὶ σκληροκάρδιον τὸ ὅσον ἐπ' αὐτῷ, εἰς τὴν ὑποταγὴν σαγηνεύει Χριστοῦ. κελεύσας γὰρ αὐτοὺς τῆς

4–16: ca. aa. 873–875? 876/877? Secundum Ps.-Sym., *B*, 10 = 691,8 (quo non semper confidendum) 874/875

FP 95, 1 ἐπί —— 3 Χριστοῦ : cf. Jr 15:19; 1 Tim 2:4; cf. etiam Nicol. Myst., *Ep.*, 106,23–26 ed. Westerink (de Chazaris bapt.) 4 ἀλλά —— 16 τοῦ Χριστοῦ : cf. Sym. Log. (ἀναδεξαμένων αὐτοὺς πάντων ἐν ἀξίαις); cf. etiam Sym. sequaces Ps.-Leon. Gramm., 256,10–13; GMC, *B*, 9 = 842,12–16; GMCB, *B*, 4 = 21,25–27; Ps.-Sym., *B*, 10 = 691,8–10 (mutilum); Christoph. Protasecr., *Exhort. post Iud. bapt. habita* = pp. 667–669 ed. Matranga = *Medioevo greco*, 0 (2000), 72–75 ed. Ciccolella; Greg. Nicaen. metrop., *Serm. de Iudaeis*, esp. 3,11–16 et 7,1/2 = *TM*, 11 (1991), 319 et 325 ed. Dagron; cf. *Rev. de l'instr. publ. en Belgique*, 46 (1903), 12–14 ed. Cumont; cf. etiam forsitan *Chron. Cantabrigense*, 45,21 = I,333 ed. Schreiner (ἔτους τπβ' ἐβαπτίσθησαν οἱ Ἑβραῖοι, ἰνδικτιῶνος ζ') [= I. Starr, *The Jews in the Byz. Empire* (1939), no. 61]; *Versus liturg.* ab Amitai b. Shefatiah scriptos ed. Schirmann, *Mibhar*, 4 [= Starr, *ibid.*, no. 62]; *Chronici Ahimaaz* ed. et versionem Anglicam a M. Salzman paratam, 69–74 (=5b–7c); 84/85 (=13a–13b) [= Starr, *ibid.*, no. 63; 64–66; 76; 78]; Abraham b. Asriel ed. Kaufmann in *Monatsschrift für die Gesch. u. Wiss. des Jud.*, 31 (1882), 421 [= Starr, *ibid.*, no. 67]; Leon. VI imp., *Nov.* 55 = I,125 edd. Zepi et 211,3–15 edd. Noailles–Dain [= Starr, *ibid.*, no. 70]; Anonymi *Apocalypsim* ed. Ginzberg, I,318, 319 [= Starr, *ibid.*, no. 71; 79]; Auxilium in *De ordinationibus a Formoso Papa factis* ed. Dümmler 109 [= Starr, *ibid.*, 72] 4 Ἰουδαίων —— 5 σκληροκάρδιον : cf. Lv 26:41; Deut. 10:16; Jr 6:10; 9:26; Eze 44:7; 44:9; Act 7:51 (σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις); Ro 2:29 (περιτομὴ καρδίας) 5 τὸ ἀπερίτμητόν τε καὶ σκληροκάρδιον : cf., e.g., Barnabae *Ep.*, 9,6; Greg. Naz., *Or.* XVI, *MPG*, 35, col. 956 A (Ἰσραὴλ .... τοῦ σκληροῦ καὶ ἀπεριτμήτου τὴν καρδίαν); Ps.-Ioh. Chrysost., *Synops.*, *MPG*, 56, col. 378 (κατηγορία τῶν Ἰουδαίων, ὡς ἀπεριτμήτων τῇ καρδίᾳ) et Patrum alios locos ca. 70, ubi verba Sacr. Script. (cf. 4/5 supra) explicantur; cf. etiam Phot.,

cracks, fell to its knees, so to speak, and lost much of its beauty; the emperor restored it to its previous flourishing state and filled it with all kinds of embellishments. Such a man was Basil of blessed memory, the glorious one among emperors, when it came to holy shrines and to their care and repair, activities that are a hallmark of piety toward the Godhead.

95. Aware that God cherishes nothing more than the salvation of souls and that he who brings forth the worthy from the worthless is the spokesman of Christ, the emperor did not show himself careless or indifferent to this apostolic work, but first captured the nation of the Jews, uncircumcised and obstinate as it was when left to itself, and led it to submission to Christ; for he commanded that they bring forth

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Comm. in Matth., Fragm. 60, *TU*, 61 (1957), p. 301, 5 ed. Reuss et inter nostri coaevos Sym. Metaphr., *Martyrium Marci Evang.*, *MPG*, 115, col. 164 A (ἀπερίτμητοι τῇ καρδίᾳ)

I 95, 4 ἀλλά — 5 ἔθνος; 12 προσθείς — 14 κατεπαγγειλάμενος: cf. Scyl., *B*, 42 = 165,10/11

94, 24 προς (sine acc) V 25 ἀποβαλλόντα V τὲ V 27 ἔμπλεων: ad formam, cf. Const. Porph., *De imag. Edessena*, 51**, 29 (ἔμπλεω, nom. plur.) 27/28 ἐπὶ μέλειαν V **95,** 1 ἐπουδενὶ V 4 ἀμελῆς V 5 περίτμητον perperam Cumont, *Rev. de l'instr. publ. en Belgique*, 46 (1903), 11 et n. 3; sed cf. **FP** ad **95,** 4

οἰκείας θρησκείας τὰς ἀποδείξεις κομίζοντας εἰς διαλέξεις χωρεῖν καὶ ἢ δεικνύναι τὰ κατ' αὐτοὺς ἰσχυρά τε καὶ ἀναντίρρητα ἤ, πειθομένους ὅτι κεφάλαιον τοῦ νόμου καὶ τῶν προφητῶν ὁ Χριστὸς ἦν καὶ ὅτι σκιᾶς τύπον εἶχεν ὁ νόμος, ἣ τῇ ἐπιλάμψει τοῦ ἡλίου διασκεδάζεται, προσέρχεσθαι τῇ τοῦ κυρίου διδαχῇ καὶ βαπτίζεσθαι, προσθεὶς δὲ καὶ ἀξιωμάτων τοῖς προσερχομένοις διανομὰς καὶ τοῦ βάρους τῶν προτέρων ἀπαλλάξας φόρων καὶ ἐπιτίμους ἐξ ἀτίμων ποιεῖν κατεπαγγειλάμενος, πολλοὺς τοῦ ἐπικειμένου καλύμματος τῆς πωρώσεως ἠλευθέρωσεν καὶ πρὸς πί|στιν εἵλκυσεν τοῦ Χριστοῦ, εἰ καὶ πάλιν οἱ πλείους μετὰ τὴν ἐκ 342B τοῦ βίου τοῦ βασιλέως ὑπαναχώρησιν πρὸς τὸν οἰκεῖον ὡς κύνες ὑπέστρεψαν ἔμετον. ἀλλὰ κἂν ἐκεῖνοι, μᾶλλον δὲ τινὲς ἐκείνων, ὡς Αἰθίοπες ἔμειναν ἀμετάβλητοι, ἀλλ' ὅ γε φιλόθεος βασιλεὺς ἐντελεῖς τοῦ ἔργου τοὺς μισθοὺς ἕνεκα τῆς σπουδῆς παρὰ θεοῦ ἀπολήψεσθαι ἔμελλεν.

96. Ὡσαύτως δὲ καὶ περὶ τὸ Βουλγάρων γένος εὑρίσκεται διαγεγονώς. τὸ γὰρ τοιοῦτον ἔθνος, εἰ καὶ πρὸ τούτου τὴν πρὸς εὐσέβειαν μεταβολὴν εἰσδέξασθαι ἔδοξεν καὶ πρὸς τὸν χριστιανισμὸν μετελθεῖν, ἀλλ' ὅμως ἀπαγὲς ἦν ἔτι πρὸς τὸ καλὸν καὶ ἀνίδρυτον,

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16–18: sub Leone VI? Cf. eius *Nov.* 55 in fine 2–4 : a. 864

FP 95, 9 κεφάλαιον — Χριστός : cf. Jn 1:45 10 σκιᾶς — νόμος : cf. He 10:1 12 προσθείς — 18 ἔμετον : cf. Greg. Nicaen. metrop., *Serm. de Iudaeis*, 4,2/3 = *TM*, 11 (1991), 321 ed. Dagron 15 καλύμματος — ἠλευθέρωσεν : cf. 2 Cor 3:13–17; Ro 11:25 17 πρός — 18 ἔμετον : cf. Pr 26:11 19 ὡς Αἰθίοπες — ἀμετάβλητοι : cf. ad Aesop. Fab. 274 = I,2,91 edd. Hausrath-Hunger **96,** 4 ἀπαγές . . . . ἔτι (sc. ἔθνος) : cf. Phot., *Ep.* 2,59/60 ad sedes orientales = I,42, edd. Laourdas-Westerink (= *Ep.* 4 ed. Balettas) (νεοπαγές . . . . ἔθνος, sc. Bulgari); Nicol. Myst., *Ep.* 79,24 (νεοπαγέσι, de Alanis nuper baptizatis)

I 96, 1 Ὡσαύτως — 1/2 διαγεγονώς; 4 ἀπαγές — καλόν; 8 ἀρχιεπίσκοπον — 12/13 σαγηνεύεται : cf. Scyl., *B*, 42 = 165,11–13

proofs of their own beliefs and enter into disputations, and either demonstrate that their tenets were firm and irrefutable or, persuaded that Christ was the capstone of the Law and the Prophets and that the Law was but a shadow that is scattered by the sun's rays, be converted to the teachings of the Lord, and be baptised. By distributing dignities among those who were being converted, removing the burden of taxes they had previously to pay, and promising to make full-fledged citizens of those who had been deprived of rights, he lifted the veil of blindness from many of them and led them to the faith of Christ, even if in their majority they, like unto dogs, returned to their own vomit after the emperor's departure from this life. But even though they, or rather some from among them, remained like blackamoors unchanged, at least the God-loving emperor, on account of his zeal, was to be rewarded by God with full wages for his work.

96. We find that the emperor dealt with the tribe of the Bulgarians in the same fashion. Even if this nation had to all appearances already accepted the change to piety and gone over to Christianity, it was not yet firmly committed to the Good and was unstable, easily

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95, 8 τὲ V 10 νόμως V 11 ἡλίου : ἡλιακοῦ All (e Ba 264 sui menda) : ἡλιακοῦ φωτὸς Comb (partim ex All partim sponte sua) quem Be secutus est διδαχὴ V : διδασκαλίᾳ nulla auctoritate Comb quem Be secutus est 13 των (sine acc) V 14 πολοὺς V 15 ἐπικαλύμματος coni Comb 16 εἵλκυσεν V 17 ἐπαναχώρησιν All (Ba 264 suo male lecto); ex All pendent edd rell 19 ὡως ἀθίοπες (partim in rasura) ut videtur V: corr apographa φιλόθεως V **96,** 1 ὡσαῦτως V 4 ἣν V ἀνύδρυτον V

ὡς ὑπὸ ἀνέμων φύλλα ῥᾳδίως σαλευόμενον καὶ μετακινούμενον. ἀλλὰ ταῖς τοῦ βασιλέως συχναῖς παραινέσεσι καὶ ταῖς λαμπραῖς δεξιώσεσιν, ἔτι δὲ καὶ ταῖς μεγαλοψύχοις φιλοτιμίαις καὶ δωρεαῖς, ἀρχιεπίσκοπόν τε πείθεται καταδέξασθαι καὶ ἐπισκόποις καταπυκνωθῆναι τὴν χώραν ἀνέχεται· καὶ διά τε τούτων διά τε τῶν ἐξ ὀρέων τε καὶ τῶν σπηλαίων τῆς γῆς μετακληθέντων καὶ ἐκεῖσε παρὰ τοῦ βασιλέως ἀποσταλέντων εὐλαβῶν μοναστῶν τά τε πατρῷα ἔθη καταλιμπάνει καὶ ὁλόκληρον τῷ Χριστῷ σαγηνεύεται.

97. Ἀλλὰ καὶ τὸ τῶν Ῥῶς ἔθνος, δυσμαχώτατόν τε καὶ ἀθεώτατον ὄν, χρυσοῦ τε καὶ ἀργύρου καὶ σηρικῶν περιβλη||μάτων 120^{v} V ἱκαναῖς ἐπιδόσεσιν εἰς συμβάσεις ἐφελκυ⟨σά⟩μενος καὶ σπονδὰς πρὸς αὐτοὺς σπεισάμενος εἰρηνικάς, ἐν μετοχῇ γενέσθαι

8–13 : m. Mart. (ante m. Oct.) a. 870 97,3/4: potius aa. 861–863, sub Michaele imp.

FP 96, 5 ὑπὸ ἀνέμων — μετακινούμενον (de Bulgarorum inter veterem et novam Romam oscillatione?): cf. *Il.*, 6:147 6 συχναῖς παραινέσεσι : cf. TC, 4,2 = 150,3 (πυκναῖς παραινέσεσιν) 9 διά — 10 μετακληθέντων : cf. He 11:38 12 πατρῷα ἔθη καταλιμπάνει : cf. Phot., *Ep.* 2,49/50 ad sedes orientales = I,41 edd. Laourdas-Westerink (= *Ep.* 4, p. 168 ed. Balettas) (πατρῴων ἐκστάντες ὀργίων, sc. Bulgari) **97,** 1 Ἀλλά — 45/46 ἤρξαντο : cf. Phot., *Ep.* 2,293–305 ad sedes orientales = I, 50 edd. Laourdas-Westerink (= *Ep.* 4, p. 178 ed. Balettas); TC, 4,33 = 196,12–15 4 σπονδάς .... εἰρηνικάς : cf. Const. Porph., *De imag. Edessena*, 71**, 3 (σπονδὰς εἰρηνικὰς ποιησάμενος) 4 ἐν μετοχῇ — 5 ἔπεισεν : cf. TC 4,33 = 196,13/14 (τοῦ θείου βαπτίσματος ἐν μετοχῇ γενέσθαι), e quo Scyl., *M,* 18 = 107,47–49

I 97, 1 Ἀλλά — ἔθνος; 3 εἰς συμβάσεις ἐφελκυσάμενος; 4 ἐν μετοχῇ — 7 παρεσκεύασεν; 9 τοῦ γάρ — 10/11 προκαθεσθέντος; 12 σκοπουμένων — 18 τερατουργηθέντων; 19 εἰ μή — 22 πιστεύσωμεν; 23 ὁ δέ — 25 ποιήσει; 27 ἔφη — 42 λύμην; 44 ὅπερ — 45 ἤρξαντο : cf. Scyl., *B*, 42/43 = 165,13 — 166,43; Mich. Glycam, *Chron.*, 553 Bonn (e fonte incerto, potius Zonara); *Chronicon brev.* 3,3 = I,51 (cf. II,102–104) ed. Schreiner (e nostro); cf. etiam Narr. quando et quomodo Russi baptizati sint, ed. C. Papoulidis, *Balkan Studies*, 22 (1981), 80,7–81,36 (partim e nostro); *Narr. de Russorum conversione* ed. W. Regel, *Analecta byzantino-russica* (Petropoli 1891), XVII–XXX et 50,21–51,23 (e Scyl., *B* 43 = 165,17–166,43); origo *Chron. not.* 2 (manus saec. XV) = II,605 et *Byzantinobulgarica*, 5 (1978) 300 ed. Schreiner (conversio sub Basilio imp. a. 882 [sic]) incerta

swayed and swinging to and fro like leaves in the wind. By repeated exhortations, splendid receptions, and magnanimous munificence and donations, however, the emperor persuaded the Bulgarians to accept an archbishop and to allow their country to be covered with a network of bishoprics. Owing to these prelates and also to devout monks whom the emperor summoned from the mountains and dens of the earth and dispatched to that land, the Bulgarians abandoned their ancestral customs and became, one and for all, captives of Christ.

97. As for the indomitable and utterly godless nation of the Rhos, the emperor lured them, through generous gifts of gold, silver and garments of silk, into conducting negotiations, concluded a treaty of peace with them, persuaded them to partake of the salutary baptism,

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96, 5 ἀνέμου All (e Ba 264 sui menda); ex All pendent edd rell 11 εὐλαβῶν : εὐσεβῶν sponte sua Comb quem Be secutus est (sed cf. **11**.30, **74**.8, **76**.15 εὐλαβοῦς μοναχοῦ; **94**.19 μοναχῶν εὐλαβῶν) 12 ἤθη All (e Ba 264 sui menda, qui ἦθη praebet); ex All pendent edd rell **97,** 1 Ῥῶς ubique scripsi cum Const. Porph. *DAI* codice *Par. gr. 2009* qui acc. circumflexum ubique exhibet: ῥὼς hic et ubique V: ῥῶς et ῥώς codd Scylitzae et Zonarae 3 ἐφελκυ⟨σά⟩μενος: -σά- in fine versus in membrana recentiore inductum V^x 4 μετοχὴ γενεσθαι (sine acc) V

καὶ τοῦ σωτη|ριώδους βαπτίσματος ἔπεισεν καὶ ἀρχιεπίσκοπον 343B παρὰ τοῦ πατριάρχου Ἰγνατίου τὴν χειροτονίαν δεξάμενον δέξασθαι παρεσκεύασεν· ὃς κατὰ τὴν τοῦ εἰρημένου ἔθνους χώραν παραγεγονὼς ἀπὸ τοιαύτης πράξεως εὐπαράδεκτος τῷ ἔθνει γεγένηται. τοῦ γὰρ ἄρχοντος τοῦ τοιούτου γένους σύλλογον τοῦ ὑπηκόου ποιησαμένου καὶ μετὰ τῶν περὶ αὐτὸν γερόντων προκαθεσθέντος, οἳ τῶν ἄλλων μᾶλλον τῇ δεισιδαιμονίᾳ διὰ τὴν μακρὰν συνήθειαν προστετηκότες ἐτύγχανον, καὶ σκοπουμένων περί τε τῆς οἰκείας καὶ τῆς τῶν Χριστιανῶν πίστεως, εἰσκαλεῖται ὁ ἄρτι πρὸς αὐτοὺς φοιτήσας ἀρχιερεύς, καὶ τίνα τὰ παρ' αὐτοῦ καταγγελλόμενα καὶ αὐτοῖς διδάσκεσθαι μέλλοντα ἐπυνθάνοντο. τοῦ δὲ τὴν ἱερὰν τοῦ θείου εὐαγγελίου βίβλον προτείναντος, καί τινα τῶν τοῦ Σωτῆρος ἡμῶν καὶ θεοῦ θαυμάτων αὐτοῖς ἀπαγγείλαντος, καὶ τῶν ὑπὸ θεοῦ τερατουργηθέντων κατὰ τὴν Παλαιὰν τὴν ἱστορίαν αὐτοῖς ἀναπτύξαντος, "εἰ μή τι τῶν ὁμοίων," ἔφασαν εὐθέως οἱ Ῥῶς, "καὶ ἡμεῖς θεασόμεθα, καὶ μάλιστα οἷον τὸ ἐν τῇ καμίνῳ τῶν τριῶν λέγεις παίδων, οὐκ ἄν σοι ὅλως πιστεύσωμεν, οὐδὲ τὰς ἀκοὰς ἡμῶν ἔτι τοῖς ὑπὸ σοῦ λεγομένοις ὑπόσχωμεν." ὁ δὲ πεποιθὼς ἐπὶ τῷ ἀψευδεῖ τοῦ εἰπόντος, ὅτι· "ὃ ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, λήψεσθε," καὶ ὅτι· "ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα, ἃ ἐγὼ ποιῶ, καὶ αὐτὸς ποιήσει, καὶ μείζονα

5–7: aa. 863–867? Pro certo ante aestatem a. 867 et aliquanto (brevi ut videtur) tempore post "recentem" (Photius: πρὸ μικροῦ; TC, 4,33: μετ' οὐ πολύ) incursionem a Rugis a. 860 molitam. Unde apparet ut sit haec prima conversio temporibus Photii et Michaelis imp. (testibus TC, 4,33 et Photii *Ep.* 2) potius quam Ignatii et Basilii imp. tribuenda

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FP 97, 5/6 ἀρχιεπίσκοπον παρὰ .... Ἰγνατίου τὴν χειροτονίαν δεξάμενον: cf. tamen TC, 4,33 = 196,11–14 (Φωτίου τὸ θεῖον ἐξιλεωσαμένου .... μετ' οὐ πολὺ .... τὴν βασιλεύουσαν πρεσβεία αὐτῶν κατελάμβανεν .... βαπτίσματος ἐν μετοχῇ γενέσθαι λιτανεύουσα) 20 καὶ μάλιστα — 44 ἀλλοίωσιν: similia de Capitone, temporibus Const. Magni aut Theodosii Senioris episcopo Chersonii Taurici, leguntur. Hic, ut Chersonienses, signum ab eo petentes, ad rectam fidem converteret, caminum ignis ardentis introivit, ex quo incolumis cum phelonio suo integro exiit. Cf. Synaxarium Eccl. Const. (sub Constantino VII imp. compilatum) ed. Delehaye in *Propyl. ad* AASS *Nov.* (1902) ad Mart. 6 = col. 516,20–37; ad Dec. 22 = col. 336,5–338,12 οἷον — 21 παίδων: cf. Dan 3:6,11, 15, 17, 20, 21 23/24 ὃ ἄν — λήψεσθε: cf. Mt 21:22; Jn 14:13–14; 16:26 24 ὁ πιστεύων — 26 ποιήσει: cf. Jn 14:12

and made them accept an archbishop who had received his ordination from Patriarch Ignatios. Having arrived in the country of the said nation, the archbishop gained their trust by the following deed. The ruler of that nation convened an assembly of his subjects and presided over it, together with the elders of his entourage; the latter clung to their superstitions even more tenaciously than the rest, because they had long been accustomed to them. In discussing their own religion and that of the Christians, they summoned the prelate who had recently arrived among them and inquired what his message was and what instruction they were about to receive. The prelate held out the Holy Book of the divine Gospel and recited to them some of the miracles performed by our Savior and God; he also revealed to them some of the marvels wrought by God in the Old Testament. Forthwith the Rhos said, "Unless we are shown some similar thing, especially something like that which, as you say, <happened to> the three young men in the furnace, we shall not in the least believe you, nor shall we again lend our ears to your message." The prelate put his trust in the truth of Him Who said, "Whatsoever ye shall ask in my name ye shall receive," and, "He that believeth in me, the works that I do he shall do also, and greater works than these shall he do" (provided

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97, 5 βαπτισματος ἐπισεν (sine acc) V ἀρχι ἐπίσκοπον V 6 ἰγνατίου V 13 inter οἰκείας et καὶ vocem θρησκείας e Scyl., *B*, 43 = 165,19 (τῆς πρῴην αὐτῶν θρησκείας καὶ τῆς τῶν Χριστιανῶν πίστεως) inserendam dubitanter proposuit de Boor 15 αὐτοῖς cum V^1 Scylitzae in *B*, 43 = 165,21 codd fere omnibus et de Boor scripsi, cf. etiam **16**, 9 supra (ἀναδιδάσκων τῷ βασιλεῖ): αὐτοῦς ut videtur V: αὐτούς All (e Ba 264 suo); ex All pendent edd rell 16 θειου (sine acc) V 17 τίνα τὼν V -ν τοῦ σρς in rasura V 19 ἱστορίαν V 19/20 ἐφθασαν (sine acc) V: θ expunxit V^1 22 ὑποσοῦ V 23 πεποιθὸς V 24 ἐάν All (e Ba 264 suo qui Jn 14:13 adamussim sequitur); ex All pendent edd rell 25 ἐργὰ V καὶ αὐτός V et B 232: κἀκεῖνος All (e Ba 264 suo qui Jn 14:12 adamussim sequitur); ex All pendent edd rell

τούτων ποιήσει," ὅταν οὐ πρὸς ἐπίδειξιν, ἀλλὰ πρὸς σωτηρίαν ψυχῶν μέλλῃ γίνεσθαι τὰ γινόμενα, ἔφη πρὸς αὐτούς· "εἰ | καὶ 344B μὴ ἔξεστιν ἐκπειράζειν κύριον τὸν θεόν, ἀλλ' ὅμως εἰ ἐκ ψυχῆς διεγνώκατε προσελθεῖν τῷ θεῷ, αἰτήσασθε ὅπερ βούλεσθε, καὶ ποιήσει τοῦτο πάντως διὰ τὴν πίστιν ὑμῶν ὁ θεός, κἂν ἡμεῖς ἐσμὲν εὐτελεῖς καὶ ἐλάχιστοι." οἱ δὲ ᾐτήσαντο αὐτὸ τὸ τῆς πίστεως τῶν Χριστιανῶν βιβλίον, ἤτοι τὸ θεῖον καὶ ἱερὸν εὐαγγέλιον, ἐν τῇ ὑπ' αὐτῶν ἀναφθείσῃ ἐμβληθῆναι πυρκαϊᾷ· καὶ εἰ ἀβλαβὲς τηρηθείη καὶ ἄκαυστον, προσελθεῖν τῷ παρ' αὐτοῦ κηρυσσομένῳ θεῷ. ῥηθέντων δὲ τούτων, καὶ || τοῦ ἱερέως πρὸς 121ʳ V θεὸν τοὺς ὀφθαλμοὺς καὶ τὰς χεῖρας ἐπάραντος, καὶ εἰπόντος, ὅτι· "δόξασόν σου τὸ ἅγιον ὄνομα, Ἰησοῦ Χριστὲ ὁ θεὸς ἡμῶν, καὶ νῦν ἐν ὀφθαλμοῖς τοῦ ἔθνους τούτου παντός," ἐρρίφη εἰς τὴν κάμινον τοῦ πυρὸς ἡ τοῦ ἁγίου εὐαγγελίου βίβλος. ὡρῶν δὲ διεληλυθυιῶν ἱκανῶν, εἶτα τῆς καμίνου κατασβεσθείσης, εὑρέθη τὸ ἱερὸν πυκτίον διαμεῖναν ἀπαθὲς καὶ ἀλώβητον καὶ μηδεμίαν ὑπὸ τοῦ πυρὸς δεξάμενον λύμην ἢ μείωσιν, ὡς μηδὲ τῶν ἐν τοῖς κλειδώμασι τῆς βίβλου κροσσῶν τὴν οἱανοῦν ὑπομεινάντων φθορὰν ἢ ἀλλοίωσιν. ὅπερ ἰδόντες οἱ βάρβαροι καὶ τῷ μεγέθει καταπλαγέντες τοῦ θαύματος, ἀνενδοιάστως βαπτίζεσθαι ἤρξαντο.

98. Οὕτως οὖν τῶν τοιούτων ἔργων ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ συνετοῦ βασιλέως Βασιλείου καταπραττομένων, καὶ δεξιῶς κατὰ νοῦν τῶν πραγμάτων χωρούντων αὐτῷ, καὶ τοῦ καθ'

FP 97, 28 μή — θεόν : cf. Dt 6:16; Mt 4:7; Lk 4:12; 1 Cor 10:9   29 αἰτήσασθε — 30 θεός: cf. Mt 21:22; Jn 14:13   37 δόξασον — ὄνομα: cf. Jn 12:28   39 κάμινον τοῦ πυρός: cf. Eze 22:20 (v.l.); Dan 3:6, 11, 15, 17, 20, 21 (The), 93 (The); 4 Macc 16:21

97, 28 ἔξ ἐστιν V   31 ἠτήσαντο V   32 βιβλόον ut videtur V: corr V[1]   ἤτει V   33 ὑπ' αὐτῷ V: corr apographa   34 προσελθεῆν V   35 τοῦ: vox initio primi novae paginae versus iacens vix legi potest in V   41 μὴ δὲ μείαν V   42 μὴ δὲ V   **98,** 3 κατανοῦν V

that whatever is done, is done for the salvation of souls, not for the sake of display), and said to them: "Though one ought not to tempt the Lord God, yet if you have resolved from the bottom of your hearts to join God, then you may ask Him whatsoever you wish, and God surely will accede to it on account of your faith, even if I myself be lowly and the least of men." They asked that the very book of the Christian faith, that is, the divine and Holy Gospel, be thrown into a fire built by them; should it be preserved without damage and remain unconsumed, they would join the God of whom he preached. These words having been uttered, and after the priest lifted his eyes and his hands to God and said, "Jesus Christ our God, now again glorify Thy holy name in the presence of all this nation," the Book of the Holy Gospels was thrown into the fiery furnace. Several hours passed, the furnace<'s fire> went out, and it was found that the holy volume had remained unscathed, unharmed, and had suffered no injury or shrinkage from the fire—even the tassels at the book's clasps suffered no corruption or outward change. When the barbarians beheld this, they were astounded by the greatness of the miracle, and abandoning all doubts, began to be baptized.

98. As such deeds were thus being wrought in the years of the wise Emperor Basil's rule, with <public> affairs taking a propitious course in accordance with his wishes, with day-to-day life flourishing, good

ἡμέραν θάλλοντος βίου, καὶ εὐθυμίας χορευούσης περὶ τὴν Πόλιν | 345B
καὶ τὰ βασίλεια, καὶ γαλήνης ἡπλωμένης ἀνὰ πᾶσαν σχεδὸν νῆσον καὶ ἤπειρον, ἐξαίφνης λαῖλαψ καὶ ζάλη καὶ καταιγὶς συμφορῶν τοῖς ἀνακτόροις ἐκώμασεν, κοπετὸς καὶ θρῆνος καὶ Ἰλιὰς λυπηρῶν καὶ τραγῳδία θλιβερῶν ἐχόρευσε περὶ τὰ βασίλεια. ὁ γὰρ φίλτατος καὶ πρωτότοκος υἱὸς τῷ βασιλεῖ Κωνσταντῖνος ἐν αὐτῷ τῷ ἄνθει τῆς ἡλικίας, ἐν τῇ ἀκμῇ τῆς νεότητος, ἐν τῷ πρὸς ζῆλον ἄρχεσθαι τρέχειν τῆς πατρικῆς γενναιότητος, ὀξείᾳ νόσῳ περιπεσὼν καὶ ἐπ' ὀλίγαις ἡμέραις τῷ πυρετῷ καυσωθείς, πᾶσαν τὴν ζωτικὴν ἰκμάδα τοῦ παρὰ φύσιν λάβρου πυρὸς συντόμως ἐκδαπανήσαντος, τὸν βίον ἐξέλι⟨πε⟩, πένθος ἀμύθητον καταλιπὼν τῷ πατρί. πλὴν ἐπεὶ λόγῳ κρατεῖν ὀφείλει τῶν ἀλόγων παθῶν ὁ πεπαιδευμένος ἀνήρ, καὶ αὐτὸς, ἄνθρωπος ὢν καὶ θνητός, ᾔδει καὶ τὸν υἱὸν ἔχων ὁμοίως θνητόν, καὶ διὰ τοῦτο τὸ πέρα τοῦ μετρίου τὸ συμβὰν ἀποδύρεσθαι ὡς ἀγεννές τε καὶ ἄνανδρον τῇ γυναικωνίτιδι δοὺς θᾶττον ἐγένετο ἑαυτοῦ, καὶ τὴν εὐχάριστον τοῦ γενναίου Ἰὼβ φωνὴν ἀνεφθέγξατο, “ὁ κύριος ἔδωκεν,” εἰπών, “ὁ

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FP 98, 6 ζάλη καὶ καταιγίς : hae duo voces coniunctim apud auctores Christianos 25ies occurrunt; cf. etiam **100,** 2 infra 7/8 Ἰλιὰς λυπηρῶν : cf., e.g., Demosth., *Or.* 19: 148; Leutsch-Schneidew. I, 96 (=Zenob. IV: 43 cum nota); 182 (Diogen. I: 10); 256 (=Diogen. V: 26 cum nota); II, 34 (=Diogen. II: 93 cum nota); 72 (=Greg.Cypr. II: 29); 175 (=Macar. IV: 75); cf. etiam Phot., *Ep.* 13,4 ad Basilium Patric. = I, 65 edd. Laourdas-Westerink (=*Ep.* 190, p. 514 ed. Balettas) 8/9 ὁ γάρ — 25 αὖθις : cf. Nic. Dav., *Vitam Ignatii, MPG*, 105, col. 573 B; *Vitam Basilii Iun.*, 284,34 ed. Vilinskij; Genes., 4,29 = 80,2 — 81,5; Ps.-Leon. Gramm., 258,12–14; GMC, *B*, 18 = 844,19–21; GMCB, *B*, 5 = 22,20–22; Ps.-Sym., *B*, 15 = 692,14–17; Zon., XVI:11,1–6 = III,436,6–437,2 (e Logothetae versione quadam?) 13 λάβρου πυρός : cf. Eur., *Or.* 697 15 λόγῳ—16 ἀνήρ : cf. Agap. Diac., *Ecthes.*, cap. 68 = p. 72 ed. Riedinger (σύμμαχον ἔχων .... λογισμόν, τὸν .... αὐτοκράτορα τῶν ἀλόγων παθῶν) 16 πεπαιδευμένος ἀνήρ : cf. Sir 21:23; 40:29; sed potius Const. Porph., *Exc. de virt. et vit.*, II,130,1/2 ed. Roos (πεπαιδευμένος ἀνήρ; e Polybio XII,13,2) et Sudam, Δ 472, Ε 1069 et 1070 = II,49,11; 265,16 et 19 ed. Adler (ubi haec tria lemmata ex eodem Polybii loco adducuntur) 20 ὁ κύριος — 22 ὄνομα : cf. Job 1:21; cf. etiam Ps 112(113):2; Nic. Dav., *Vitam Ignatii, MPG*, 105, col. 517 A; *Vitam Mariae Iun.*, AASS *Nov. IV*, 693 F

I 98, 8/9 ὁ γάρ — 9 Κωνσταντῖνος; 12 πυρετῷ καυσωθείς; 13 πυρός — 15 πατρί; 19 θᾶττον — ἑαυτοῦ; 24 εἰς — 25 αὖθις : cf. Scyl., *B*, 44 = 166,44–47

cheer prevailing throughout the City and the palace, and with calm spreading over well-nigh every island and <every part of> the mainland, all of a sudden a tempest, a squall, and a storm of misfortune rushed into the palace; and lament and dirge, an Iliad of sorrows and a tragedy of affliction swept through the imperial dwellings. For Constantine, the most beloved and the first-born son of the emperor, had succumbed to a severe illness in the very flower of age, at the peak of his youth, and just as he had begun to emulate his father's noble spirit; he melted with the fervid heat of fever in a few days—the unnatural and violent fire having quickly consumed all his vital humors—and departed this life, abandoning his father to inconsolable sorrow. But a man of culture must use reason to rule over irrational passions, and the emperor knew that he, too, was a human being, and a mortal one at that, and that he had a son who was mortal as well. So he left immoderate grieving for this <sad> event to the women's quarters, considering such behavior to be ignoble and unworthy in a man, and most speedily regained control over himself, uttering noble Job's words of thanks: "The Lord gave," he said, "again, the Lord hath taken away;

98, 6 λαίλαψ V   8 ἐχόρευσε in rasura V   10 τω^{1} sine acc V   ἀκμη (sine acc) V   13 λάμπρου V: corr All; cf. Eur., *Or.* 697 (λάβρον .... πῦρ)   14 ἐξέλιπένθος e haplographia V: corr apographa (ἐξέλιπεν Ba 232)   ἀμύθητων V: corr V^{1} καταλιπὸν ut videtur V: corr V^{1} 15 ἐπὶ V: corr V^{1} 16 ὦν V   θνητός,: sic distinxi, quia V post θνητὸς signum "·" (ἄνω τελείαν) posuit   17 δια τοῦτο V   19 ἑαυτοῦ V   20 εἰπὼν V

κύριος αὖθις ἀφείλετο. ὡς τῷ κυρίῳ ἔδοξεν, οὕτω καὶ γέγονεν. εἴη αὐτοῦ εὐλογημένον τὸ ὄνομα." καί· "τί," φησί, "θαυμα||στόν, 121v V εἰ ὁ δοὺς πάλιν ἀπείληφεν, ὡς ἐκέλευεν, ὅπερ δέδωκεν;" καὶ μᾶλλον εἰς παραμυθίαν τῆς μητρὸς καὶ τῶν ἀδελφῶν γεγονώς, ἦν ἐπὶ τῶν συνήθων αὖθις, προϊστάμενος ὀρφανῶν, χήραις ἐπικου|ρῶν, 346B χορηγῶν στρατιώταις καὶ πένησιν, ἀδικουμένοις ἐπαμύνων, καὶ τῶν φοβουμένων τὸν κύριον ἡδέως καὶ εὐμενῶς ἀκροώμενος, τὰ λυσιτελῆ καὶ σωτήρια καὶ τὴν ἄνω βασιλείαν προξενοῦντα ἐξηγουμένων καὶ ὑποτιθεμένων αὐτῷ.

99. Ἐπεὶ δὲ εἰώθασι πολλάκις οἱ καθεστηκότες ἐπὶ τῶν ἀρχῶν καὶ τῶν διοικήσεων, τὴν εὔνοιαν δῆθεν ὑπεμφαίνειν ἐθέλοντες, τάχα δὲ καὶ μονιμωτέραν ἐντεῦθεν οἰόμενοι τὴν ἀρχὴν ἑαυτοῖς καταστήσασθαι, ὑποτιθέναι [ὑποβάλλειν] τὰ πρὸς αὔξησιν τῶν εἰσφορῶν καὶ τὸν τῶν προσόδων συντελοῦντα πλεονασμόν, ὑπέμνησέν ποτε καὶ τῷ γενναίῳ τούτῳ βασιλεῖ ἀπὸ τοιαύτης γνώμης ὁ τὴν τοῦ γενικοῦ τὸ τηνικαῦτα διέπων ἀρχὴν ἀποσταλῆναι εἰς τὰ ὑπὸ τὴν Ῥω⟨μα⟩ϊκὴν ἐξουσίαν ἅπαντα θέματα τοὺς λεγομένους ἐπόπτας τούτους καὶ ἐξισωτάς, "ὡς ἄν," φησί, "τοὺς ἀγροὺς καὶ τὰ χωρία, ὧν ὁ χρόνος τοὺς δεσπότας διά τινα περιπέτειαν τοῖς οἰκείοις ἐπέκλυσε ῥεύμασι, πρὸς ἑτέρους διάθωνται καὶ πρόσοδον ἐντεῦθεν οὐχὶ μικρὰν τῷ ταμιείῳ τῷ βασιλικῷ

I **99,** 5/6 ὑπέμνησεν — 9 ἐξισωτάς; 13 προσποιησάμενος — 15 προετρέψατο; 16 ὁ γενικός — 47 λαός : cf. Scyl., *B*, 45 = 166,48 — 167,78

98, 21 ἐδοξεν (sine acc) V   22 εὐλογημένον : haec scriptio cum LXX et NT concinit (ubi ubique εὐλογημέν-)   23 ὡς ἐκέλευεν i.e. "sicut ei placuit": ὡς ἐβούλευεν Comb sponte sua quem Be secutus est   25 χῆραις V **99,** 4 [ὑποβάλλειν]: vocem cum edd seclusi (verbum ὑποτιθέναι credo ipsum auctorem, ut stilus sublimior efficiatur, addidisse et super ὑποβάλλειν, quod usui suo omnium dierum conveniebat [cf. **99**, 41 infra, ubi τὸ ὑποβαλλόμενον legitur] posuisse; quam vocem scribae apographorum, ὑποβάλλειν non secluso, in textum receperunt): aliter de Boor ("ὑποβάλλειν propter τὸ ὑποβαλλόμενον pg. 347,22 [sc. ed. Bonn = **99**, 41] in mg. adscr. in textum receptum videtur")   6 τοιαύταις V   7/8 ἀποσταληναι (sine acc) V   8 ῥω|ϊκὴν V   θεματα (sine acc) V   διάθωνται V pro διαθῶνται   12 πρόδοδον V : corr V[1]   ουχι (sine acc) V

as it seemed good to the Lord, so has it come to pass. Blessed be the name of the Lord." And "What wonder, if He who gave should receive again what He has given, in accordance with His pleasure?" He rather turned to consoling the mother and the siblings <of the deceased> and went on with his usual pursuits: he protected orphans, extended a helping hand to widows, provided for soldiers and the poor, defended the victims of injustice, and with pleasure and benevolence listened to God-fearing men who expounded and suggested to him useful and salutary things leading to the Kingdom of Heaven.

99. Those appointed to administrative offices are often in the habit of suggesting measures that contribute to higher taxes and surplus revenues. This they presumably do to make a show of good will; but perhaps they also think that by such means they might prolong their own tenure in office. Moved by considerations of this sort, the man who was at that time in charge of the public treasury suggested one day to our noble emperor that the so-called supervisors or tax assessors be sent to all the themes subject to Roman authority. These men, said <that official>, would reassign to others any fields or hamlets whose owners, through some sudden reversal of fortune, had been swept away by the currents of time, and thus provide the imperial treasury with considerable revenue. The emperor pretended to agree with

προσπορίσωσιν.” ὁ δὲ βασιλεὺς ἀποδέχεσθαι προσποιησάμενος
τὴν ὑπόμνησιν, ἐκλέξασθαι καὶ εὐτρεπίσαι καὶ αὐτῷ προσαγα-
γεῖν τοὺς ὀφείλοντας τὸ ἔργον ἐπιτελέσαι καλῶς προετρέψατο.
σκεψάμενος δὲ καὶ φροντίσας ὁ γενικός, καὶ ὡς ἐδόκει κάλλιστα
τοὺς ἀρίστους ἐπιλεξάμενος, καὶ τὰς τῶν ἐκλεγέντων κλήσεις
εἰσαγαγὼν πρὸς αὐτόν, πολλῆς ἐνομίσθη μέμψεως ἄξιος καὶ
σφοδροτέροις ὑπεβλήθη ὀνειδισμοῖς, | εἰ τοιούτους εἰς τὸ τοιοῦτον 347B
ἔργον προβάλλεται. τοῦ δὲ μὴ ἔχειν ἐν τοῖς πολιτευομένοις κρείτ-
τονας λέγοντος, ὁ βασιλεὺς ἀπεκρίνατο, ὅτι· “παρ’ ἐμοὶ τοιοῦτον
τὸ τῆς προκειμένης διακονίας ἔργον κρίνεται ὥστε, εἴπερ οἷόν τε
ἦν, αὐτὸν ἐμὲ πρὸς τὴν τούτου διοίκησιν ἐξελθεῖν· ἐπεὶ δὲ τοῦτο
οἶδα ὅτι δο‖κεῖ τυχὸν ἀπρεπὲς καὶ ἀδύνατον, ἐξ ἀνάγκης ἐπὶ τοῖς 122r V
δυσὶ τῆς πολιτείας μαγίστροις, οἳ καὶ χρόνῳ καὶ πείρᾳ καὶ ταῖς
πολλαῖς ἐν τῷ μακρῷ βίῳ τῶν πολιτικῶν ἀρχῶν διοικήσεσιν, ἐν
αἷς ἐξητάσθησαν, ἀκίβδηλον καὶ καθαρὸν τῆς ἀρετῆς ἐξενηνόχασι
τὸ δοκίμιον, τὰς ἐλπίδας ἀποσαλεύω καὶ τὴν διακονίαν ὑπὸ
τούτων ἀνυσθῆναι δεόντως θαρρῶ. ἀπελθὼν οὖν,” φησίν, “αὐτὸς
σύ, τούτοις ἀπάγγειλον τὸ τῆς διακονίας ἐπωφελὲς καὶ τὸ θέλημα
τὸ ἐμόν. καὶ βουλομένων αὐτῶν ἐξελθεῖν, ἐπευδοκῶ καὶ αὐτὸς καὶ
ἐπισφραγίζω τὸ βούλημα.” ὡς δὲ ἀκούσαντες οἱ ἄνδρες ἦλθον
εἰς ἔκπληξιν, καὶ τὸ γῆρας ἀνθ’ ἱκετηρίας καὶ τοὺς πολλοὺς ὑπὲρ
τοῦ κοινοῦ καμάτους καὶ πόνους αὐτῶν προβαλλόμενοι παρ-
ενεχθῆναι τὸ τῆς τοιαύτης διακονίας ποτήριον ἐξ αὐτῶν καθικέ-
τευον, ἐξ ἀνάγκης ὑπέστρεψεν ἄπρακτος ὁ πεμφθεὶς καὶ τῷ βασι-
λεῖ τὰ παρὰ τῶν μαγίστρων ἀπήγγειλεν. ἅπερ ἀκούσας εἶπεν ὁ

FP 99, 34/35 παρενεχθῆναι — ποτήριον : cf. Mk 14:36; Lk 22:42

99, 13 ἀποδὲχεσθαι V : acc corr V^1 πρὸς ποιησαμενος (sine acc) V 14 ἐκ-κλέξασθαι V εὐτρρπίσαι V αὐτω (sine acc) V 15 καλλῶς V 17 κλείσεις V 19 εἴς το V 27 ἀκίβδηλον : ἀκμὴ|βδηλον V : corr Ba 264 ex quo All edd rell : cf. etiam Scyl., *B*, 45 = 167,62 ἐξεννηνόχασι V 32 βούλευμα sponte sua Comb quem Be est secutus, sed cf. **100**, 56 infra (βούλημα) 37 τὰ — ἀπήγγειλεν : τὰ παρ’ ἐκείνων λαληθέντα ἀπήγγειλεν Scyl., *B*, 45 = 167,70; sed vocem λαληθέντα Scylitza de suo addidisse videtur

this suggestion and commanded that people likely to carry out that task with competence be chosen, made ready, and brought to his presence. The logothete of the public treasury pondered the matter and gave thought to it; <when he was> satisfied that he had made the best choice of the best people, he submitted to the emperor the names of those selected, but was deemed deserving of severe censure and was subjected to grave reproaches indeed for proposing such men for a task of such magnitude. When the logothete asserted that he had no better candidates among those on active duty, the emperor replied: "I consider the task at hand to be an undertaking of such importance that, were it possible, I myself would set out to perform it. But since, as I am well aware, this happens to be inappropriate and impossible, I am perforce anchoring all my hopes in the two *magistroi* of the state: they have provided unimpeachable and genuine proof of virtue, considering their lengthy experience and the many duties they have performed in state administration, <duties> by which they have been tested in the course of their long lives; I am therefore confident that they will properly carry out their task. Go away now," said the emperor, "and announce to them in person both the usefulness of the task and my wish. And if they desire to set out, I, too, shall put my seal of approval on their resolution." When <both> men heard this, they fell into a state of consternation; by way of supplication, they invoked their advanced age and the many toils and labors they had undergone for the public good; and they begged that the cup of such a duty be removed from them. The man who had been sent to them returned perforce empty-handed and reported the message of the *magistroi* to

βασιλεύς, ὅτι· "εἰ τὸ ἐμὲ ἐξελθεῖν δοκεῖ τε καὶ λέγεται εἶναι ἀδύνατον, παραιτοῦνται δὲ τὴν ὑπουργίαν καὶ οἱ λαμπρότατοι μάγιστροι, οὐδένα ἔχων τοῦ πράγματος διοικητὴν ἀξιόχρεων, καταλειφθῆναι τὸ ὑποβαλλόμενον βούλομαι ἀνεπίσκεπτον καὶ ἀδιερεύνητον. κρεῖττον γάρ," φησί, "παρακερδαίνειν τινὰς ἀπὸ τῶν ἐμῶν | οὐ καλῶς, ἢ κακῶς ὑποπεσεῖν τινὰ ζημιώδει κακῷ καὶ 348B
ἐπιτριβούσῃ αὐτὸν συμφορᾷ." καὶ ἐπὶ τούτῳ τὸν πάντα χρόνον τῆς αὐτοκρατορίας αὐτοῦ ἔμεινεν ἀνέποπτος, ὡς ἄν τις εἴποι, καὶ ἀνεξίσωτος, ἢ μᾶλλον εἰπεῖν ἐλεύθερός τε καὶ ἀδιάπρατος, ὁ ὑπὸ τὴν Ῥωμαϊκὴν ἐξουσίαν ἅπας τῶν ὅλων θεμάτων λαὸς καὶ τὰ χωρία καὶ οἱ ἀγροὶ * * * τοῖς γειτονοῦσι τῶν πενήτων καὶ προκείμενοι εἰς ἀπόλαυσιν. τοιοῦτος ἦν περὶ πᾶν τὸ ὑπήκοον, μάλιστα δὲ τὸν ὄχλον τὸν ἀγροδίαιτον, πατρικὴν ἐπιδεικνύμενος κηδεμονίαν καὶ πρόνοιαν ὁ ἀγαθὸς βασιλεύς.

100. Ἀλλὰ καὶ πάλιν ὁ φθόνος ἑτέραν ἤγειρε περὶ τὰ βασίλεια ζάλην καὶ θύελλαν, καθ' ἑαυτῆς τὴν φύσιν συνταράσσων τε καὶ κυκῶν. ἄρτι γὰρ τοῦ φιλτάτου τῷ βασιλεῖ υἱοῦ Κωνσταντίνου τὸν βίον ἀπολι‖πόντος, καὶ μεταπεσόντος τοῦ φίλτρου καὶ τῶν ἐλπί- 122ᵛ V
δων ἐπὶ τὸν δεύτερον υἱὸν Λέοντα, οὐκ ἤνεγκε πράως τὸ βάσκανον τῶν δαιμόνων φῦλον, τὸ πρᾶον καὶ ἥσυχον καὶ εὐσεβὲς ἅμα καὶ ἐμμελές, ὡς ἔοικεν, ὁρῶν τοῦ διαδέχεσθαι μέλλοντος τὴν βασίλειον ταύτην ἀρχήν, καὶ τὴν ἐντεῦθεν τοῦ ὑπηκόου στοχαζόμενον

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FP 99, 44 καὶ ἐπί —— 48 ἀγροί: ad rem cf. **30,** 28–32 supra **100,** 1 Ἀλλά —— **101,** 24 ἀποδίδωσιν: cf. Genes., 4,29 = 81,5–11 2 ζάλην καὶ θύελλαν: cf. etiam **98,** 6 supra

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I 100, 3 ἄρτι —— 6 φῦλον; 11 ἦν τις —— 27 συννοήσας; 29 δέχεται —— 51 συχνοῦ; 53 τῶν δέ —— 56 βούλημα: cf. Scyl., *B*, 46 = 167,79 —— 169,24

99, 38 λέγετε V 43 ὑποπεσῖν V: corr V[1] 45 ὡς: ὧν V: ὤν, (i.e. ἀνέποπτος ὢν sc. λαὸς) coni All quem Comb in textu editionis suae secutus est: corr Comb in mg 46 ἀδιάπρατος: ἀδιάπρακτος Scyl., *B*, 45 = 167,77 All (e Ba 264 sui coniectura); ex All pendent edd rell: ἀδιατάρακτος dubitanter coni Be, sed ἀδιάπρατος vox est genuina, cf. Trappius et al. in *Lex. zur byz. Gräz.*, s.v.

the emperor. When the emperor heard it, he said: "Given that my own setting out appears to be impossible and has been said to be so, that the most illustrious *magistroi* decline the service, and I have no one at my disposal who can worthily administer the matter, it is my wish that the undertaking remain unexamined and uninvestigated. For it is better," said <the emperor>, "that some people profit illegally from what belongs to me than that someone be subjected to ruinous loss and crushing misfortune." From that time on, and throughout the entire reign of our emperor, all the inhabitants of all the themes under Roman authority remained unsupervised, so to speak, and unassessed, or, to put it better, free and not subject to sale [?]*, and those hamlets and fields * * * to the poor living in their vicinity and were <freely> offered for fruition. Such a man was our good emperor in his dealings with all his subjects and especially with the country folk, displaying paternal solicitude and care toward them.

100. Then Envy once again aroused another storm and another tempest in the imperial palace, for it threw <bonds of> nature into confusion and stirred it up against itself. As Constantine, the most beloved son of the emperor, had recently departed this life, the emperor's affection and hopes were transferred to his second son Leo; but the envious tribe of demons could not bear this meekly, for in all likelihood they had noticed the mild, peaceful, pious, and harmonious character of the one who was to succeed to the imperial throne

*Or: "confiscation"

48 post ἀγροὶ lacunam dubitanter proposui post πενήτων copulam καὶ om Comb quem Be et de Boor secuti sunt **100,** 2 τὲ V 3 κῶνσταντίνου V 4 ἀπολει‖πόντος V φιλτρου (sine acc) V 5 ἐπι (sine acc) V 6 φύλον V ευσεβὲς (sine spir) V

ἐπὶ τῆς αὐτοῦ βασιλείας εὐετηρίαν καὶ πρὸς πάντα τὰ ἐπαινούμενα αὔξησιν· καὶ διὰ τοῦτο κονίεται κατ' αὐτοῦ καὶ οὑτωσί πως ἀνταγωνίζεται. ἦν τις τῶν πάνυ φιλουμένων καὶ πιστευομένων παρὰ τῷ ἀοιδίμῳ βασιλεῖ Βασιλείῳ μονα|χός, ὡς ἐδόκει καὶ 349B ἱερεύς, καὶ φίλος αὐτῷ καὶ ὑπουργὸς δεξιός, ὃν Σανδαβαρηνὸν κατωνόμαζον· ὃς εἰ καὶ παρὰ τοῦ βασιλέως ἐστέργετο, ἀλλ' οὐκ εἶχε παρὰ τοῖς ἄλλοις δόξαν χρηστὴν οὐδ' ὑπόληψιν ἀνεπίληπτον. καὶ διὰ τοῦτο πολλάκις καὶ ὑπὸ τοῦ σοφωτάτου διεκωμῳδεῖτο Λέοντος ὡς γόης καὶ ἀπατεὼν καὶ εἰς ἃ μὴ δεῖ τὸν βασιλέα παρασύρων καὶ τῶν καθηκόντων ἐκδιαιτῶν. ἃ δὴ πυνθανόμενος ὁ φέναξ ἐκεῖνος καὶ πονηρός, εὔνοιαν πλάττεται καὶ φιλίαν πρὸς τὸν χρηστὸν ὑποκρίνεται Λέοντα, καὶ φησὶ πρὸς αὐτόν, ὡς· "ἵνα τί, νεανίας ἤδη ὢν καὶ παρὰ τῷ πατρί σου φιλούμενος, μὴ ἐπιφέρῃ κρυπτῶς ῥομφαίαν ἢ μάχαιραν, ὅταν κατ' ἀγροὺς συνιππάζῃ σου τῷ πατρί, ἵνα καὶ αὐτῷ, εἰ κατὰ θηρίου χρείαν σχῇ, ἐπιδίδως, καὶ εἴ τι λαθραῖον πολλάκις κατ' αὐτοῦ ἐπιβούλευμα γένηται, μὴ ἄνοπλος εὑρεθῇς, ἀλλ' ἔχῃς τι μεθ' ὅτου δυνήσῃ τοὺς πατρικοὺς ἐχθροὺς ἀνταμύνασθαι;" οὐχ ὑπειδό-

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FP 100, 11 ἦν — 14 κατωνόμαζον : cf. *Litteras* Styliani metrop. ad Steph. Papam, XVI, 432 CD; 433 A ed. Mansi; Ps.-Leon. Gramm., 259,17–20; GMC, *B*, 22 = 846,4–6; TC, 6, *LB*, 5 = 355,9/10   11 ἦν — 47 ἀπογυμνοῖ : cf. *Vit. Theophanous uxoris Leon. VI*, 12 = 7,14 — 8,7 ed. Kurtz   16 καὶ διά — 18 ἐκδιαιτῶν : cf. Zon., XVI:11,8 = 437,3–7 (e Scyl. aut Logothetae versione quadam?)   καὶ διά — **101**, 24 ἀποδίδωσιν : cf. *Litteras* Styliani metrop. ad Steph. Papam, XVI, 433 AB ed. Mansi; Ps.-Leon. Gramm., 260,1–20; GMC, *B*, 24 = 846,10 — 847,5; GMCB, *B*, 6 = 23,11–26; Ps.-Sym., *B*, 21 = 697,3—699,4 (paulo aliter)

I 100, 11 ἦν — **101,** 24 ἀποδίδωσιν: cf. historiolam ed. Markopoulos in Θυμίαμα . . . . Μπούρα (1994), 199, 10–47 (e cod. *Athen. gr.* 3003, fol. 99r)

100, 10 αὐξησιν (sine acc) V   διατοῦτο V   11 των (sine acc) V   πιστεύομένων V   13 σανδαβαρινὸν V apographa : corr All   15 post δόξαν rasura 3 litterarum in V   16 διατοῦτο V   ὑπὸ τοῦ σο- in rasura V   16/17 διεκωμοδεῖτο V   18 ἐκδαιτῶν V : corr V[1] ι supra α addito   19 εὐνοίαν V   20 λεοντα (sine acc) V   21 ἱνατί V   21/22 φιλούμενους V   22 ὅτ' ἂν V   24 ἐπιδιδῷς coni Be quod de Boor recepit; sed cf., praeter V nostrum, etiam Scyl., *B*, 46 = 168,93 (ἐπιδίδως)   25 εὑρεθῇς V   ἔχῃς : ἔχεις V All (e Be 264 suo) Comb : corr Be

and concluded that because of all these his subjects would prosper and would increase in all kinds of laudable qualities during his reign. The demons therefore girded themselves for the contest against him, and battled him in the following fashion. Among those who commanded great affection and full confidence of Emperor Basil of glorious memory was a monk (who was also, or so it seemed, a priest) by the name of Sandabarenos; he was also a friend and skillful helper of the emperor. Although he was loved by the latter, he did not enjoy high opinion or blameless reputation among other people. This is why the most-wise Leo, too, often derided him as a fraud and a rogue who misguided the emperor into improper deeds and directed him away from what was proper. Learning about this, the wily impostor feigned benevolence and friendship toward worthy Leo and said to him: "Now that you have reached a young man's age and are beloved of your father, why do you not secretly carry a sword or dagger whenever you ride with your father in the fields? You would thus be able to hand it to him should he have need of it against some game; or, should some secret plot perhaps be hatched against him, you would not be found unarmed, but would have something with which you would be

μενος δὲ τὸν δόλον ἐκεῖνος οὐδὲ τὸ δολερὸν τοῦ ἀνδρὸς συννοήσας (τὸ γὰρ μὴ πρόχειρον εἰς κακίαν οὐδὲ ὑπονοεῖν ἐστὶ τὰ πονηρὰ εὐχερές) δέχεται τὴν συμβουλὴν καὶ πείθεται μάχαιραν τοῦ ὑποδήματος ἐντὸς ἐπιφέρεσθαι. ὡς οὖν ὁ ἐπίβουλος ἔγνω χωρήσασαν εἰς ἔργον τὴν αὐτοῦ συμβουλήν, ἀπαγγέλλει τῷ βασιλεῖ, ὅτι· "ὁ υἱός σου ἐπιβουλεύει σε ἀνελεῖν· καὶ εἰ ἀπιστεῖς, ὅταν κατὰ θήραν ἤ που ἄλλοθι μέλλῃς τῆς βασιλίδος ὑπεξελθεῖν, κέλευσον περιαιρεθῆναι τὰ πέδιλα τῶν ποδῶν αὐτοῦ, καὶ εἰ εὑρεθήσεται ξίφος ἐπιφερόμενος, γνῶθι ὅτι πρὸς τὴν ‖ σὴν αὐτὸ σφαγὴν 123r V
ἡτοιμάσατο." καταγ|γελθείσης οὖν ἐξόδου βασιλικῆς συνεξῆλ- 350B
θεν ἅπαν τὸ εἰωθός, καὶ κατά τινα τόπον γενομένων αὐτῶν προσποιεῖται χρείαν ἔχειν μαχαίρας ὁ βασιλεύς, καὶ ἐπεζήτει ταύτην μετὰ σπουδῆς. συμπαρὼν δὲ ὁ υἱὸς καὶ μηδὲ⟨ν⟩ τῶν ὑπονοουμένων τῷ πατρὶ προειδόμενος, ἀκάκως πάνυ καὶ ἀπονήρως ἐφελκυσάμενος ἣν ἐπεφέρετο μάχαιραν ἐπιδίδωσι τῷ πατρί. γενομένου δὲ τούτου ἔδοξεν εὐθέως ἡ κατ' αὐτοῦ προσαγγελία πιστὴ καὶ αἱ παρ' αὐτοῦ ἀπολογίαι μάταιαι καὶ κεναί. ὑποστρεψάντων οὖν αὐτῶν αὐτίκα πρὸς τὰ βασίλεια, πρὸς ὀργὴν ὁ βασιλεὺς κατὰ τοῦ υἱοῦ διανίσταται, καὶ κατά τινα τῶν βασιλείων οἴκων, ὃς Μαργαρίτης κατονομάζεται, ἔμφρουρον τοῦτον πεποίηται καὶ τῶν ἐρυθρῶν πεδίλων ἀπογυμνοῖ. διηρέθιστο δὲ παρὰ τοῦ

45–47: m. Aug. a. 883

FP 100, 47 ἐρυθρῶν πεδίλων ἀπογυμνοῖ: cf. *Versus in Leon. VI* ed. Ševčenko in *La civiltà biz. del IX all' XI sec.* (1978), 127 (ἐμβάδων δίχα) 47 διηρέθιστο — 50 διαπράξασθαι: cf. TC, 6, *LB*, 5 = 355,16/17; Ps.-Leon. Gramm., 260,13–16 et 263,22/23; GMC, *B*, 24 = 846,20–22; Ps.-Sym., *B*, 21 = 697,19/20

100, 27 συννόησας V 28 ἐστι (sine acc) V 29 βουλήν All (e Ba 264 sui menda); ex All pendent edd rell πείθαται V 30 ἐπιφερεσθαι (sine acc) V 31 συμβουλήν: σκευωρίαν Scyl., *B*, 46 = 168,3 in loco parall.; vox συμβουλήν de Boor displicuit: "in V fortasse librarius, ut saepe accidit, verbum συμβουλὴν e versu 17 [sc. 349,17 ed. Bonn = **100**, 29] repetens in alterius verbi locum inculcavit" 32 ὅτ' ἂν V 33 θῆραν V ἀλλοθι (sine acc) V 33/34 κελευσον (sine acc) V 34 πέδηλα V 36 ἑτοιμάσατό V ἐξόδού V 39 μὴ δὲ V: corr apographa; cf. etiam Scyl., *B*, 46 = 168,10 (μηδέν) 40 τω (sine acc) V 41 ἐξελκυσάμενος dubitanter proposuit Be, sed cf. Scyl., *B*, 46 = 168,11

able to resist your father's enemies." Leo did not suspect the snare, nor did he comprehend the treachery of that man (for people not disposed toward evil do not easily suspect base deeds); he accepted the advice and was persuaded to carry a dagger inside his boot. When the schemer realized that his advice had been carried out, he reported to the emperor: "Your son has murderous designs upon you; if you doubt it, have the boots pulled off his feet when you are about to leave the capital to go on a hunt, or to some other place; should he be discovered to carry a dagger, know that it had been readied for your murder." When the imperial outing was announced, the usual entourage went out as well; and when they arrived at a certain spot, the emperor pretended to have need of a knife and eagerly requested one. His son, who had accompanied him and who had no inkling of his father's suspicions, innocently and guilelessly drew out the knife which he was carrying with him and offered it to his father. When this happened, the denunciation made against Leo appeared forthwith credible, and the explanations offered by him, vain and hollow. The party immediately returned to the imperial palace; the emperor was aroused to anger against his son, imprisoned him in one of the imperial residences, called "the Pearl," and deprived him of his red shoes. The

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(ἐφελκυσάμενος) ἐπεφερετό aut -ἔτο V 42 ἐδοξεν (sine acc) V κατ' : κκατ' V 43 ματαιαι (sine acc) V 45 δανίσταται V : corr V^{1} ι supra versum addito 47 πεδήλων V διηρέθηστο V

ἐχ⟨θ⟩ροῦ καὶ ἐκδικητοῦ πρὸς τὸ καὶ τοὺς λύχνους ἀποσβέσαι τῶν ὀφθαλμῶν· ἀλλὰ τοῦτο μὲν ὑπὸ τοῦ τῆς βασιλίδος ἀρχιερέως καὶ τῆς συγκλήτου βουλῆς κωλύεται διαπράξασθαι, τῆς εἱρκτῆς δὲ ὅμως εἶχεν ἐντός. χρόνου δὲ παραδραμόντος συχνοῦ, καὶ τῆς φύσεως οὐ γνωριζούσης ἑαυτήν, ἀλλ' ὑπὸ τῶν πονηρῶν πνευμάτων τραχυνομένης, τῶν δὲ τῆς γερουσίας ὑπερεχόντων πολλάκις βουληθέντων ὑπὲρ τοῦ υἱοῦ πρὸς τὸν πατέρα διαπρεσβεύσασθαι, ἄλλοτε δὲ κατ' ἄλλην αἰτίαν κωλυομένων, ἀπὸ τοιαύτης προφάσεως εὔλογον ἔσχον ἀφορμὴν εἰς τὸ κατανύσαι τὸ βούλημα.

101. Ἦν τι ζῷον πτηνὸν ἐν ταλάρῳ π⟨λ⟩εκτῷ κατὰ τὰ βασίλεια αἰωρούμενον, μιμηλὸν καὶ πολύφωνον, ὃ ψιττακὸς ὀνομάζεται· ὅπερ, εἴτε πρός τινων διδαχθὲν εἴτ' ἄλλως πως, πολλάκις "αἶ αἶ κῦρι | Λέων" ἐφθέγγετο. πανδαισίας δέ ποτε τελουμένης 351B
τῷ βασιλεῖ, καὶ τῶν πρώτων τῆς βουλῆς συνεστιωμένων αὐτῷ, καὶ τοῦ ὄρνιθος πολλάκις φθεγγομένου τὸ προρρηθέν, ἐπιστυγνάσαντες οἱ δαιτυμόνες καὶ τῆς εὐωχίας παυσάμενοι ἐπὶ συννοίας ἐκάθηντο. οἷς προ⟨σ⟩σχὼν ὁ βασιλεὺς τὴν αἰτίαν τῆς τῶν ἐδεστῶν ἀπο‖χῆς ἐπυνθάνετο. οἱ δὲ δακρύων ὑποπλησθέντες τοὺς ὀφθαλ- 123v V

50/51 : a m. Aug. 883 usque ad d. 20 m. Iul. a. 886   4/5: a. 886 (cf. 20/21 infra)?

FP 100, 52/53 ὑπό .... πονηρῶν πνευμάτων τραχυνομένης: cf., e.g., 1 Reg 16:14–16; 23; Lk 7:21; 8:2 et alibi, praec. in patrum scriptis de ascesi (de malis spiritibus dictum); attamen cf. Nic. Greg., *Hist.*, III,86,13 Bonn (θαλάττῃ .... μάχεσθαι καὶ πνεύματι τραχυνομένῳ), de mari a procella exasperato

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I 101, 1 Ἦν — 24 ἀποδίδωσιν : cf. Ps.-Sym., *B*, 21 = 698,4 — 699,4; Scyl., *B*, 46 = 169,24 — 171,46

100, 48 ἐχροῦ V   ἀποσβέσαι : ἐπισβέσαι perperam coni All; ex All pendent edd rell : ἀποσβέσαι recte suspicatus est Be   49 a Photio   53 τραχυνόμενος V : corr All (e Ba 264 suo)   55 κατἄλλην V   **101,** 1 πεκτῷ V : corr edd   3 εἰτἄλλως V   πῶς V   4 κῦρι : cum Scylitzae codd fere omnibus in *B*, 46 = 169,27 scripsi : κύρι V : κύριε in loco parall. Ps.-Sym., *B*, 21 = 698,7 : κῦρ coni All; ex All pendent edd rell   Λέον Scyl., *B*, 46 = 169,27   5 συνεστιωμένων : inter secundum ν et secundum ω rasura in V   6 του (sine acc) V   7 δαιτύμονες V   ἐπισυννοίας V   8 προσσχὼν : προσ|χὼν V All (e Ba 264 suo) Comb : corr Be, cf. etiam Scyl., *B*, 46 = 169,31 (προσσχών) et Ps.-Sym., *B*, 21 = 698,11 (προσέχων)   ἀδεστῶν (-δεστ- in rasura) V

vengeful foe even urged the emperor to extinguish the light of his <son's> eyes. The emperor was kept from carrying out this deed by the chief prelate of the capital and by the senate, but he continued to keep Leo behind prison walls. Considerable time passed, and nature, instead of acknowledging its own, was being stirred up by evil spirits.* While the foremost among the members of the senate often intended to petition the father on behalf of the son, but were prevented from doing so for one reason or another, the following pretext provided them with a suitable occasion for accomplishing their goal.

101. There was in the palace a certain winged creature, mimicking and talkative, suspended in a wicker cage; it is called a parrot. This bird, whether taught by someone or for some other reason, repeatedly uttered the words, "Ay, ay, Sir Leo." Once when the emperor was giving a banquet and prominent members of the senate were feasting with him, while the bird was uttering the aforementioned words over and over again, the guests in their distress ceased their feasting and sat wrapped in deep thought. The emperor noticed this and inquired about the reason of their abstaining from victuals. Their eyes

*Or, less likely, <like the sea> was kept rough by adverse winds

μούς, "τίνα βρῶσιν," εἶπον, "φαγούμεθα, οὕτως ὑπὸ τῆς φωνῆς τοῦ ἀλόγου τούτου ὀνειδιζόμενοι, οἱ δοκοῦντες ἡμεῖς λογικοί τε καὶ φιλοδέσποτοι; ὅτι αὐτὸ μὲν τὸν οἰκεῖον ἀνακαλεῖται δεσπότην, ἡμεῖς δὲ τρυφῶντες λήθην τοῦ μὴ ἀδικήσαντος δεσποσύνου ἐλάβομεν. εἰ μὲν γὰρ ἐλέγχεται ἀδικῶν καὶ κατὰ τῆς πατρικῆς κεφαλῆς εὐτρεπίσας τὴν δεξιάν, αὐτόχειρες αὐτοῦ ἡμεῖς πάντες γενοίμεθα καὶ τοῦ αἵματος αὐτοῦ ⟨μὴ⟩ κορεσθείημεν· εἰ δ' ἐφ' οἷς ἐνεκλήθη διαφεύγει τὸν ἔλεγχον, μέχρι τίνος ἡ συκοφάντις γλῶσσα δυναμωθήσεται κατ' αὐτοῦ;" μαλαχθεὶς οὖν τοῖς τοιούτοις τῶν λόγων ὁ βασιλεὺς τότε μὲν καθεσθῆναι τούτους προσέταξεν καὶ σκοπῆσαι περὶ τοῦ πράγματος ἐπηγγείλατο, μετ' οὐ πολὺ δὲ πρὸς τὴν φύσιν ἐπανελθὼν ἐξάγει τε τῆς φρουρᾶς καὶ εἰς ὄψιν ἄγει αὐτὸν καὶ τὴν πένθιμον ἀμείβει στολήν, καὶ τὸ περιττὸν τῆς ἐν τῇ λύπῃ τραφείσης κόμης περιαιρεθῆναι κελεύει, καὶ τὴν προτέραν τῆς βασιλείας τάξιν καὶ τιμὴν ἀποδίδωσιν.

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21 d. 20 m. Iul. a. 886

FP 101, 18 δυναμωθήσεται: cf., e.g., Ps 51(52):7 20/21 μετ' οὐ πολὺ — 24 ἀποδίδωσιν: cf. Leon. VI, *Or.* 31(34) in festum Eliae, 259–262 ed. Akakios; *Vit. Theophanous uxoris Leon. VI*, 19 = 13,11/12; 15/16 ed. Kurtz

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101, 10 εἴπον V 11 τὲ V 12 ἀνακαλεῖται: i.e. lamentatur: cf. Const. Manassis *Compendium*, v. 5346 ed. Bekker = v. 5267 ed. Lampsides (καὶ προὔφερε τὸν Λέοντα [sc. passer cantans] καὶ συνθρηνεῖν ἐῴκει) et A. Giusti in *Acme*, 52 (1999), 232–36 13 τρυφώντες V ἀδικήσαντος: ἀδικουν- scribere coepit, sed in scribendo -ουν- erasit eique -ης- substituit V 14 μεν (sine acc) V γὰρ (-α- ex -ο- ut videtur V): corr V[1] 16 γενοιμεθα (sine acc) V ⟨μὴ⟩ addidi (quod iam in appar. suo dubitanter proposuerat de Boor), locis Ps.-Sym., *B*, 21 = 698,18 (τοῦ αἵματος αὐτοῦ μὴ λαβώμεθα κόρον) et Scyl., *B*, 46 = 169,38/39 (τοῦ αἵματος αὐτοῦ μὴ λαμβάνοντες κόρον) nisus; cf. etiam Nic. Dav., *Vita Ignatii*, *MPG*, 105, col. 536 B (κόρον τῆς κατ' ἐμοῦ ὕβρεως οὐκ ἔσχεν et Theod. Prodr., *Carm. hist.*, 71, 11 = p. 516 ed. Hörandner (τούτων οὐκ εἶχες κόρον) 17 τινος (sine acc) V 20 μετοῦ V 21 πυλὺ ut videtur V: corr V[x] τὲ V 22 αὐτοῦ V apographa edd: corr de Boor Ps.-Sym., *B*, 21 = 699,1 (αὐτόν) et Scyl., *B*, 46 = 169,44 (τὸν υἱόν) nisus πένθημον V 23 τη (sine acc) V 24 προτεραν (sine acc) V

were brimming with tears as they said, "On what food can we feast, we who appear to be beings both reasonable and devoted to our masters, while the voice of this creature devoid of reason is chiding us? For the beast bewails its master, while we luxuriate and have effaced the innocent lord from our memories. If there is proof of his having done wrong and readied his right hand against the head of his father, then let us all have a part in his death, and have no fill of his blood. If, on the other hand, he is innocent of the deeds for which he has been indicted, for how long will the tongue of the informer keep him in its power?" The emperor, mollified by these words, bade the senators do nothing for the time being, and promised to look into the matter; and shortly afterwards he again took cognizance of natural bonds, had Leo released from custody, admitted him to his presence, had him take off his mourning garments, ordered that the excess of hair that he had grown in his distress be removed, and restored him to his previous imperial rank and honors.

102. Οὐ πολὺ τὸ ἐν μέσῳ, καὶ φθινάδι νόσῳ περιπίπτει | ὁ 352B
βασιλεὺς ἐκ διαρροίας παρακολουθησάσῃ γαστρός, ἣ τὴν ἀρχὴν ἀπό τινος τῶν κατὰ θήραν περιπτώσεων ἔλαβεν· καὶ λοιπὸν κατ' ὀλίγον τῇ τοιαύτῃ τηκεδόνι κατεμαραίνετο. διαθεὶς δὲ τὰ τῆς βασιλείας ἄριστα καὶ τὸν κληρονόμον γνωρίσας, καὶ περὶ τῶν καθ' ἕκαστα τὰ εἰκότα βουλευσάμενός τε καὶ ἐμφρόνως διορισάμενος, ὕστερον πυρετοῦ καυσώδους ἀναφλεγέντος αὐτῷ, πᾶσαν τὴν ζωτικὴν ἰκμάδα ἀνιμωμένου καὶ ἀναλίσκοντος, τὸν βίον ἀπέλιπεν· συμβασιλεύσας μὲν τῷ πρὸ αὐτοῦ Μιχαὴλ χρόνον ἕνα, ἐν ἑτέροις δὲ χρόνοις ἐννεακαίδεκα περὶ τὴν αὐτοκράτορα τῆς βασιλείας διαπρέψας ἀρχήν, ἄριστα μὲν τὰ πολιτικὰ διαθείς, κάλλιστα δὲ καὶ περὶ τὰ στρατιωτικὰ διαγεγονώς, καὶ πλατύνας μὲν

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3 : d. 20/21 m. Aug. a. 886 7–9 : d. 29 m. Aug. a. 886

FP 102, 1 οὐ πολὺ τὸ ἐν μέσῳ: locutio est praecipue Christiana, illaboratae dictionis; e 69 exemplis in *TLG* adductis 4 sunt patristica, 65 byzantina, quorum 5 saec. IX, 16 saec. X tribuuntur φθινάδι νόσῳ περιπίπτει : Diod. Sicul., *Bibl. Hist.*, XVI, Arg., 33 (νόσῳ περιπεσὼν φθινάδι); XVI,38,6 (περιπεσὼν νόσῳ φθινάδι); cf. etiam Plut., *Galb.*, 17:4 (φθινάδος νόσου); *Mulier. virt.*, 25 = *Mor.*, 260 EF 2 ἐκ διαρροίας — 9 ἀπέλιπεν : cf. Phot., *Ep.* 287,4–13 ad Mich. Princ. Bulg. = III, 113 edd. Laourdas-Westerink; *Vit. Euthymii*, 1 = 3,1–5,18/19 ed. Karlin-Hayter; *Vit. Theophanous uxoris Leon. VI*, 16; 18; 20 = 11,10/11; 12,20/21; 14,3/4 ed. Kurtz (aliter); Genes., 4,42 = 91,29/30; Ps.-Leon. Gramm., 262,9–11; GMC, *B*, 27 = 848,7–16; GMCB, *B*, 8 = 24,18/19; Ps.-Sym., *B*, 23 = 699,20–22; Zon., *Epit. Hist.*, XVI,11,23–29 = III, 439,11–440,9 (e Logothetae versione quadam?) 7 ὕστερον — 9 ἀπέλιπεν : cf. *Litteras* Styliani metrop. ad Stephan. Papam, 433 B ed. Mansi; *Vit. Basilii Iun.*, 284, 30–285,6 ed. Vilinskij; Genes., 4,42 = 91,30–32 9 συμβασιλεύσας — 11 ἀρχήν : cf. *Vit. Euthymii*, 1 = 5,18/19 ed. Karlin-Hayter; TC, 4,45 = 210,14/15; Genes., 4,42 = 91,32/33; Ps.-Leon. Gramm., 253,2/3; GMC, *B*, 1 = 839,3–5; GMCB, *B*, 87 (sic) = 17,21/22; Lupum Protosp., *MGH*, Script., V,52 s.a. 861; *Chronicon breve* 14,47/48 = I,138 ed. Schreiner 12 πλατύνας — 13 ἀρχῆς : cf. **36**,4/5 supra (ὡς .... πλατύνοι <sc. Basilius> .... τὰ ὅρια τῆς ἀρχῆς); cf. etiam TC, 6, *RomLac*, 40 = 426,5 (τὰ Ῥωμαϊκὰ ἐπέκτεινεν ὅρια, de Joanne Curcua); GMC, *ConstPor et RomLac*, 52 = 916,19 (τὰ Ῥωμαϊκὰ ἐπλάτυνεν ὅρια, de eodem Joanne); *Officium* de Niceph. Phoca imp., ed. Petit in *BZ*, 13 (1904), 407 (τῆς βασιλείας τὰ ὅρια ηὔξησας)

I 102, 1 Οὐ πολύ — 2 γαστρός; 4 διαθείς — 5 γνωρίσας; 8 τὸν βίον — 11 ἀρχήν; 17 διαδέχεται — ἀρχήν; 19 Λέων — 20 υἱῶν: cf. Scyl., *B*, 47 = 170,47–53 2 ἐκ διαρροίας — 11 ἀρχήν: Genes., 4,42 = 91,29–33 etiam hic collocari poterit

102. A short time afterwards the emperor succumbed to a consumptive illness closely following upon gastric diarrhea, which in its turn owed its origin to some hunting accident. From then on, he was slowly wasting away on account of this consumption. He arranged the affairs of the empire in the best of ways, made known <the name> of his heir, took appropriate counsel about every detail and made wise dispositions; then, as his scorching fever had flared up and was absorbing and consuming all of his vital humors, he departed this life. He had reigned for one year together with his predecessor Michael, and excelled another nineteen years in his sole rule over the empire, having managed civil affairs to perfection and handled military ones outstandingly; he extended the boundaries of the realm and banished

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102, 3 θῆραν V 3/4 κατωλίγον ut videtur V : corr V^{1} 5 βασιλειας (sine acc) V 10 ἐννεακαίδεκα : -αί- in rasura V 11 μεν (sine acc) V

τὰ ὅρια τῆς ἀρχῆς, ἀδικίαν δὲ καὶ βίαν ἐξελάσας ἀπὸ τοῦ ὑπηκόου παντός, ὡς καὶ τὴν ‖ Ὁμηρικὴν περὶ τοῦ ἀρίστου βασιλέως 124r V μαρτυρίαν ἁρμόζειν αὐτῷ, τὴν

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.

διαδέχεται δὲ τὴν ὅλην τῆς ἐξουσίας ἀρχὴν ὁ καὶ παρὰ τῆς φύσεως καὶ παρὰ τῆς ἀρετῆς ἐπὶ τὸν πατρῷον κλῆρον καλούμενος καὶ παρὰ τοῦ ὑπηκόου δι' εὐχῶν ἐπιζητούμενος, Λέων ὁ πραότατος καὶ σοφώτατος καὶ πρῶτος τῶν ἔτι περιλειπομένων υἱῶν. καὶ τὰ μὲν περὶ τῆς εὐσεβοῦς βασιλείας ⟨βασιλέως⟩ Βασιλείου τοῦ ἀοιδίμου, ὅσα μὴ τοῖς τῆς λήθης παρεσύρη ῥεύμασι καὶ τῷ διὰ μέσου χρόνῳ ἐξίτηλα γέγονεν, καὶ αὐτὴ δὲ ἡ πρὸ τῆς βασιλείας ἀγωγή, | καὶ ὅσα ἡ τῆς ὅλης αὐτοῦ ζωῆς περιέχει ὑπόθεσις, κατὰ 353 B τὸ ἡμῖν ἐφικτόν, καθὼς ἡ τῆς ἀληθείας εἶχεν φύσις, ἀπή⟨γ⟩γελται καὶ ἱστόρηται.

17–19: d. 30 m. Aug. a. 886

FP 102, 16 ἀμφότερον —— αἰχμητής: *Il.*, 3: 179 (de Agamemnone); fortasse e Liban. in Anth. Graec., VII,747,2, sed potius e fine Liban., *Or.* 18 (=2, appar. ad 371,5 ed. Foerster) promptum, ubi Libanii codd nonnulli eundem titulum sepulcralem Iuliani imp. in versum nostrum Homericum desinentem exhibent; eodem versu etiam Zosimus (de Iuliano imp.) in *Hist. Nov.* 3:34,4 (157,3/4 ed. Mendelssohn = II,1:56,22 ed. Paschoud) et apud nostros Critobulus in *Epistula dedicatoria* ad Mehemetem II (4,31/32 ed. Reinsch) usi sunt 17 διαδέχεται —— ἀρχήν : cf. **27**, 11 supra διαδέχεται —— 20 υἱῶν: cf. Genes., 4,29 = 81,11–13; *Vit. Euthymii*, 1 = 5,19/20 ed. Karlin-Hayter; cf. etiam vaticinium Constantini olim Iudaei, AASS Nov. IV, 648E 22 λήθης —— ῥεύμασι : cf. Greg. Naz., *Or.* 44, *MPG*, 36, col. 608A (μηδὲ παραῤῥυῇ, λήθης βυθοῖς ἀμαυρούμενα); apud nostri coaetaneos cf. Const. Porph., *Geopon.*, Prooem., 1,4 (παρεῤῥυηκυίας .... πρὸς ἀχανῆ βυθὸν τῆς λήθης); cf. Leon. Diac., *Hist.*, 1,1 (i.e., Prooem.) = 4,8 (λήθης βυθοῖς παρασύρεσθαι) et 5,9 = 92,6 Bonn (λήθης βυθοῖς παραῤῥυῇ), qui locum e Greg. Naz. hausit. E posterioribus citandi Mich. Psell., *Chronogr.*, 6,22,11 = I,128 ed. Renauld (λήθης καλυφθῆναι βυθοῖς), Ann. Comn., *Alex.*, Prol. 1 (2 et 9) edd. Reinsch–Kambylis (χρόνος .... παρασύρει et λήθης βυθούς) et praecipue Nic. Bryenn., *Hist.*, Prooem. 11 = 75,4/5 ed. Gautier (ὥστε λήθης ἀμαυρωθῆναι βυθῷ) qui, sicut noster in vv. 22/23, pro certo e Greg. Naz. pendet; adde Georg. Acropol., *Hist.*, 1 = 4,21/22 ed. Heisenberg (μὴ λήθης βυθῷ, ἣν ὁ χρόνος οἶδε γεννᾶν, παραδοθῆναι) et Georg. Pachym., *Hist.*, 1,1 = 1,23,13–15 ed. Failler (μὴ ὁ ξύμπας χρόνος .... καὶ τάδ' ἀφανίσῃ .... ἐξίτηλα .... γιγνόμενα, e Herodoto) 22 τῷ —— 23 γέγονεν : cf. Hdt., *Hist.*, I, Prooem. (μήτε .... τῷ χρόνῳ ἐξίτηλα γένηται);

injustice and violence from among all of his subjects, so that the testimony of Homer concerning the best ruler fully befitted him, which runs

At the same time a good King and a strong spearfighter.

Thereupon the most mild and most wise Leo, the eldest among his surviving sons, summoned to enter upon the inheritance of his father both by birth and by virtue, and sought after in the prayers of his subjects, succeeded to the fullness of power. Such, then, is the historical record of the pious rule of <Emperor> Basil of glorious memory, so far as facts concerning it have not been swept along by the currents of oblivion and have not faded away in the course of the intervening time; and such were both his conduct before he had ascended the throne and the contents of the story of his whole life, reported <here> to the best of our ability and in accordance with the nature of Truth.

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est tamen locus potius e Greg. Naz., *Or.* 44, *MPG*, 36, col. 608 A (μὴ ἐξίτηλα τῷ χρόνῳ γένηται) haustus; cf. etiam Const. Porph., *De Cerimon.*, 516,7/8 in lib. II proemio (ἐξίτηλά τε . . . . καὶ τῷ γέροντι χρόνῳ συγγεγηρακότα)

102, 16 αἰχμητίς V 18 τὸν : τῶν V 19 εὐχῶν V 20 ἐτι (sine acc) V 21 ⟨βασιλέως⟩ inserui, quia ἀοίδιμος et βασιλεύς semper (salvo unico loco nostro) iunctim usurpantur, quotienscumque res de Basilio imp. agitur. Cf. etiam fig. etymologicas in **18**,37 et **89**,1/2 supra 22 διαμέσου V χρώνω V 23 η (sine spir) V 24 όλης (sine acc) V 25 ἀπήγελται V

INDICES

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INDEX GRAECITATIS

PHONETICA ET ORTHOGRAPHICA

(nonnulla sunt fortasse mendae *Vat. gr. 167*)

Accentus

Vocalium aut consonantium mutationes

ORATIONIS PARTES

SUBSTANTIVA

Declinatio

nom. -ά (< -ία) : κυρά (voc.) 23.22
nom. -σία (< -σις) : ἀποστασία 19.9
nom. -ίας : οἰηματίαι καὶ καυχηματίαι 12.13
nom. -ᾶς gen. -ᾶ : τοῦ Θωμᾶ 12.12; Λουκᾶ 80.60; Φωκᾶ 94.17; Χειλᾶ 27.16
nom. -ας gen. -α : ὁ Βάρδας 13.15; τοῦ Βάρδα 17.1
nom. -ης gen. -η : τοῦ Ἀποστύπη 67.9; voc. -η : Πουλάδη 43.8
nom. -ῖνος : Βασιλικῖνος 25.4
nom. -ις (< -ιος) gen. -ι acc. -ιν : τοῦ Θεοφιλίτζι 13.24; τὸν Θεοφιλίτζιν 13.24; Διακονίτζις 43.18; τὸν Διακονίτζιν 71.16
nom. -ιν (< -ιον) : Κεραμίσιν 39.13
nom. -ις (< -ιος) voc. -ι : κῦρι 101.4
nom. -ίς gen. -ίνης : ἡ Δανηλίς 73.9; τῆς Δανηλίνης 74.1
nom. -ώς gen -ῶνος : ταώς 89.29, ταῶνος 76.9

In nominibus propriis variationes

ἡ Συράκουσα 70.10; 70.18; sed τὰς Συρακούσας 69.8; [forsitan 70.18]
τῶν Σκλάβων 54.2; sed τῶν Σκλαβηνῶν 55.24; τῶν Σκλαβήνων 66.8

Indeclinabilia

Ἠλιοῦ : Ἠλιοῦ τοῦ προφήτου 91.13; Ἠλιοῦ τῷ Θεσβίτῃ 87.14; Ἠλιοῦ τὸν προφήτην 41.9; (sed Ἠλίαν τὸν προφήτην 83.9)

ADIECTIVA

Formae

ἑταιριῶτιν (acc. sing. f.) 17.20
ἀνάπλεως (nom sing. m.) 87.15
ἀνάπλεων (nom. sing. n.) 84.14
ἀξιόχρεων (acc. sing. m.) 99.40
ἔκπλεως attice (acc. pl. f.) 75.5 (ἐκπλεω [sine acc] *Vat. gr. 167*)
ἔμπλεων attice (acc. sing. m.) 94.27
παμβέβηλος 23.23
παμμεγέθης 23.23; 62.2 παμμεγεθέστατος 14.6
πάνσεπτος 93.12; 94.17

Comparativus absolutus pro superlativo

ῥαθυμότερος . . . ὤν 69.17

ADVERBIA

Formae

ἀκόλουθα 22.8 sed ἀκολούθως 52.1

Comparativus absolutus pro superlativo

σφοδρότερον 5.6
σοβαρώτερον . . . καὶ ἐξουσιαστικώτερον 17.2/3
θᾶττον 17.46; 98.19

Superlativus absolutus (elativus)

ἀδωρότατα 30.8
φιλοτιμότατα 79.9

Status motus cum statu quietis confunditur (vide etiam *Casuum usus*)

ἄλλοθι (= ἄλλοσε) 100.33
ἐκεῖθεν (= ἐκεῖ) 7.4; 61.17; 77.5
ἐκεῖσε (= ἐκεῖ) 9.9; 11.11; 11.17; 11.35; 48.3; 49.9; 70.6; 86.13; 90.29; 90.35
ἔνδοθεν (= ἔνδον) 53.12
οἴκοθεν (= οἴκοι) 1.17

Adverbium praepositionale

ἀνέκαθεν 52.9

NUMERALIA

(τοὺς) ἕνα πρὸς τοῖς δέκα 21.18

PRONOMINA

Personale pro reflexivo

αὑτοῦ (= αὐτοῦ, ἑαυτοῦ) 7.13; 9.53; 11.51; 14.4; 14.12; 18.32; 21.14; 46.15; 49.11; 100.31
αὑτόν (= ἑαυτόν) 9.37; 9.48; 17.56; 22.2; 30.6; 31.37; 37.28; 40.6; 40.24; 42.32; 43.2; 49.24; 50.6; 50.31; 50.33; 50.37; 63.16; 70.4; 71.11; 71.26; 72.17; 94.24; 97.10
αὐτὸν ἐμέ (= ἐμαυτόν) 99.23
αὑτούς (= αὐτούς, ἑαυτούς) 1.5; 19.7; 31.18; 40.30; 41.26; 95.8

Demonstrativum pro reflexivo

ταύτης (= ἑαυτῆς) 10.6; 11.19; 11.49

Personale emphaticum

αὐτὸς ἐκεῖνος 66.12; αὐτὸν ἐκεῖνον 26.4; αὐτῆς ἐκείνης 7.24; αὐτὴν ἐκείνην 8.4; αὐτῶν ἐκείνων 54.32; αὐτοὺς ἐκείνους 28.18

Demonstrativum pro personali

ταύτης (= αὐτῆς) 3.18; 3.22; 5.16; 7.24; 10.6; 11.19; 11.49; 42.21; 54.14; 56.12; 61.4; 69.7; 76.23; 77.12; 77.15; 77.17; 78.8; 94.2
τοῦτον (= αὐτόν) 18.3; 19.21; 21.16; 27.26; 32.15; 42.30; 43.16; 50.16; 68.13; 86.6; 100.46
τούτων (= αὐτῶν) 21.13; 22.18; 27.47; 32.8; 35.7; 50.3; 55.22; 56.13; 57.15(bis); 61.7; 61.25; 63.12; 72.13; 83.10; 84.9; 87.38; 89.8; 89.52; 90.16; 94.27

Relativum indefinitum pro definito

ὧντινων (= ὧν) 70.8
ἥτις (= ἥ) 90.34
αἵτινες (= αἵ) 92.8

Pronomen personale omittitur

ἀνεῖλκεν καὶ κατεῖχεν (sc. αὐτόν) 7.23
ἐκ τοῦ παντελῶς ἀπερυθριᾶσαι (sc. αὐτόν) 27.21

VERBA

Formae

γίνομαι etc. ubique
δεικνύειν 72.17
εὐφράνοι opt. fut.? (εὐφρανοῖ coni de Boor) 88.12

Coniugatio

—γίνομαι
γενοῦ imper. aor., rarum, sed cf. Eur., *Alc.*, 1151 et hodiernum γένου 50.23
—ἐσθίω
φαγούμεθα 101.10
—ἵστημι, ἱστάω
ἀπεκατέστη 40.55; ἀφεστώς (neutr.) 9.46; καθεστώς (neutr.) 15.23; 21.11; συνιστᾶν 19.6
—καταβιβρώσκω
καταβρώξεται 16.34
—κεράννυμι, κίρνημι
συνανεκίρνατο 4.3
—λείπω, λιμπάνω
διελίμπανε 41.7; ἐκλιμπάνοντος 43.23/24; καταλιμπάνει 96.12
—μείγνυμι, μιγνύω
συγκατεμίγνυεν 24.17
—οἶδα
οἶδας 11.24
—πίπτω
καταπτωθέντα 94.8; πτωθέντα 82.2; συμπτωθέντα 93.23

Augmentum (post-atticum, duplex vel omissum)

Pro εἰμί *substituuntur*

Formae periphrasticae

Infinitivus praeposito articulo saepissime usurpatur (exempla selecta)

— gen.
ἐκ τοῦ παντελῶς ἀπερυθριᾶσαι καὶ μηδέν . . . ὀκνῆσαι 27.21/22
ἐκ τοῦ περικοπῆναι 36.7
πρὸ τοῦ δοῦναι τὰς ἀποκρίσεις 58.13
πρὸ τοῦ . . . ἐμφανεῖς καταστῆναι τὰς . . . ἀρετάς 5.34
πρὸ τοῦ ἐπιστῆναι . . . βοήθειαν 69.23
τοῦ κακὸς εἶναι μὴ ἐκστάς 58.4/5
ἐξασφαλίσασθαι . . . τοῦ μηδένα . . . τολμῆσαι προσειπεῖν 62.31/32

— dat.
ἅμα τῷ γενέσθαι 74.1
ἐν τῷ . . . ἐπιδείκνυσθαι 7.20
ἐν τῷ . . . ἐπιέναι 50.17
ἐν τῷ ἐπισυνάγεσθαι 4.27/28
ἐν τῷ . . . ἔχειν 93.6/7
ἅμα τῷ παρελθεῖν 28.5/6
ἐν τῷ . . . ἁλίσκεσθαι 48.33
ἐν τῷ ἐκείνους ἐνασχολεῖσθαι 5.10
ἐν τῷ κτίζεσθαι τὸν . . . ναόν 90.34/35
ἐν τῷ πολλάκις . . . πυνθάνεσθαι 14.18/19
ἐν τῷ ὑπνοῦν 5.32/33
ἐν τῷ ὑποστρέφειν 29.8

— acc.
διὰ τὸ ὁμότιμον . . . εἶναι . . . καὶ διὰ τὸ δεδιέναι πάντας . . . καὶ τὸ πάντας . . . αὐτῷ προσανακεῖσθαι . . . καὶ πρὸς αὐτόν . . . ὁρᾶν . . . καὶ . . . διὰ τὸ τὸν Ἀντίγονον . . . δομέστικον . . . τυγχάνειν 17.19–26
διὰ τό . . . ἕκαστον . . . ἐργάζεσθαι . . . καί . . . καρποῦσθαι . . . καί . . . μηδένα εἶναι τὸν τολμῶντα ὑπὸ τὴν ἑαυτοῦ ποιεῖσθαι ἐξουσίαν . . . ἀλλ' ἕκαστον . . . ἀναπαύεσθαι 30.28–32 (cf. 18.15–17; 19.8; 19.49; 39.10 etc.)
εἰς τὸ . . . δηλοῦν 89.4
εἰς τὸ τῶν ταγμάτων ἐξηγεῖσθαι 50.60
εἰς τὸ κατανύσαι 100.56
μετὰ τὸ προσλαβέσθαι καὶ ἀνυψῶσαι τὸν Βασίλειον 24.3
πρὸς τὸ . . . ἀποπληρῶσαι 77.2/3
πρὸς τὸ κατασχεῖν 13.5/6

ADVERBIA

Ope adiectivi

ὑπέρογκα (acc. plur. neutr.) 37.11

SYNTAXIS

Subiecti cum praedicato congruentiae usus minus classicus (ad usum class. cf. 28.16; 30.27)

— subi. neutr. plur. cum verbo in plur.
ἐστάλησαν . . . σώματα 77.13/14

ἅ . . . ἐκληρώσαντο 90.26/27 (sed cf., e.g., ἅ . . . . λέγεται 59.7; 74.31–33)
— constructio ad sensum
τὸ Θεοφιλίδιον γαῦρον ὄν . . . ἀλλ' ἀεὶ σπουδὴν ἔχων 9.45/46
τὰ προμνημονευθέντα γένη τῶν Σκλάβων θεασάμενοι, οἵ τε Χροβάτοι καὶ Σέρβοι καὶ οἱ λοιποὶ καί . . . πυνθανόμενοι 54.2–5
— Vide etiam *'Ανακόλουθον σχῆμα* inter Orationis figuras

Casuum usus (exempla selecta)

— gen. partitivus (saepius usurpatus ut sermo sublimior fiat)
τοὺς ὀπισθίους . . . τῶν ποδῶν 13.14/15
ἐπὶ τοῖς ἀνοσίοις τῶν ἔργων 26.29/30
τῶν ἀνδρῶν τοὺς ἰώδεις καὶ φονικούς 27.45/46
τοῖς γλυκέσι τῶν ξύλων 34.1/2
τρεῖς τῶν στρατιωτῶν 40.14
οἱ πάλαι . . . τῶν αὐτοκρατόρων 40.49/50
τὰ τῆς φιλονεικίας 42.10
πρῶτον τῶν υἱῶν 46.17
κατὰ τοὺς στενοὺς τῶν τόπων 49.5/6
τοῖς παρακλητικοῖς τῶν λόγων 50.31; 59.27
τὸ λελογισμένον τῶν στρατηγῶν 51.11/12
ὀλίγας . . . . τῶν νεῶν 59.33
τῶν γὰρ ἐρετῶν οὐκ ὀλίγοι 62.13/14
τοὺς διασωθέντας τῶν ταττομένων 66.16
ἕνα τῶν ὀφθαλμῶν . . . καὶ τῶν χειρῶν τὴν μίαν 67.23/24
τούς . . . . τῶν μακαρίων ἀνδρῶν 72.19
πολλὰ τῶν δεόντων 72.45
τριακοσίους τῶν οἰκετῶν 74.13/14
τοὺς σαθρωθέντας τῶν τοίχων 79.10
τοῦ πρωτοκλήτου τῶν ἀποστόλων 81.6
πολυτελεῖ καὶ πολυχρόῳ τῶν μαρμάρων 84.4/5
τοῦ πολυπαθοῦς . . . . τῶν μαρτύρων 87.21/22
τοῦ χρυσοῦ τῶν τρικλίνων 90.8
δυτικώτερα τῆς Νέας τῶν ἐκκλησιῶν 90.9/10
τὰ τοιαῦτα τῶν ἔργων 94.1
τοῖς γειτονοῦσι τῶν πενήτων 99.48
τοῖς τοιούτοις τῶν λόγων 101.18/19
— gen. absolutus cuius subiectum idem est ac periodi principalis
πάντα πονοῦντος αὐτοῦ ἑώρα 48.40
— dat. possessoris
ἐξ ὧν εὔνοια παρὰ πάντων (sc. ἦν) αὐτῷ 6.13
οἷος ἦν ὁ βίος τῷ βασιλεῖ Μιχαήλ 20.4
— dat. auctoris (non solum cum perf., sed etiam cum praes., imperf. et aor. pass.)
τά . . . μοι βεβουλευμένα 17.49
ἡ στρατεία τῷ βασιλεῖ καταλύεται 17.60
γίνεται τοῖς πολεμίοις ἐγκρατής 58.12
τῷ βασιλεῖ κατεπράττετο 68.2
τά . . . καταπραχθέντα . . . τῷ βασιλεῖ 71.33

πανδαισίας . . . τελουμένης τῷ βασιλεῖ 101.4/5
— dat. respectus
μῆλον θαυμαστὸν τῷ μεγέθει 4.31
Θεοφιλίδιον . . . γαῦρον ὄν τῷ φρονήματι 9.45
— dat. cum ἐν loco gen. materiae
ἐν ἱματισμῷ καὶ διαφόροις εἴδεσι πλοῦτον πολύν 11.46/47
— dat. cum ἐν loco acc. cum εἰς (status motus cum statu quietis confunditur)
ἐν ταύτῃ . . . τὸν παῖδα ἔθεντο 5.8/9
ἐν τοῖς ἐκεῖσε βάθροις . . . ἐπιρρίψας ἑαυτόν 9.9/10
ἐν Βουλγαρίᾳ παραγένηται 12.23/24
ἐν τούτοις . . . ἐμβαλόντες 21.33
ἐν μέσῳ τοῦ χάρακος . . . εἰσεπήδησαν 51.21/22
ἐν Καπύῃ ἀπήγαγεν 55.33
ἐν νῷ . . . λαβών 56.19/20
ἐξόριστον ἐν τῷ ἰδίῳ οἴκῳ ἀπέστειλε 66.25/26 (ambiguum)
πολίτευμα μεταθεμένων ἐν οὐρανοῖς 72.20/21
ἐν τούτῳ . . . ἀπόθηται χοῦν 76.27/28
ἐν τῇ . . . ἀναφθείσῃ ἐμβληθῆναι πυρκαιᾷ 97.33
— acc. cum εἰς loco dat. cum ἐν
τοῦτο . . . εἰς τὴν ἐχομένην ἡλικίαν . . . γέγονεν 5.32/33
τυγχάνει χώρα . . . εἰς τὰ βασίλεια 74.26/27
— utrum ἐν an εἰς usurpandum sit haesitatur
πεποιθώς εἰμι ἐν θεῷ 43.11
μετὰ τῆς εἰς θεὸν πεποιθήσεως 50.30
— acc. specificationis
τἆλλα δὲ γενναῖος καὶ ἀγαθὸς καὶ καθ' ἡλικίαν καὶ κάλλος καὶ τάχος μέγας καὶ θαυμαστός 13.2–4
πάντας τοὺς πλέον . . . κεκτημένους εἰς χρήματα 27.37/38
δακρύων ὑποπλησθέντες τοὺς ὀφθαλμούς 101.9/10
— casuum usus minus solitus
ἐν τούτοις . . . ἀπασχολεῖν 5.39/40
ἀναδιδάσκων τῷ βασιλεῖ 16.9
γνωρίζει τῷ πατρικίῳ 17.32
λαθεῖν αὐτῷ 17.49
τὸν διατήκοντα φθόνον αὐτῷ . . . ὑπενεγκεῖν (dat. pro acc.) 19.2/3
Γροῦλλον . . . ἐπιφημίσας (acc. pro dat.) 21.15/16
τήν . . . μητέρα . . . δηλοῖ 23.9/10
ἐξασφαλίσασθαι δὲ τοῦ . . . . μηδένα τολμῆσαι (gen. pro acc.) 62.31
πιστεύειν . . . τά . . . λεγόμενα 70.20
τίνα . . . . αὐτοῖς διδάσκεσθαι μέλλοντα 97.14/15

Temporum usus

— praesens historicum (exempla selecta)
παρ' ἑνὸς ἀκούει τῶν ἐγχωρίων 48.24/25
βλέπει καὶ ἀκούει 9.21
γνωρίζει τῷ πατρικίῳ 17.32

Modi

PERIODUM CONSTRUCTIO

Coniunctiones ἵνα, μή, ὅπως, ὡς ἄν construuntur

— cum indicativo
ἔσπευσεν ἵνα . . . δείκνυται 17.14/15 (?)
μή . . . ἀποίσεται 86.26/27
ἵνα . . . ἐπιδίδως 100.23/24
— cum coniunctivo post tempus historicum
ἀντεισήγαγον ἵνα . . . λαφύξῃ καὶ καταβρώξηται 16.33
ἦλθε . . . ὅπως . . . βουλεύσωνται 17.29–31
τοῦ θεοῦ δεηθεὶς στῆσαι τήν . . . βλασφημίαν . . . καὶ διασκεδάσαι . . . τοὺς δυσσεβεῖς ἵνα μὴ βεβηλῶνται τὰ ἅγια . . . καὶ σεπτὰ διασύρωνται 22.19–22
σύνθεμα δόντες . . . ἵν' . . . βοὴν ἀναρρήξωσιν 42.25–28
προσλαβόμενος, ὡς ἂν αὐτόν . . . . πολεμίων γεύσῃ φόνου καί . . . . αὐτῷ διδάσκαλος . . . . γένηται 46.17–20
αὐτός . . . εἵπετο, ἵν' . . . ἡγῆται τὸ ἀκμαιότατον, τὸ δέ . . . ἐπελαύνηται 46.24–26
ἐξαπέστειλεν ὡς ἄν . . . ἐξέληται καί . . . ἐπανασώσηται καί . . . ἀπαλλάξῃ 54.21–24
ἐζήτουν ὅπως . . . ἀμύνωνται 57.25/26
ἀπῆρεν . . . . ὡς ἄν . . . . ἀπόθηται χοῦν 76.25–27
— cum optativo post tempus praesens
οἴομαι δεῖν . . . δηλῶσαι . . . ἵν' ἐντεῦθεν εἰδέναι . . . ἔχοι πᾶς ὁ βουλόμενος 20.1–7
— cum coniunctivo et optativo in clausula eadem
εἰς τὸν δεύτερον . . . ὑποβέβηκα πλοῦν . . . ὡς ἄν . . . μὴ ἀγοῆται . . . καί . . . εἴη ἀνεστηκώς 1.10–17
διεσκόπει . . . ὅπως γένοιτο καὶ ὅπως . . . δέξηται 30.4–7
ἐκάλει δὲ αὐτόν . . . φροντίς . . . ὡς ἄν . . . πλατύνοι . . . συνώσῃ καὶ ἀπελάσῃ 36.2–5
ἵνα . . . μὴ ξενοπαθῇ μηδ' ἀήθης εὑρίσκοιτο 40.10/11
ἀνάγκη . . . παρατεθῆναι . . . ἵν' ἐντεῦθεν . . . θαυμάζηται καὶ . . . μὴ . . . ἔχοιεν ἄγνοιαν 87.10–13

Coniunctionum ἄν et εἰ usus minus soliti

— ἄν = ἐάν
ἂν ἄρα οἷός τε ὦ 1.4
— εἰ = ἐάν
εἰ παραδράμω . . . καὶ γένωμαι 13.17
εἰ σχῇ . . . καὶ εἰ . . . γένηται 100.23–25
— ἄν in apodosi modi irrealis omittitur
εἰς χεῖρας ἡμῶν δέδωκεν (pro ἔδωκεν ἄν) ὁ θεός, εἰ ἐπεξῆλθεν τῇ νίκῃ 50.53–55

Coniunctiones ὅταν, ὅτε construuntur

— ὅταν cum indicativo (ut in LXX)
ὅταν ἐξῆγε τὰς ἀποφάσεις 26.15/16
ὅταν ... ἐπὶ τὴν κοίτην ἤει καί ... ἐσφάδαζε 72.46/47
ὅταν εἰς τὰ βασίλεια εἴσε(ι)σιν 74.30 (?)
— ὅτε cum coniunctivo
ὅτε δέ ... εἰς οὐδὲν λογισώμεθα 24.21/22
ὅτε δέ ... ὁ ἐκεῖθεν στόλος ... φανῇ 68.20

Καί pleonasticum

μέχρι καὶ τότε 74.23
τρία καὶ μόνον κεντηνάρια 27.13 (cf. τρία καὶ μόνα κεντηνάρια 28.13)
— Vide etiam VERBA supra

ORATIONIS FIGURAE

Ἀνακόλουθον σχῆμα

— ὁ γὰρ Βουλγάρων ἄρχων, μὴ δυνάμενος ... ἀνταγωνίζεσθαι ... ἔνευεν ... ἐν τῷ ἐπισυνάγεσθαι πρὸς τὸν ἄρχοντα τόν ... λαὸν ... ἐπέδωκεν 4.25–32
— συνέβη .... Γροῦλλον .... ὄνῳ ἐποχούμενον μετὰ .... πάσης αὐτοῦ .... τάξεως .... θυμελικῶς .... ᾄδοντας .... χωρεῖν 22.5–10
— ἀλλὰ καὶ τῷ πατρικίῳ Ἱμερίῳ, ὃν Χοῖρον ... ὠνόμαζεν ... ἄξιος ἦν τῆς ... προσρήσεως ... τούτῳ τοίνυν αἰσχρολογοῦντι ... καὶ ψόφον ἀφέντος ... ἐτίμησεν ... ὡς ... ἀνύσαντι 27.17–27
— Μιχαήλ .... τὰ κάλλιστα τῶν ἔργων συγχωνεύσας .... ἃ δὴ πάντα συγχωνεύσας 29.19–25
— μὴ βουλόμενος .... τῶν ἐκκλησιῶν .... ἀμελεῖν .... ἐπεὶ οὖν καὶ ταύτας .... ἐν σάλῳ .... τυγχανούσας ἑώρα 32.1–6
— ἐπεὶ τοῖς ἀγαθοῖς ἀεὶ παραφύεται φθόνος ... καί ... τά ... δαιμόνια πειρᾶται ... ἐκ τούτων καὶ τούτῳ συσκευὴν ἐπιβουλῆς μελετᾷ καὶ φόνον ὁπλίζεται Συμβάτιος καὶ Γεώργιος 34.1–6
— ὃς ἐξελθών ... ἐπεὶ ἀντιστῆναι πρὸς αὐτὸν ἀπεδειλία ... τά ... στρατεύματα συμπαρείπετο τέως αὐτῷ ... καὶ οὐ συνεχώρει ... διασκίδνασθαι 41.16–21
— τὸ ἀπροφύλακτον αὐτοῦ κατασκεψάμενοι ἐκ τοῦ μήτε τόπους ἐχυροὺς καταλαβέσθαι ... μήτ' ἄλλο τι καταπραξάμενον 51.9–12
— Ἰταλίας .... καταπολεμηθείσης .... ἔτι γε μὴν καί .... τῶν Σκυθῶν — Χρωβάτοι φημί .... τῆς .... τῶν Ῥωμαίων ἐπικρατείας ἀφηνιάσαντες 52.3–10
— δεξαμενὴν τυγχάνουσαν ὕδατος μεγάλην καὶ εὐρύχωρον ... διὰ τὴν τοιαύτην αἰτίαν καὶ τῆς ἐν Ἱερίᾳ κινστέρνης εἰς παράδεισον μεταμειφθείσης ... τὸν ὁρώμενον πρὸ ὀλίγου λειμῶνα ... εἰς τὸ ἀρχαῖον σχῆμα μετήγαγεν 92.2–20
— διὰ τὸ Στέφανον τὸν μαθηματικόν .... εἰπεῖν ἐξ ὕδατος αὐτὸν τελευτᾶν — διὰ τὴν τοιαύτην οὖν αἰτίαν 92.11–14

Climax

— μετὰ τοῦ πολυτελοῦς τὸ τερπνὸν καὶ μετὰ τοῦ τέρποντος πολὺ τὸ χρήσιμον ἐχόντων 87.6–8

Homoeoteleuta

— μαθών .... ἐκ τῆς πατρίδος φυγὴν καὶ πρὸς τὴν βασιλεύουσαν .... καταφυγήν 2.18/19
— τῶν τε πρακτέων ὑφηγητὴν καὶ τῶν ῥητέων ἐξηγητήν 6.2
— πρός τε τὸ θεῖον ... εὐσέβειαν, καὶ πρὸς τοὺς τεκόντας ... εὐπείθειαν 6.6/7
— ἀναπείσαντες ... τά ... στρατεύματα ... ἐξάγουσι τὰ βουλεύματα 19.6/7
— τὴν διαβολικὴν χορείαν καὶ πορείαν διήνυον 22.15/16
— ἔκ τε γὰρ τῆς μέθης παροινῶν καὶ ἐκ τῆς εὐωχίας παρανομῶν (εὐτυχίας παρανόμως *Vat. gr. 167*) 26.6/7
— ἀκροασάμενος .... ἀναλογισάμενος καὶ ὡς οἰκεῖα τραύματα τὰ τῶν ὁμοπίστων παθήματα ἡγησάμενος 53.24–27
— ἀγνοίας ἢ ἀνοίας 54.23
— ταῖς τοῦ βασιλέως εὐχαῖς καὶ ταῖς τῶν ἀντιπαραταξαμένων ἀλκαῖς 59.35/36
— μήτε συστῆναι μήτε πρὸς ἀλκὴν τραπῆναι 63.10/11
— ἀποδεχθεῖσα δὲ δεξιῶς καὶ φιλοφρονηθεῖσα μεγαλοπρεπῶς 75.1/2
— ὕψει εὐπρεπείας κατηύγασεν καὶ μαρμαρυγαῖς φωτὸς κατηγλάϊσεν 93.14/15

Παρονομασία sive adnominatio et figurae etymologicae

— βασίλειος αὕτη ῥίζα Βασίλειος 3.24
— τὸν βασίλειον ὁ Βασίλειος περιτίθεται στέφανον, χειρὶ τοῦ τότε Μιχαὴλ βασιλεύοντος, ψήφῳ δὲ καὶ κρίσει Χριστοῦ τοῦ ἀεὶ βασιλεύοντος 18.37–39
— δωδέκατον ἑαυτὸν Κολωνείας ὀνομάσας ἀρχιεπίσκοπον 21.20/21 (cf. κόλον, "colum." et appar. fontium ad 21, 20)
— τοῦ δὲ ἁγιωτάτου πατριάρχου Ἰγνατίου ... καὶ τὸν δυσσεβῆ ... φατριάρχην Γροῦλλον 22.1–6
— ἐν .... σεμνείῳ τῆς πανευφήμου μάρτυρος Εὐφημίας 35.10
— ἀνάθημα θεῷ ἀνατίθησι 35.11
— διὰ νέων συλλογῆς .... ἀνεπλήρωσεν καὶ διά .... ἐπιδόσεως ἔρρωσεν 36.9/10
— ἄβατον .... βατὴν πεποιηκώς 48.4
— τῶν ἐξ ἀγνοίας ἢ ἀνοίας ἀπαλλάξῃ πλημμελημάτων 54.23/24
— περιφανῶς ἡττήθη καὶ δυσκλεῶς ἐξεχώρησεν 59.36/37
— βουλὴν βουλεύεται συνετὴν καὶ σοφήν (bibl.) 61.12/13; 62.25
— αὐτὸ δὲ τὸ ἄδυτον ... ὁ λόγος παραιτεῖται δηλοῦν, ἐᾶν δὲ μᾶλλον ὡς ἄδυτον καὶ τοῖς λόγοις ἄβατον βούλεται· ἐν γὰρ τοῖς ἐπέκεινα λόγου εὐλογωτέρα ἡ σιωπή 87.42–45
— τὰ μὲν ἑῷα κάλλη .... ἅπερ ἐκ τῆς τοῦ .... βασιλέως πίστεως ἐξανέτειλεν .... ταῦτά ἐστι 87.45–47
— τά ... κάλλη ἅπερ ὡς βασιλείων βασίλεια ἐν αὐτοῖς τοῖς βασιλείοις ὁ βασιλεὺς Βασίλειος ἀνεδείματο 89.1/2
— ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ συνετοῦ βασιλέως Βασιλείου **98.**1/2

— ὁ γὰρ καινοπρεπής .... οἶκος ᾧ τὸ Καινούργιόν ἐστιν ἐπώνυμον 89.5–6
— δεξαμενήν ... ὕδατος ... καταφύτευσιν δεξαμένην δένδρων 92.2–6
— ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ ... βασιλέως Βασιλείου 98.1/2 (cf. 100.12; 102.21)
— ἐπεὶ λόγῳ κρατεῖν ὀφείλει τῶν ἀλόγων παθῶν ὁ πεπαιδευμένος 98.15
— ἀνεπίσκεπτον καὶ ἀδιερεύνητον 99.41/42
— ἀνέποπτος, ὡς ἄν τις εἴποι καὶ ἀνεξίσωτος (cf. ἐπόπτας .... καὶ ἐξισωτάς 99.9) 99.45/46
— ὑπὸ τῆς φωνῆς τοῦ ἀλόγου τούτου ὀνειδιζόμενοι οἱ δοκοῦντες ἡμεῖς λογικοί 101.10/11

Pleonasmus sive variatio (saepe adhibetur; exempla selecta)

— προστασίαν .... καὶ προμήθειαν 7.14/15
— εἴσοδος .... λυσιτελὴς καὶ συμφέρουσα 7.22/23
— φαντασίας .... καὶ κενὸν διανοίας ἀνάπλασμα 9.18/19
— ἐπιζητῶ ἢ ἀπαιτῶ 11.55
— πρὸς τὴν βουλὴν καὶ σκέψιν 17.17
— ἀμέλειαν καὶ ῥαθυμίαν 18.24/25
— ἀνεπιτηδειότητα καὶ ἀφέλειαν 18.25
— πάντα κινῶν λογισμὸν καὶ πᾶν στρέφων βούλευμα 30.4/5
— πρῶτον ἔργον καὶ σπούδασμα 30.10/11
— λειποψυχοῦντάς τε καὶ ἐκλείποντας 30.18
— παιδευτὴν καὶ διδάσκαλον 44.13/14
— ἀλλ' ἀνακρουέσθω καὶ καθ' ὁδὸν τῆς ἐξ ἀρχῆς διηγήσεως ὁ λόγος ἀνατρεχέτω 47.20/21
— ἐδυσφόρει .... καὶ ἤσχαλλεν 54.16
— ἀπώσασθαι καὶ ἐξελάσαι 55.10
— ἐμβάλλων τε καὶ ὠθῶν 61.33
— προσειπεῖν αὐτοὺς ἢ προσφθέγξασθαι 62.32
— τὴν ἀκοὴν ὑπετίθει καὶ ἐπιμελῶς ἠκροᾶτο 72.6
— ἐγεγήθει τε καὶ ἐγάννυτο 75.4
— ἀφθόνῳ χορηγίᾳ καὶ παροχῇ 78.7
— ἐξερευ⟨γ⟩όμενοι καὶ οἷον ἐξεμοῦντες 85.21/22
— κατηγλαϊσμένη καὶ στίλβουσα 89.60
— εἰς μνήμην .... διηνεκῆ καὶ ἀνεπίληστον 94.13/14
— θεαρέστως τε καὶ θεοφιλῶς 94.18
— σκεψάμενος δὲ καὶ φροντίσας 99.16
— καμάτους καὶ πόνους 99.34
— οὐκ εἶχε δόξαν χρηστὴν οὐδ' ὑπόληψιν ἀνεπίληπτον 100.14–16

VERBORUM COPIA

a) *Vocibus stili humilioris quae apud Malalam et aliis occurrunt voces stili sublimioris a nostro substituuntur* (exempla selecta)
διάταγμα, διάταξις potius quam μανδᾶτον
εὐαγγέλιον potius quam μεγαλεῖον
ὅραμα potius quam ὀπτασία
πύλη potius quam πόρτα

b) *Vocum usus minus classicus* (exempla selecta)

—φθάνω etc., pervenio, attingo 19.14; 48.5; 49.26; 70.12

—χρόνος etc., annus 3.1; 27.10; 31.34; 50.1; 76.11; 76.16; 82.2; 94.8; 94.23; 102.9; 102.10

c) *Voces peregrinae ad imperii loca aedificia res dignitates necnon ad duces aut res gentium pertinentes quae a nostro non vitantur*

ἀμερμουμνῆς, ἀμηρᾶς, ἀμηρεύω, βαρδούκιον, βεστιάριον, βίγλα, γαλέα, δρουγγάριος, δούλκιον, κάστρον, κινστέρνη, κομβάριον, κόρτη, κουβικουλάριος, κοῦρσον, λίτρα, μάγιστρος, μαγλαβίτης, μοῦλτος, πατρίκιος, πάτρων, ῥόγα, ῥήξ, σακτοῦρα, σενδαῖς, φάλαρον, φοῦρκα

d) *Voces peregrinae stili humilioris aut sermonis vulgaris* (*cf.* συνήθεια 14.5; πάμπολλοι 60.7; τῶν πολλῶν ἀμαθία 74.32/33; κοινολεκτεῖν 74.34) *quae vocibus stili sublimioris non illustrantur*

—ἀμάλια λινᾶ ψιλὰ διακόσια 74.34

—αἰτησαμένη . . . βασιλικὸν ἀποσταλῆναι 76.24; cf. 54.21

—εἰς βεστιάριον 90.26

—δουλκίου . . . . εὐτρεπισθέντος 15.3/4

—μετ' ἐγκαύσεως 87.31

—ἑπτὰ καὶ εἴκοσι κομβάρια 60.4/5 (sed cf. 59.7, ubi vox explicatur)

—κοῦρσον . . . ἀπέστειλεν 39.3

—λινομαλ⟨λ⟩ωτάρια ἑκατὸν 74.33/34

—μοῦλτον . . . . ἔγνωσαν συνιστᾶν 19.5

—πάτρων (voc.) 43.10

—γυναῖκες σκιάστριαι ἑκατόν 74.31

—ὥστε . . . . φατλίον ἀπο⟨σ⟩βεσθῆναι 27.24

—φούρκας στῆναι προσέταξεν 62.42

—μετὰ χυμεύσεως 87.41

—κτήματα καὶ ψυχάρια 77.15

e) *Voces peregrinae aut sermonis vulgaris quae voces stili sublimioris illustrant vel ab eis illustrantur*

—τὸ ῥόπαλον τὸ βασιλικόν . . . ὃ βαρδούκιον οἶδεν καλεῖν ἡ συνήθεια 14.3–5

—τριάκοντα πλοίων μεγίστων ἃ κομβάρια λέγεται 59.7

—πλῆθος μυοπαρώνων καὶ πεντηκοντόρων, ἃ⟨ς⟩ σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασι πάμπολλοι 60.6/7

—Σιδώνια ἔργα (ἃ δὴ νῦν παραφθαρέντος . . . τοῦ ὀνόματος τῇ τῶν πολλῶν ἀμαθίᾳ λέγεται σενδαῖς) 74.31–33

—νακοτάπητας μεγάλους, τοὺς παρ' ἡμῖν ἀπὸ τῆς εὐχῆς τὸ ἐπώνυμον φέροντας (i.e. ἐπεύχια) 76.6/7

f) *Voces rarae* (quae praeter nostrum semel aut bis tantum recurrunt)

λινομαλ⟨λ⟩ωτάριον 74.32
πανικῶς 22.13
περιόδευμα 15.2
σατυρικῶς 22.13
συνοργιαστής 24.29

g) *Voces quae unicae videntur*

Sunt voces quae in thesauro electronico *TLG* (Versiones E et a. 2003) et in v.d. Trappii et sociorum *Lexico* (sive in fasciculis litteras Α–Πα amplectentibus, sive in materia ad fasciculos sequentes conficiendos parata) solum e nostro (aut ex eum exscribentibus) adducuntur aut omnino desiderantur:

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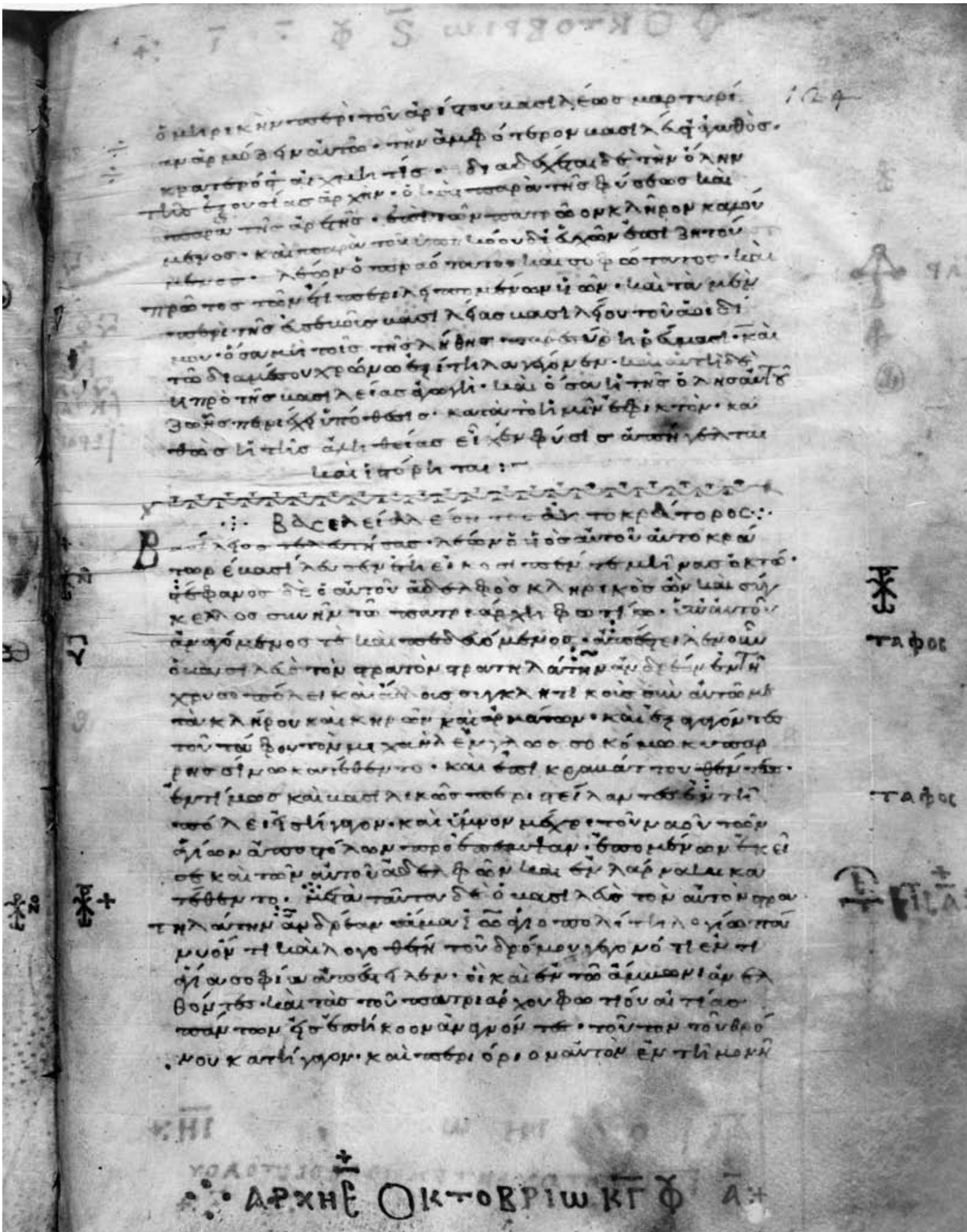
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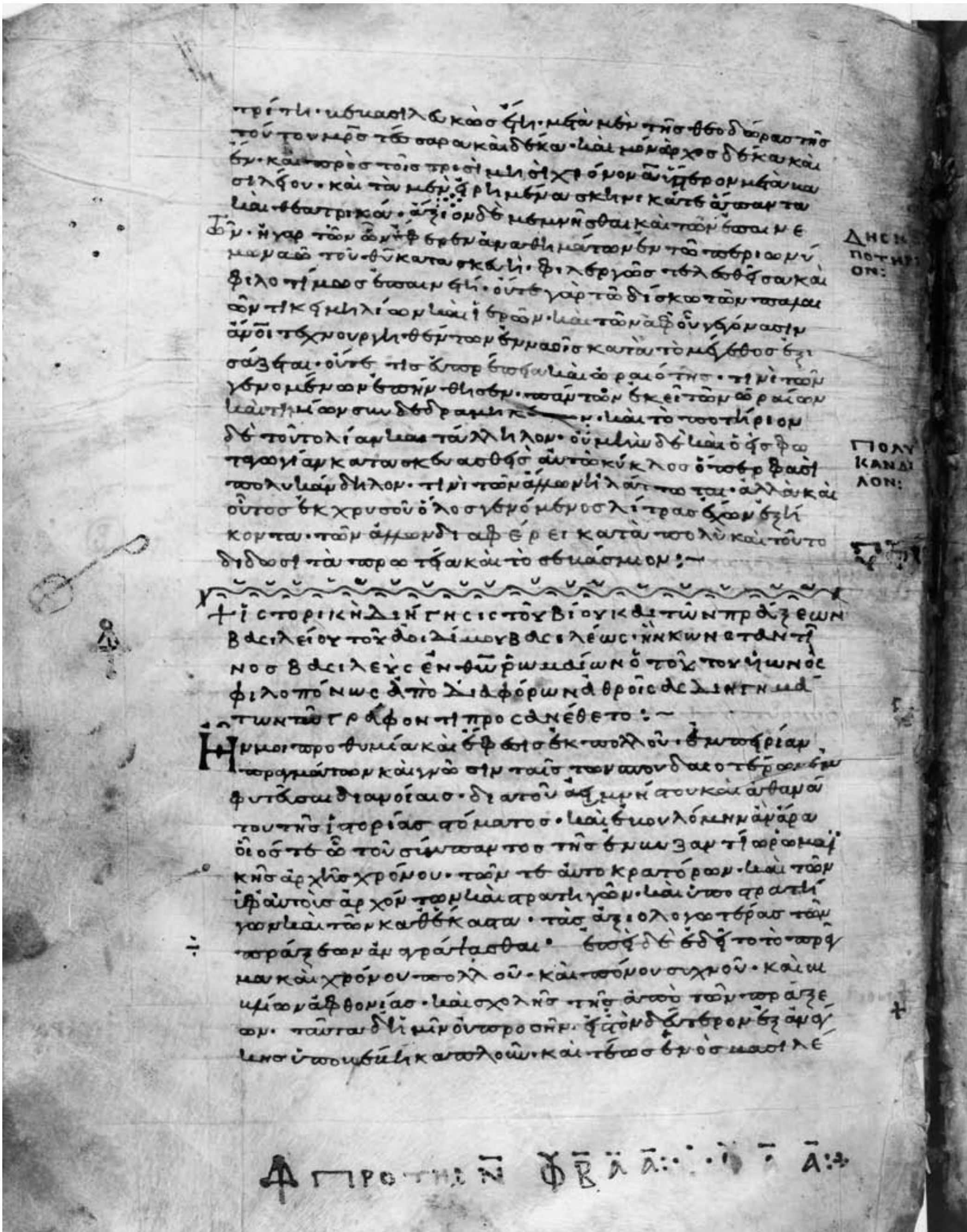
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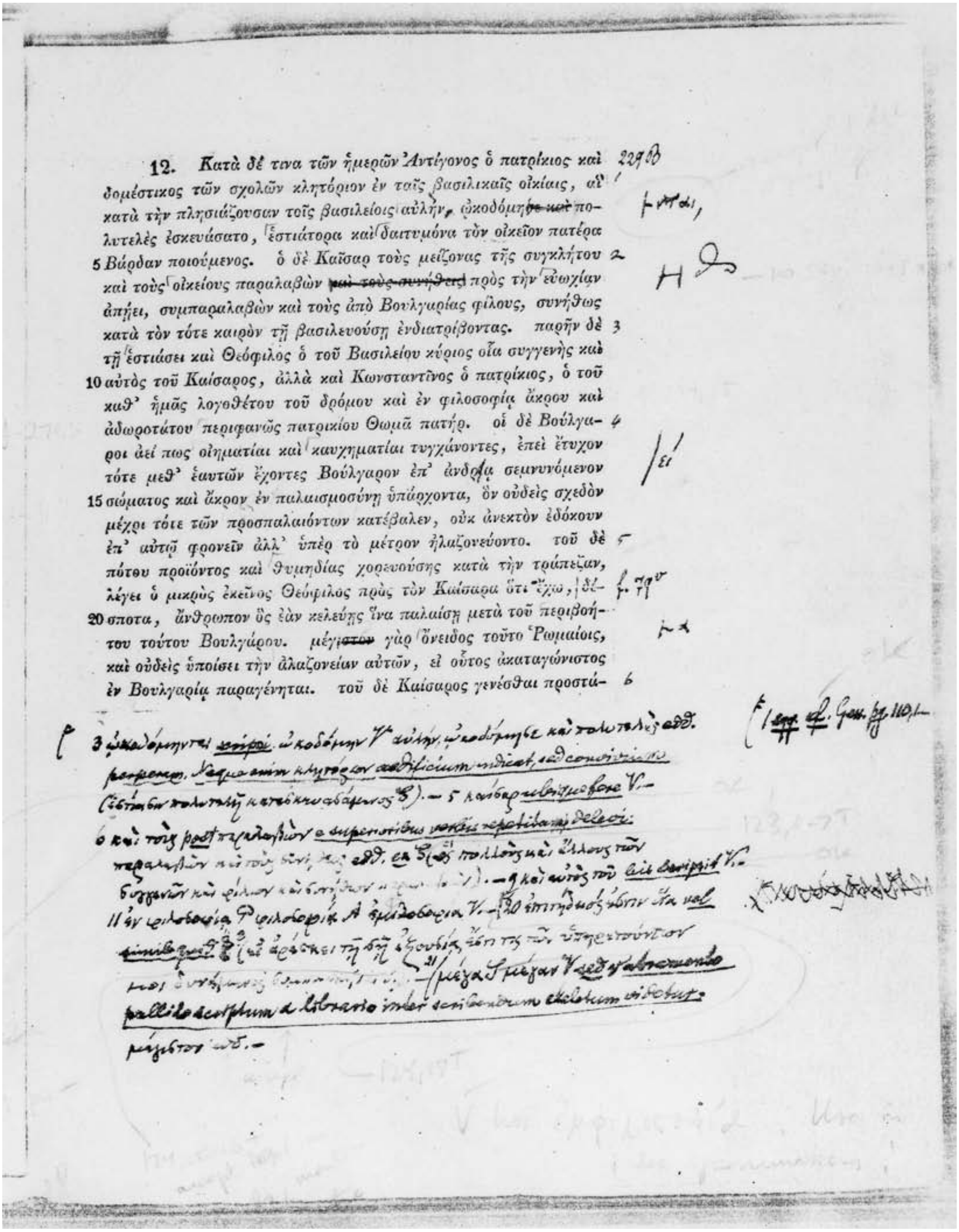
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1. *Vaticanus graecus* 167, fol. 72v (ca. 235 – ca. 175 mm), *Vitae Basilii* initium



2. *Vaticanus graecus* 167, fol. 124r (ca. 235 – ca. 175 mm), *Vitae Basilii* finis

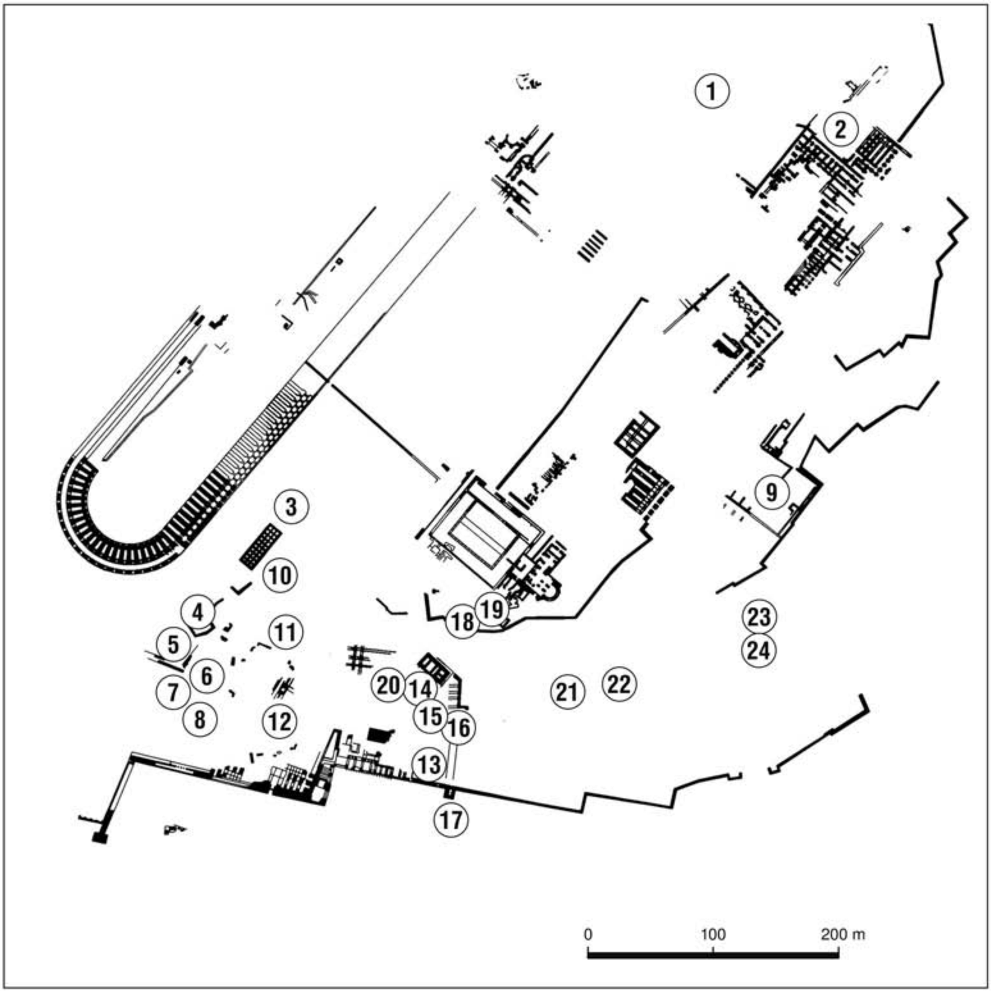


12. Κατὰ δέ τινα τῶν ἡμερῶν Ἀντίγονος ὁ πατρίκιος καὶ δομέστικος τῶν σχολῶν κλητόριον ἐν ταῖς βασιλικαῖς οἰκίαις, αἳ κατὰ τὴν πλησιάζουσαν τοῖς βασιλείοις αὐλὴν, ᾠκοδόμητο καὶ πολυτελὲς ἐσκευάσατο, ἑστιάτορα καὶ δαιτυμόνα τὸν οἰκεῖον πατέρα Βάρδαν ποιούμενος. ὁ δὲ Καῖσαρ τοὺς μείζονας τῆς συγκλήτου καὶ τοὺς οἰκείους παραλαβὼν καὶ τοὺς συνήθεις πρὸς τὴν εὐωχίαν ἀπῄει, συμπαραλαβὼν καὶ τοὺς ἀπὸ Βουλγαρίας φίλους, συνήθως κατὰ τὸν τότε καιρὸν τῇ βασιλευούσῃ ἐνδιατρίβοντας. παρῆν δὲ τῇ ἑστιάσει καὶ Θεόφιλος ὁ τοῦ Βασιλείου κύριος οἷα συγγενὴς καὶ αὐτὸς τοῦ Καίσαρος, ἀλλὰ καὶ Κωνσταντῖνος ὁ πατρίκιος, ὁ τοῦ καθ' ἡμᾶς λογοθέτου τοῦ δρόμου καὶ ἐν φιλοσοφίᾳ ἄκρου καὶ ἀδωροτάτου περιφανῶς πατρικίου Θωμᾶ πατήρ. οἱ δὲ Βούλγαροι ἀεί πως οἰηματίαι καὶ καυχηματίαι τυγχάνοντες, ἐπεὶ ἔτυχον τότε μεθ' ἑαυτῶν ἔχοντες Βούλγαρον ἐπ' ἀνδρίᾳ σεμνυνόμενον σώματος καὶ ἄκρον ἐν παλαισμοσύνῃ ὑπάρχοντα, ὃν οὐδεὶς σχεδὸν μέχρι τότε τῶν προσπαλαιόντων κατέβαλεν, οὐκ ἀνεκτὸν ἐδόκουν ἐπ' αὐτῷ φρονεῖν ἀλλ' ὑπὲρ τὸ μέτρον ἠλαζονεύοντο. τοῦ δὲ πότου προϊόντος καὶ θυμηδίας χορευούσης κατὰ τὴν τράπεζαν, λέγει ὁ μικρὸς ἐκεῖνος Θεόφιλος πρὸς τὸν Καίσαρα ὅτι ἔχω, δέσποτα, ἄνθρωπον ὃς ἐὰν κελεύσῃς ἵνα παλαίσῃ μετὰ τοῦ περιβοήτου τούτου Βουλγάρου. μέγιστον γὰρ ὄνειδος τοῦτο Ῥωμαίοις, καὶ οὐδεὶς ὑποίσει τὴν ἀλαζονείαν αὐτῶν, εἰ οὗτος ἀκαταγώνιστος ἐν Βουλγαρίᾳ παραγένηται. τοῦ δὲ Καίσαρος γενέσθαι προστά-

3. E Schedis editionis a Carolo de Boor paratae: *Vita Basilii* (= **12**, 1–24)

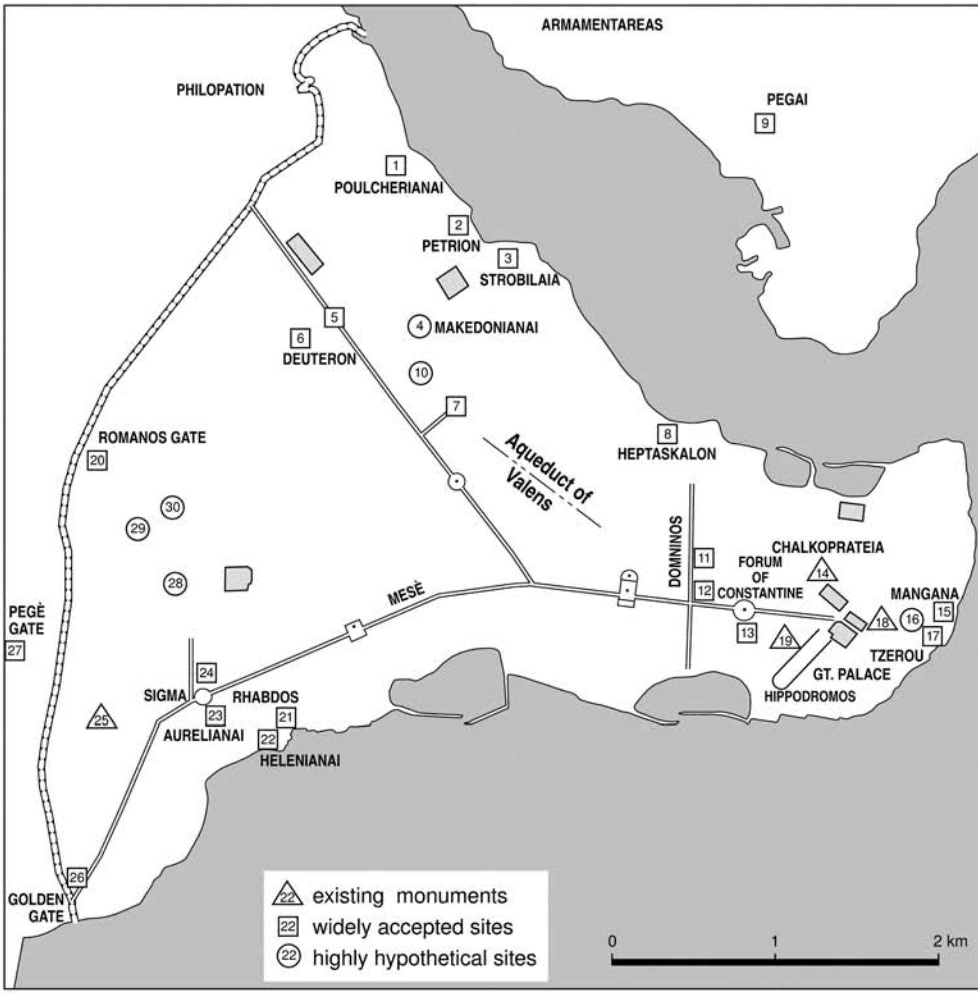
MAPS

1 The Great Palace



1 Chalke gate
2 Magnaura palace
3 Markianos gallery
4 St. Peter
5 St. Paul
6 St. Barbara
7 Pentakouboukleion
8 Kainourgion
9 Margarites
10 Ioustinianeios triklinos
11 Ektheseos triklinos
12 Chrysotriklinos
13 Bath
14 St. Clement
15 St. Saviour
16 St. Elijah
17 Pharos
18 Pyramidal residences
19 Aetos
20 Monothyros
21 Nea church
22 Mesokepion
23 Tzykanisterion
24 Oikonomeion

2 Constantinople



Church of ....
1 St. Laurentios
2 St. Elijah
3 St. John Prodromos
4 St. John Prodromos
5 St. Anna
6 St. Demetrios
7 Holy Apostles
8 St. Akakios

9 Palace of Pegai

Church of ....
10 SS. Hesperos and Zoe

Church of ....
11 St. Plato
12 St. Anastasia
13 Theotokos
14 Theotokos

15 Palace of Mangana
16 Neos oikos

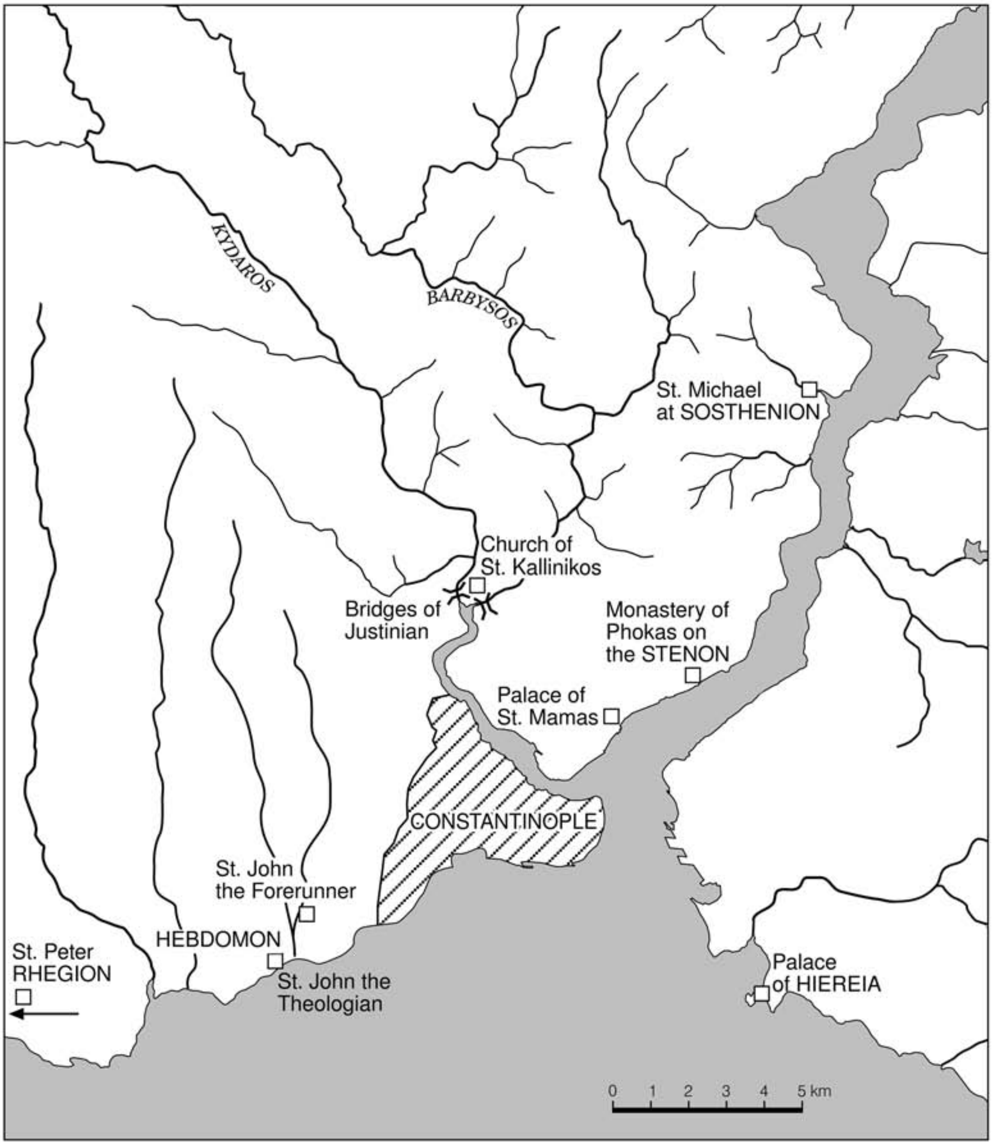
Church of ....
17 St. Michael
18 St. Sophia
19 St. Euphemia
20 St. Romanos
21 Theotokos

Church of ....
22 St. Aimilianos
23 St. Stephen
24 Theotokos
25 St. Andrew

Monastery of ...
26 St. Diomedes

Church of ....
27 Theotokos
28 St. Mokios
29 St. Luke
30 St. Philip

3 Surroundings of Constantinople



4 Vita Basilii - Campaigns of Basil I and his generals/admirals

